古今姓氏族譜

A CHINESE BIOGRAPHICAL DICTIONARY

By

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Ad

Universitatem Aberdonensem

Almam Matrem

Quae me alienum

Numero alumnorum

Inseruit

Hunc librum mitto

PREFACE

In 1874 the late Mr. MAYERS published a small collection of about 800 notices of Chinese statesmen, generals, writers, and others.

For many years his work held the field, until at length a feeling arose that something more comprehensive was wanted to meet the slow but sure development of Anglo-Chinese scholarship. Accordingly, in 1891 this dictionary was planned, and has since been carried out, in the hope that it may prove of use to all who are occupied with the language and literature of China, especially to the British Consular official.

Some such book of reference is indeed an absolute necessity to the student, confronted in every branch of the written language, including State papers, dispatches, public proclamations, the *Peking Gazette*, etc. etc., by oft-recurring allusions to the sayings and doings of the heroes and villains of the past. In this sense, names have been inserted of men whose only title to a biographical record rests perhaps upon one pointed remark or striking deed which has appealed to the imagination of their countrymen.

Many of these sayings and incidents, historical as well as mythological, are no doubt trivialities in themselves. Their usage however by the Chinese invests them, as regards the European, with an importance not their own. Western statesmen do not scorn references to POLYPHEMUS, to HORATIUS COCLES, nor even to the Hatter of *Alice in Wonderland*. In the same way a Chinese

statesman knows what happened to Chang Hsün (No. 64) and to Duke Yang of Lu (No. 2397), and we who would follow his train of thought must know it too.

Notices of the more prominent living men have also been given, thus bringing the book down to the present day from a starting-point of forty centuries ago.

The surname and personal name, by which each man is formally known, have been transliterated according to the sounds of the Court dialect as now spoken at Peking and popularly called "Mandarin." These have been arranged so far as possible alphabetically, and are followed by the "T." (= 字 *tzŭ*) which stands for "style" or literary name adopted in youth for general use, and by the "H." (= 號 *hao*) which is a fancy name or sobriquet either given by a friend or taken by the individual himself. Of the latter there are several varieties, classed together for convenience' sake under one letter.

Most of the Emperors are inserted in a similar manner, with cross references under the "canonisation" and sometimes under the "year-title." Thus the first Emperor of the Ming dynasty is given under Chu Yüan-chang, with cross references under T'ai Tsu and Hung Wu. The Mongol Emperors appear under the names by which they are familiarly known to Europeans (*e. g.* Kublai Khan); the Emperors of the present dynasty under their year-titles (*e. g.* K'ang Hsi).

The Chinese characters for such place-names (exclusive of Treaty Ports), dynasties, etc., as recur several times will be found in a table at the end of this Preface. At the end of the book there is a full alphabetical index of the literary and fancy names, coupled in some cases with the surnames, and of the canonisations. All such are frequently used in literature, and are often very troublesome to the foreign student. To these have been added a

few names which should have appeared in the body of the work.

Some of the phraseology employed is conventional. It is usual to speak in narrative (*e. g.*) of the Emperor Wên Ti, although Ti means Emperor and *Wên* cannot properly be used of the monarch until after death. The term "Board" may be found applied to a department of State which existed long before the familiar Boards of more modern times, and so on.

As regards matter, certain difficulties have occurred in the course of compilation. Varying versions of the same story are not uncommon in Chinese authors; sometimes the same story is told of two different persons.

In conclusion, I have to thank Mr. E. H. Fraser of H. B. M. Consular Service for many valuable contributions; also Mr. C. H. Brewitt-Taylor of the Chinese Customs' Service for several notes on the warriors of the Three Kingdoms.

In Mr. F. de Stoppelaar (late E. J. Brill) of Leiden, I found a printer who was able to carry out the task of producing a lengthy Anglo-Chinese work with expedition and skill.

The toil of proof-reading was performed chiefly by the same practised "reader" (on my domestic establishment) to whom the typographical accuracy of my *Chinese-English Dictionary* was so largely due.

Herbert A. Giles.

Cambridge: 27th January, 1898.

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[illegible] A. [illegible].

Cambridge, 27th January, 1890.

INDEX TO PROPER NAMES AND OTHER TERMS FOR WHICH NO CHARACTERS ARE GIVEN.

Amursana 阿睦爾撒納
An-ch'êng 安城
An-ch'ing ,, 慶
An-fêng ,, 豐
An-ling ,, 陵
An-lu ,, 陸
An-ting ,, 定
An-yang ,, 陽
Anda 俺荅

Baturu 巴圖魯

Chang 漳
Chang-p'u 漳浦
Ch'ang-an 長安
Ch'ang-ch'êng 長城
Ch'ang-chou 長洲
Ch'ang-sha 長沙
Ch'ang-p'ing 昌平
Chao 趙
Chao Hsiang 昭襄
Ch'ao 潮
Chên-ting 眞定
Ch'ên 陳
Ch'ên-liu 陳留
Chêng 鄭
Ch'êng 成
Ch'êng-chi 成紀
Ch'êng-tu 成都
Chi 吉
Chi-shui 吉水
Chi-nan 濟南
Chi-yin 濟陰
Ch'i 齊
Ch'i-lin 麒麟
Chia 嘉
Chia-hsing 嘉興
Chiang 江
Chiang-hsia 江夏
Chiang-ling 江陵
Chiang-ning 江甯
Chiang-tu 江都
Chiang[a] 絳
Chien 建
Chien-an 建安
Chien-wei 建爲
Chien-yang 建陽
Ch'ien-t'ang 錢塘
Chin 晉
Chin-chiang 晉江
Chin[a] 金
Chin-ch'uan 金川
Chin-hua 金華
Chin shih 進士
Ch'in 秦
Ching 荆
Ching-nan 荆南
Ch'ing-ho 淸河
Chou (*Dep*[t]) 州
Chou (*Dyn.*) 周
Chü jen 舉人
Chü-lu 鉅鹿
Chung-tu 中都

Fan-yang 范陽

Fang-t'ou 枋頭
Fên 汾
Fêng-hsiang 鳳翔
Fêng-yang 鳳陽
Fêng-t'ien 奉天
Fu (*Prefecture*) 府
Fu-shun 撫順

Galdan 噶爾丹
Goutchlouc 屈出律

H. = 號 *hao* or "fancy name."
Han 漢
Han-yang 漢陽
Han[a] 韓
Han-lin 翰林
Han-tan 邯鄲
Hêng 衡
Hêng-yang 衡陽
Ho 合
Ho-fei 合肥
Ho-chung 河中
Ho-hsi 河西
Ho-nei 河內
Ho-tung 河東
Hsia 夏
Hsiang 襄
Hsiang-ling 襄陵
Hsiang-yang 襄陽
Hsiang[a] 湘
Hsiang-yin 湘陰
Hsiao lien 孝廉
Hsien 獻
Hsien-pi 鮮卑
Hsien-yang 咸陽
Hsin 新
Hsin-an 新安
Hsin-tu 新都
Hsin-yeh 新野
Hsing-yüan 興元
Hsiu ts'ai 秀才
Hsiung-nu 匈奴
Hsü 徐
Hsü[a] 許
Hsüan 玄 *or* 元
Hsüan[a] 宣
Hu-k'ou 湖口
Hua 華
Hua-yin 華陰
Hua-yüan 華原
Huai 淮
Huai-yin 淮陰
Huang 黃
Hui 惠

I 益
I-tu 益都
I-wu 義烏

Jao 饒
Jao-yang 饒陽
Jehangir 張格爾
Ju-nan 汝南
Jung-ch'êng 容城

K'ai-fêng 開封
Kan 甘
K'ao-ch'êng 考城
Kilin (see *Ch'i-lin*)
Kitan 契丹
Kuang-ling 廣陵
Kuei-chi 會稽
Kuei-yang 桂陽
Kuo 虢
K'un-shan 崑山

Lan-t'ien 藍田
Lang-yeh 琅琊
Lei 雷
Li 隷
Li-ch'êng 歷城
Liang 梁
Liang[a] 涼
Liao 遼
Liao-hsi 遼西
Liao-tung 遼東
Lin 臨
Lin-an 臨安
Lin-chiung 臨邛
Lin-ch'uan 臨川
Lin-i 臨沂
Ling 靈

Ling-shou 靈壽
Liu 柳
Liu Sung 劉宋
Lo 洛
Lo-yang 洛陽
Lu (*State*) 魯
Lu 盧
Lu-ling 盧陵
Lung-mên 龍門

Miao-tzŭ 苗子
Min 閩
Ming 明
Mou-ling 茂陵
Mu 穆

Nan-an 南安
Nan-ch'ang 南昌
Nan-ch'êng 南城
Nan-hai 南海
Nan-yang 南陽
Nan-yo 南嶽
Nien fei 捻匪
Ning 寧
Nü-chên 女眞

Pa-ling 巴陵
P'ei 沛
P'êng-ch'êng 彭城
Pien 汴
Pien-liang 汴梁

Ping 并
P'ing 平
P'ing-chiang 平江
P'ing-ling 平陵
P'ing-yang 平陽
P'ing-yü 平輿
P'ing-yüan 平原
Po 亳
Po-hai 渤海
P'u-ch'êng 浦城

Shan-yang 山陽
Shan-yin 山陰
Shang-yü 上虞
Shên 深
Shu 蜀
Shuo Wên 說文
So-fang 朔方
Soochow 蘇州
Su 肅
Sui 隋
Sung 宋

T. = 字 *tzŭ* or "style."
Ta-hsing 大興
Ta-li 大里
Ta-ming 大名
Ta-t'ung 大同
Tai 代
T'ai 泰 *or* 太
T'ai-ho 泰和

T'ai-p'ing 泰平
T'ai-yüan 泰原
T'ang 唐
Tao 道
Tao Tê Ching 道德經
Tê-an 德安
Temple of Men of Merit 功臣廟
Temple of Patriots 昭忠祠
Temple of Worthies 賢良祠
Têng 登
Ts'ao 曹
Ts'ê-wang Arabtan 策(*or* 澤)旺(*or* 妄)阿喇蒲(*or* 布)坦
Tso Chuan 左傳
Tu-ling 杜陵
Tun-huang 郭煌
Tung-hai 東海
Tung-p'ing 東平
Tung-yang 東陽
Turfan 吐蕃

Wan-nien 萬年
Wei 魏
Wei[a] 衛
Wên-hsi 聞喜

Wu 吳
Wu-hsing 吳興
Wu-ch'ang 武昌
Wu-ch'êng 武城
Wu-chin 武進
Wu-k'ang 武康
Wu-ling 武陵
Wu-p'ing 武平
Wu-tu 武都
Wu-yang 武陽
Wu-hsi 無錫
Yai-shan 崖山
Yang 楊
Yang-hsia 楊夏
Yang-tsze 楊子
Yeh 鄴
Yellow Turbans 黃巾
Yen 燕
Yen-an 延安
Yin 殷
Ying 潁
Ying-ch'uan 潁川
Yo 岳 *or* 嶽
Yü 豫
Yü-chang 豫章
Yü[a] 虞
Yü-yang 漁陽
Yü-yao 餘姚
Yüeh 越
Yün-yang 雲陽
Yung 雍
Yung-chia 永嘉

A.

[See also under **O.**]

A-chiao 阿嬌. 2nd cent. B.C. The name of one of the consorts of the Emperor Wu Ti of the Han dynasty. When the latter was a boy, his father, the Emperor Ching Ti, asked him if he would like to be married. His aunt, the Princess 長 Ch'ang, who happened to be present, pointed to her little daughter, A-chiao, and enquired what he thought of her. "Ah," replied the boy, "if I could get A-chiao, I would have a golden house to keep her in." 1

A-lao-wa-ting 阿老瓦丁. A Mahomedan, a native of Turkestan. In 1271 Kublai Khan despatched envoys to obtain persons skilled in the management of mangonels from his kinsman 阿不哥王 A-pu-ko-wang. The latter sent A-lao-wa-ting and I-ssŭ-ma-yin, together with their families, by post route to Hangchow, where they began by building large mangonels which they erected in front of the city gates. A-lao-wa-ting was subsequently attached to the staff of the general Alihaya, with whom he crossed the Yang-tsze, being present at the capture of many towns. He died in 1312, loaded with honours, and was succeeded in his dignities by his son 馬哈沙 Ma-ho-sha. 2

A-lu-t'ai 阿魯台. Died A.D. 1434. A chief of the Tartars, who gave great trouble to the Emperor Yung Lo. In 1409 he set up the heir of the Yüan dynasty at Bishbalik, and ignored the Chinese demands for satisfaction for the murder of an Envoy in 3

the previous year. War followed, in which at first A-lu-t'ai was successful, owing to the rashness of the Chinese; but in the following year he was beaten and fled. In 1413, for promising help against the Oirads, he received the title of Prince 和寧 Ho-ning and sent a mission to China. Beaten by the Oirads, he presently sought refuge on the Chinese frontier; but so soon as his strength increased, he renewed his raids. The Emperor marched against him in 1422, 1423, and 1424, but A-lu-t'ai never risked a pitched battle. Ten years later he was surprised and slain by his old foes the Oirads, and his son submitted to China.

4 **Achakpa** 阿速吉八. A.D. 1320—1328. Son of Yesun Timur, whom he succeeded as seventh Emperor of the Yüan dynasty. He was proclaimed Emperor at Xanadu; whereupon 燕帖木兒 Yen Timur, his father's Minister, declared at Peking for the sons of Kaisun. Civil war ensued, and ended in the capture of Xanadu and the disappearance of Achakpa. Known in history as 幼主.

5 **Ai-hsing-a** 愛星阿. Died A.D. 1664. Grandson of Prince 楊古利 Yang-ku-li, head of the Kurka tribe, who won fame and title by his courage and energy in the wars of the Emperors T'ai Tsu and T'ai Tsung of the present dynasty. Coadjutor of Wu San-kuei in the invasion of Burmah, 1661—2, which resulted in the surrender of the Ming pretenders from Yünnan. Canonised as 敬康.

Ai Ti. See (Han) *Liu Hsin;* (Chin) *Ssŭ-ma P'ei;* (T'ang) *Li Chu.*

Ai Tsung. See *Wan-yen Shou-hsü.*

6 **Akuta** 阿骨打. A.D. 1069—1123. Son of 楊割 Yang-ko, a chieftain of the Chin[a] Tartars under the Liao dynasty. The father was already preparing for revolt when he died, A.D. 1100. In 1114 Akuta threw off his allegiance, and his immediate success emboldened him to demand from the House of Liao recognition as first Emperor of the Chin[a] dynasty. He also entered into

diplomatic relations with the House of Sung, and adopted the Chinese government system. Four years later the Liao Emperor fled (see *Yeh-lü Yen-hsi*), and Peking was taken. The family name was 完顏 Wan-yen, said to be a corruption of the Chinese 王 *wang* prince. Akuta changed his own name to 旻 Min. Canonised as 太祖.

Amôgha *or* **Amoghavadjra.** See *Pu K'ung.*

An-ch'i Shêng 安期生. A legendary being, said to inhabit 7
the Isles of the Blest. He appears to have been a magician, and possessed the power of rendering himself visible or invisible at pleasure. The First Emperor sent an expedition under Hsü Shih to find him, and so did the Emperor Wu Ti of the Han dynasty, at the instigation of Li Shao-chün.

An Chin-ts'ang 安金藏. Died A.D. 711. A native of Lo- 8
yang, who was employed in the Court of Sacrificial Worship under the Empress Wu Hou. When charges of treason were brought against the Heir Apparent, Li Tan, he loudly protested that the latter was innocent; and in token of good faith seized a knife and ripped up his own belly so that his bowels hung down to the ground. It was with difficulty that his life was saved; the Empress however was convinced of his loyalty, and Li Tan was left in peace. His name was subsequently carved upon M^{ts} T'ai and Hua, and he was canonised as 忠.

An Ch'ung-hui 安重誨. 10th cent. A.D. A faithful Minister 9
and counsellor of the Emperor Ming Tsung of the Later T'ang dynasty. He became the victim of political intrigue, and was put to death with his wife and two sons, regretting with his latest breath only that he had not been able to purge the empire of Li Ts'ung-ko. See *Ch'ien Liu.*

An-lo Kung-chu 安樂公主. Died A.D. 710. The Prin- 10
cess An-lo, a daughter of the Emperor Chung Tsung of the T'ang

dynasty, who with her sister, T'ai-p'ing Kung-chu, acquired under the weak rule of their father considerable political power. She was married in the first instance to a relative of the Empress Wu Hou, 武崇訓 Wu Ch'ung Hsün, who was shortly afterwards executed for treason. In 710 she married his brother, 武延秀 Wu Yen-hsiu, and joined her mother, the Empress 韋 Wei, in the conspiracy against her father, and his ultimate murder (see *Li Hsien*); for which she was put to death by the young Prince, her nephew, afterwards known as the Emperor Ming Huang.

11 **An Lu-shan** 安祿山. Died A.D. 757. A native of Luk-chak, of Turkic descent, whose original name was 康 K'ang. His mother was a witch, and prayed for a son on the 軋犖 Ya-lao mountains, whence he is sometimes known as Ya-lao-shan. At his birth, a halo was seen around the house, and the beasts of the field cried aloud. The authorities sent to have the child put to death, but he was successfully concealed by his mother. His father dying while he was still young, his mother married a man named An; whereupon he changed his surname, and took the name as above. He grew up to be a tall, heavily-built, clever fellow, and a good judge of character. He spoke the various frontier dialects well; a point which once saved his head when condemned to death for sheep-stealing. He began to be employed in repressing the raids of the Kitan Tartars, in which occupation he made quite a name for himself, and was at length brought to the capital by Li Lin-fu. The Emperor Ming Huang took a great fancy to him, and Yang Kuei-fei called him her adopted son, making him do obeisance to her first and to the Emperor afterwards, on the ground that such was the Turkic custom. Despatched upon an expedition against the Kitans, he was so successful that he was ennobled as Duke. Then, inflated with pride and ambition, he rebelled, and added to the general confusion which was surrounding the wretched Ming Huang,

who had been repeatedly warned of this new danger. He called himself the Emperor 雄武 Hsiung Wu of the Great Yen dynasty, and for a time carried everything before him. But he was assassinated by his own son 安慶緒 An Ch'ing-hsü, who feared that he was going to be deprived of the succession in favour of the offspring of a concubine; and within three years of the first rising, the son too had been taken prisoner and put to death by Shih Ssŭ-ming. Canonised by his adherents as 燕刺王.

An Ti. See (Han) *Liu Yu;* (Chin) *Ssŭ-ma Tê.*

Ao-pai 鼇拜. Died A.D. 1669. A Minister under the Emperor 12
Shun Chih. Ennobled as Duke and appointed one of four Regents during the minority of K'ang Hsi, he overawed his colleagues and established a species of tyranny. For opposing his wanton proposal to transfer the farms of officers of the Plain White Banner (that being the Banner of his enemy Su-k'o-sa-ha) to his own Bordered Yellow Banner, several statesmen of high rank were executed; and in one case he did not hesitate to forge a Decree of death. His crimes came to light in 1669, and he paid the penalty with his life.

Ayuli Palpata 愛育黎拔力八達 A.D. 1285–1320. 13
Younger brother of Kaisun, whom he succeeded in 1311, to the exclusion of the latter's own son, as fourth Emperor of the Yüan dynasty. Of excellent personal character, well-read in Confucianism and Buddhism, averse to field sports and to war, he laboured to improve the government, and readily removed abuses brought to his notice. However, the practice of confining the highest posts to Mongols of birth worked ill, and the people were ground down with exactions. He instituted regular triennial official examinations, and the first list of Mongol *chin shih* was published in 1315. In 1314 he forbade eunuchs to hold civil office, but broke the prohibition in the following year. Sumptuary laws were enacted for the

Chinese, and the game laws were relaxed. On Buddhist priests and ceremonies vast sums were expended, and in 1318 the Canon was written out in golden characters. Numerous calamities marked the reign, and local risings were not infrequent. Canonised as 仁宗.

B.

Bayan. See *Po-yen*.

14 **Bôdhidharma** 菩提達磨 *or* Ta-mo 達磨. Died A.D. ? 535. The last of the Western and the first of the Eastern Patriarchs of Buddhism. He was the third son of the King of 香至 Hsiang-chih in Southern India. His name was given to him by his master, the Patriarch Pradjñâtara, whom he served assiduously for forty years. In A.D. 520 (or according to some, 526) he came by sea to Canton, bringing with him the sacred bowl of the Patriarchate, and was received by the Governor with honour. Summoned to Nanking by the Emperor Wu Ti of the Liang dynasty, he offended that pious monarch by explaining that real merit lay not in works, but solely in purity and wisdom duly combined. He therefore retired to Lo-yang, crossing the swollen Yang-tsze on a bamboo twig or a reed. At Lo-yang he abode nine years in the 少林 Shao-lin Temple on the 嵩 Sung Hill, sitting in silent contemplation with his face to the wall, whence the populace styled him 壁觀 the Wall Gazer. The learned priest who succeeded him as Patriarch (see *Hui-k'o*) at length, by patient attendance through a snowy night, until by daybreak the snow had risen above his knees, induced him to give instruction. He wished to return to India, but died, his rivals having five times tried in vain to poison him, and was buried on the 熊耳 Bear's Ear Hill. Sung Yün having reported meeting him on the Onion Range, barefoot and holding in his hand a single sandal, his tomb was opened and in his coffin was found nothing but the other sandal,

which in 727 was stolen from the Shao-lin Temple and disappeared. Bôdhidharma taught that religion was not to be learnt from books, but that man should seek and find the Buddha in his own heart. To the people he is the powerful Arhan who crossed the Yang-tsze on a reed, a favourite subject in Chinese art.

C.

Chai Kung 翟公. 2nd cent. B.C. A native of 下邽 Hsia- 15
kuei in Shensi, who was a Magistrate under the Emperor Wên Ti of the Han dynasty. In his days of prosperity, his gates were thronged; yet when he was dismissed, a sparrow-trap might have been set in his court-yard. Upon his reinstatement in office, the friends would have returned; but he closed his doors to them, and posted a notice to the effect that true friendship endures even through poverty and disgrace.

Chai Tsun 祭尊 (T. 弟孫). Died A.D. 33. A native of 16
Ying-ch'uan in Anhui, who joined the standard of Liu Hsiu, and rose to high military command. He operated against the southern barbarians, and aided in the overthrow of Hsiao Wei. A stern disciplinarian, he put to death his own son for breach of the law. He wore common leather breeches and cotton socks, distributing all his prize-money among his soldiers, who were strictly forbidden to pillage, and whose leisure hours he sought to fill up with refined and intellectual amusements. Even in war time he would not suffer the usual religious ceremonies to be neglected. He was ennobled as Marquis, and canonised as 成, and his portrait was subsequently hung in the 雲臺 gallery.

Ch'ai Shao 柴紹 (T. 嗣昌). 7th cent. A.D. A military 17
leader who married the Princess P'ing-yang, a daughter of the Emperor Kao Tsu, founder of the T'ang dynasty, and distinguished himself as a general against the Turkic invaders. On one occasion,

when he was attacking the Turkic forces which then threatened the frontier, his army was almost overwhelmed by a dense shower of arrows from the enemy's bows. But Ch'ai Shao sent forward some girls to play and dance to the Tartar guitar, which so fascinated the Tartar soldiers that they desisted from the fight to watch. Meanwhile Ch'ai Shao, by a rapid strategic movement, succeeded in surrounding them, and the whole force was cut to pieces. He aided the second Emperor, T'ai Tsung, to consolidate the empire, and in 628 was Governor of Hua-chou in Shensi. Canonised as 襄.

18 **Chan Huo** 展獲 (T. 禽, changed at 50 years of age to 季). 6th and 7th cent. B.C. Governor of the District of 柳下 Liu-hsia in the Lu State. He was a man of eminent virtue, and is said on one occasion to have held a lady in his lap without the slightest imputation on his moral character. When he died, his wife insisted on pronouncing a funeral oration over his body, urging that none knew his great merits so well as she. He was canonised as 惠 Hui, and is now commonly known as Liu-hsia Hui.

19 **Chang An-shih** 張安世 (T. 子孺). Died B.C. 68. A precocious student, who attracted attention in the following manner. During an Imperial progress, to which he was attached in a subordinate capacity, three boxes of books were missing. He was able however to repeat the contents of each so accurately that on recovery of the books they were found to tally exactly with his description. The Emperor Wu Ti immediately appointed him to high office, and he subsequently rose under the Emperor Hsüan[a] Ti to be President of the Board of War, in succession to Ho Kuang. Canonised as 敬侯.

20 **Chang Chan** 張瞻. A trader, who shortly before returning home from a long journey, dreamt that he was cooking in a mortar. On consulting a soothsayer, named 王生 Wang Shêng, the latter told him that it was because he had no 釜 *fu* saucepan,

which signified that his 婦 *fu* wife was dead. When he reached home, he found that his wife had died during his absence.

Chang Ch'ang 張敞 (T. 子高). Died B.C. 48. A dis- 21
tinguished scholar and official, who flourished under the Emperor Yüan Ti of the Han dynasty. He first attracted attention by denouncing the irregular conduct of the Prince of 昌邑 Ch'ang-i, who was promptly disgraced upon his representations. He became Governor of Shan-yang in Shantung, and successfully coped with the brigandage and rebellious spirit which prevailed; and in B.C. 61 was promoted to be Governor of the Metropolitan District. In this capacity he took part in all the councils of State; and his advice, based upon his wide knowledge of history, was always received with deference. In every way he ruled wisely and well; and it was said that, owing to his vigilance, "the alarm drum was not struck for nine years." He then became mixed up in the affair of Yang Yün, and was dismissed from office. Whereupon there was such an increase of seditious manifestations throughout 冀 Chi-chou in Chihli, that the Emperor appointed him Governor of that District, and the disturbances came at once to an end. He died just as the Emperor Yüan was about to bestow upon him further honours. He was especially famous for his acquaintance with the early forms of Chinese characters, and for his profound knowledge of the *Spring and Autumn Annals*. He made a practice of painting his wife's eyebrows; and when the Emperor rallied him on the point, he replied that this was a matter of the highest importance to women.

Chang Ch'ang-tsung 張昌宗 (H. 六郎). Died A.D. 22
705. A handsome young man, who was introduced into the palace by the T'ai-p'ing Princess and became a great favourite with the Empress Wu Hou. He and his brother Chang I-chih were made free of the palace; and to crown the extravagant treatment they

received from the Empress, they were both ennobled as Dukes. During her long illness they alone had access to her, and gradually monopolised the government, successfully resisting all the attacks of their enemies. At length, when he believed that the Empress was at the point of death, Chang Ch'ang-tsung began to make preparations for a *coup d'état.* The plot however was discovered by Chang Chien-chih; and on his way to greet the Heir Apparent at the restoration of the Emperor Chung Tsung, he seized both the brothers and put them to death.

23 **Chang Chao** 張照 (T. 得天. H. 涇南). Died A.D. 1745. A native of Kiangsu, who graduated as *chin shih* in 1709 and was employed in literary and examination work, rising in 1733 to be President of the Board of Punishments. Two years later, he narrowly escaped execution for his failure to arrange the management of the aboriginal territories in Kueichou. He was again employed on literary work, and was joint compiler of the 律呂正義 and its 後編 sequel under the same name, the two standard treatises on music. His poems were much admired by the Emperor, who was especially struck with some verses written with his left hand after a fall from his horse had disabled his right arm. He died of grief for the loss of his father. In his 懷舊詩 *Retrospect* (1779) the Emperor Ch'ien Lung numbered him among his 五詞臣 Five Men of Letters, the others being Ch'ien Ch'ên-ch'ün, Liang Shih-chêng, Shên Tê-ch'ien, and Wang Yu-tun. Canonised as 文敏.

24 **Chang Chên-chou** 張鎮周. 7th cent. A.D. An official who, on being appointed Governor of 舒 Shu-chou in Anhui — his native place — proceeded to his old home and spent ten days in feasting his relatives and friends. Then, calling them together, he gave to each a present of money and silk, and took leave of them with tears in his eyes, saying, "We have had this pleasant

time together as old friends. Tomorrow I take up my appointment as Governor; after that, we can meet no more." The result was an impartial and successful administration.

Chang Chi 張繼 (T. 懿孫). 8th cent. A.D. A native of 25
Hsiang-chou in Hupeh, who graduated as *chin shih* about the year 750 and rose to be a secretary in the Board of Revenue. His fame chiefly rests upon his poems, which are still much admired.

Chang Chi 張籍 (T. 文昌) 8th and 9th cent. A.D. A 26
native of 烏江 Niao-chiang in Kiangnan, who greatly distinguished himself as a scholar and poet and was patronised by the great Han Yü, whom he even ventured to take to task for his fondness for dice. The latter in 815 recommended him for employment, and he rose to be a Tutor in the Imperial Academy. But it is by his poems that he is known; among which may be mentioned the exquisite lines under the title of 節婦吟. He was also a vigorous opponent of Buddhism and Taoism, both of which he held in much contempt. He was 80 years of age when he died.

Chang Chia-chêng 張嘉貞. 8th cent. A.D. A native of 27
蒲 P'u-chou in Shansi, who rose to be Minister of State under the Emperor Ming Huang of the T'ang dynasty. On one occasion, failing to remember his personal name, the Emperor actually nominated another Chang to an office he had destined for this one; however, at night, his Majesty happened to come across the name of the right man, and gave him a better appointment still. He was President of the Board of Works at his death; and the equipages of himself and his brother Chang Chia-祐 yu, who was a General, made such a show in the street where they lived that the neighbours called the place the 鳴珂里 Street of Tinkling Regalia. Canonised as 恭肅.

Chang Chien 張儉 (T. 師約). Died A.D. 651. A great- 28
nephew of the founder of the T'ang dynasty. He did good service

in aiding the Emperor to consolidate his power; and on one occasion rode alone into the camp of a revolted tribe of Turko-Scythians, and succeeded in gaining their submission. He held many important posts, and was ennobled as Duke. Canonised as 密.

29 **Chang Ch'ien** 張騫 (T. 子文). 2nd cent. B.C. A Minister under the Emperor Wu Ti of the Han dynasty. Celebrated as the first Chinese who penetrated to the extreme regions of the west; hence he was spoken of by ancient historians as having "made a road." About 138 B.C. he was sent on a mission to Bactria, but was taken prisoner by the Hsiung-nu and detained in captivity for over ten years. He managed however to escape, and proceeded to Fergana or Khokand, whence he is said to have brought the walnut and the cultivated grape to China, and to have taught his countrymen the art of making wine, which he had learnt from the Persians. One name for this wine was 黑水晶 "black crystal"; it has also been confused with koumiss. From Fergana he went on to Bactria and obtained the knotty bamboo, returning home in 126 B.C., after having been once more captured by the Hsiung-nu and detained for about a year, escaping in the confusion consequent upon the death of the Khan. He is also said to have introduced hemp into China. In 122 B.C. he was sent to negotiate treaties with the kingdoms of the west; and by the year 115 a regular intercourse with the thirty-six States of this region had become established through his efforts, for which he was ennobled as Marquis. Legend says that he was commissioned to discover the source of the Yellow River, which was popularly supposed to flow from heaven and to be a continuation of the Milky Way. With this object he sailed up the stream for many days, until he reached a city where he saw a girl spinning and a youth leading an ox to the water to drink. Chang Ch'ien asked what place this was; and in reply the woman gave him her

shuttle, telling him to show it on his return to the astrologer Yen Chün-p'ing, who would thus know where he had been. He did so, and the astrologer at once recognised the shuttle as that of the Spinning Damsel (α Lyræ); further declaring that on the day and at the hour when Chang received the shuttle he had noticed a wandering star intrude itself between the Spinning Damsel and the Cowherd (β γ Aquilæ). Thus Chang was actually believed to have sailed upon the bosom of the Milky Way. Some authorities, however, maintain that the hero of the above legend was quite a different person from the Chang Ch'ien of history.

Chang Chien-chih 張柬之 (T. 孟將). A.D. 625—706. 30
A native of Hsiang-yang in Hupeh, who graduated as *chin shih* and entered upon a public career. It was not however until 689, when there was a call for men of talent, that he distinguished himself at the competition between those who presented themselves by coming out first on the list. He was at once made a Censor, and later on he was recommended, in spite of his age, by Ti Jen-chieh to the Empress Wu Hou, under whom he filled many high posts. It was he who discovered the plot of Chang Ch'ang-tsung, and who put the two brothers to death. Under the Emperor Chung Tsung he lost his influence, and was dismissed to the provinces, where he died. Canonised as 文貞.

Chang Chien-fêng 張建封 (T. 本立). A.D. 745—800. 31
A statesman and general who flourished under the Emperor Tê Tsung of the T'ang dynasty, and distinguished himself by his skilful operations against the rebels of that period. He rose to be a Minister of State, and so completely gained the confidence of the Emperor that at his last audience the latter presented him with his own riding-whip, saying, "In your fidelity and devotion, adversity works no change." His favourite concubine 盼盼 P'an-p'an, was so overcome by the news of his death that on hearing

a poem in which reference was made to his grave, she threw herself out of the window and was killed.

32 **Chang Chih** 張芝. A calligraphist of the Han dynasty, sometimes styled 草賢 the Perfect Grassist, from his skill in writing the "grass" character. See *Chang Hsü*.

33 **Chang Ch'ih** 張栻 (T. 敬夫. H. 南軒). A.D. 1133–1181. A native of 綿竹 Mien-chu in Ssŭch'uan, and son of a distinguished general and statesman, named Chang Chün, otherwise known as Duke of 益 I. After studying under Hu Hung, son of Hu An-kuo, he entered upon an official career and became aide-de-camp and secretary to his father. In 1164 the latter died, and Chang Ch'ih buried him according to his wish at the foot of Mt 衡 Hêng in Hunan, remaining in seclusion near the grave for several years. While there he was visited in 1167 by Chu Hsi, and it is said that they spent three days and three nights arguing upon the *Doctrine of the Mean.* The result was that Chang returned to official life, and became a violent opponent of the Tartars and of the policy of conciliation and concession which had been introduced by Ch'in Kuei. He was alternately promoted and degraded until he died as Governor of Ching-chou in Hupeh. He was the author of divers treatises and commentaries upon portions of the Confucian Canon, in which he gave expression to doctrines which his friend, Chu Hsi, felt himself called upon to refute. Nevertheless, Chu Hsi held him in high esteem and always spoke of him with admiration. He was canonised as 宣, and in 1261 was admitted into the Confucian Temple.

34 **Chang Chih-ho** 張志和. 8th cent. A.D. A native of Chin-hua in Chehkiang, who was of a romantic turn of mind and especially fond of Taoist speculations. He took office under the Emperor Su Tsung of the T'ang dynasty, but got into some trouble and was banished. Soon after this he shared in a general pardon; whereupon he fled to the woods and mountains and became a

wandering recluse, calling himself 烟波釣叟 the Old Fisherman of the Mists and Waters. He spent his time in angling, but used no bait, his object not being to catch fish. When Lu Yü asked him why he roamed about, Chang answered and said, "With the empyrean as my home, the bright moon my constant companion, and the four seas my inseparable friends, — what mean you by *roaming?*" And when a friend offered him a comfortable home instead of his poor boat, he replied, "I prefer to follow the gulls into cloudland, rather than to bury my ethereal self beneath the dust of the world." Author of the 元眞子, a work on the conservation of vitality.

Chang Chih-tung 張之洞 (T. 香濤. H. 無競居士 35
and 廣雅尙書). Born A.D. 1835. A native of the 南皮 Nan-p'i District in Chihli. He graduated as *chin shih* in 1863, taking the third place on the list. Appointed Literary Chancellor for Ssŭch'uan in 1873, he distinguished himself by his zeal for the encouragement of learning, for which he is still gratefully remembered by the people. He became Sub-Reader of the Han-lin in 1880, and secretary in the Grand Secretariat in 1881. In 1882, on the strength of his valuable memorials relating to the Shansi famine, he was made Governor of Shansi. In 1884, he became Viceroy of the Two Kuang, and in 1889 he was transferred to the Viceroyalty of Hu-Kuang, ostensibly to carry out his own scheme of a railway to unite Wu-ch'ang and Hankow with Peking. There he started iron-works, cotton-spinning factories, and scientific coal-mining on a large scale. In 1894 he was transferred to the Viceroyalty of the Two Kiang, from which he was re-transferred to his old post in 1895. A fine scholar, Chang Chih-tung has earned considerable reputation by his brilliantly written State papers, especially by the famous anti-Russian memorial presented secretly to the Throne in 1880. He has of course made

many enemies, and in 1893 he was violently impeached by the chief Director of the Grand Court of Revision on many counts, such as squandering public money on mines, causing disturbances in the province of Hunan by an attempt to introduce the telegraph, and generally indulging in wild schemes which were never more than half carried out. The only credit allowed to him was for founding a College and Library for the benefit of poor scholars and the encouragement of literature. By foreigners however he is regarded, if not exactly as a friend, at any rate as an honest and straightforward patriot.

36 **Chang Chio 張角**. 2nd cent. A.D. A native of Chü-lu in Chihli, to whom may be ascribed the ultimate fall of the Han dynasty. In A.D. 184, he and a band of adherents estimated at 360,000, threw off their allegiance on one and the same day. He called himself the 黃天 Yellow God (*sc.* Emperor), and his followers distinguished themselves by wearing yellow turbans. After some temporary successes, he was defeated by Lu Chih, and shut up in 廣宗 Kuang-tsung. Tung Cho was then sent against him, but failed to take the city. At length it was captured by Huang-fu Sung, and the body of Chang Chio, who had already died of sickness, was decapitated. His brother Chang 梁 Liang was taken prisoner and executed; and shortly afterwards his other brother, Chang 寶 Pao, met the same fate.

37 **Chang Chiu-ch'êng 張九成** (T. 子韶). A.D. 1092–1159. A native of Ch'ien-t'ang in Chehkiang, who in 1132 came out first of a number of *chin shih*, examined according to instructions from the Emperor on various topics, and received a post. His sympathies with the people caused him to be unpopular with his superiors, and he was compelled to resign. He was then recommended by Chao Ting, and was appointed to the Court of Sacrificial Worship; but ere long he incurred the odium of Ch'in

Kuei, whose peace policy with the Tartars he strenuously opposed. He had been on terms of intimacy with a Buddhist priest, named 宗果 Tsung Kuo; and he was accused of forming an illegal association and slandering the Court. "This man," said the Emperor, "fears nothing and nobody," and sent him into banishment; from which he returned, upon Ch'in Kuei's death, to be Magistrate at Wênchow. Canonised as 文忠.

Chang Chiu-ling 張九齡 (T. 子壽). A.D. 673–740. 38
A native of 曲江 Ch'ü-chiang in Kuangtung — from which he is sometimes called 曲江公 — who flourished as a statesman and poet under the Emperor Ming Huang of the T'ang dynasty. Graduating high on the list of *chin shih*, his profound learning gained for him the sobriquet of 文壇元帥, and he soon attracted the notice of Chang Yüeh who introduced him into public life. In conjunction with Han Hsiu, he ventured to remonstrate against the licentiousness and misrule which prevailed. In A.D. 736, on the occasion of an Imperial birthday, when others presented rare and costly gifts, including mirrors obtained at great expense from distant lands, he offered only a collection of wise precepts. He sought in vain to awaken the Emperor to the treasonable designs of An Lu-shan. He himself was attacked by Li Lin-fu (*q. v.*) over the appointment of Niu Hsien-k'o, and was banished to Ching-chou. Later on, Ming Huang found out what a valuable counsellor he had lost, and ennobled him as Earl, not long after which he died. It is also said that when new Ministers were afterwards recommended, his Majesty invariably asked if they were anything like Chang Chiu-ling. He was very reserved in manner and punctiliously formal in all matters of ceremony. His poems are among the most brilliant even of the brilliant age in which he lived. In his youth he used to communicate with his relatives by means of carrier-pigeons, which he trained in large

numbers, and which he called his "flying slaves." When his mother died, he planted a purple-flowered "shrub of longevity" by her grave, whereupon white birds came and nested in the trees around, — both these being mourning colours! Was canonised as 文獻.

39 **Chang Cho** 張鷟. A scholar of the T'ang dynasty, who graduated about A.D. 860. He trained himself to live without food, and could cut out paper butterflies which would flutter about and return to his hand. The butterfly trick is also attributed to one 張九哥 Chang Chiu-ko, who lived in the 11th cent. A.D.

40 **Chang Chu** 張翥 (T. 仲舉). A.D. 1287—1368. A native of 晉甯 Chin-ning in Yünnan, who brought himself into notice by his poetry, and was subsequently employed upon the histories of the Liao, Chin[a], and Sung dynasties, rising to be a Doctor in the Han-lin College and holding other high offices. Author of a collection of verses known as the 蛻巖詞. His phrase 紅羊刼 "cataclysm of the red sheep," which no one has ever been able to explain, is still used in the sense of "great calamity."

41 **Chang Chü-chêng** 張居正 (T. 叔大). Died A.D. 1582. A native of 江陵 Chiang-ling in Hupeh, who graduated as *chin shih* in 1547. He entered the Han-lin College, and won the trust and admiration of Hsü Chieh and his rival Yen Sung. He rose rapidly, until in 1567 he became a Grand Secretary under the Emperor Mu Tsung, whose Tutor he had been. Five years later the removal of Kao Kung, with whom he had fallen out, left him at the head of the government. He allied himself with the eunuch Fêng Pao; but he ruled well, impressing on the boy Emperor Shên Tsung a spirit of economy, love for his people, and fair treatment of his Ministers. He earned great opprobrium by checking the licence of Censor criticism, and he harried his opponents remorselessly. But his policy of exalting the Emperor and centralising the government proved most successful, peace and order being

maintained throughout the empire. He is accused of levying bribes from the provincial officers, and of screening eunuch scamps. But he gradually crushed the faction of Fêng Pao, and his own nominees were really able men. In 1577 he lost his father; but to the disgust of his rivals, the Emperor insisted on his retaining his post, and even made him act as go-between on the occasion of his Majesty's second marriage in 1578. In the following year Chang presented a Memorial on the necessity of balancing revenue and expenditure, and in 1580 he remeasured the arable land, and so increased the land-tax receipts. He was loaded with honours by the Emperor, who nevertheless in 1584 took away all his titles, confiscated his property, and published to the empire that he was arrogant and too fond of engrossing power.

Chang Chün 張駿 (T. 公庭). A.D. 301–346. Son of **42**
Chang Shih, and successor to Chang Mao. He declined to call himself Prince of Liang[a], and nominally adhered to the Chin dynasty. He was an energetic and successful ruler, and greatly extended the domain of Liang. Canonised as 忠成.

Chang Chün-fang 張君房. 7th cent. A.D. A native of **43**
Nan-yang in Honan, who flourished as a poet under the reigns of the Emperors T'ai Tsung and Kao Tsung of the T'ang dynasty.

Chang Chün-fang 張君房. 10th and 11th cent. A.D. A **44**
native of 安陸 An-lu in Hupeh, who served under the Emperor Chên Tsung of the Sung dynasty. He was noted as a winebibber and a bibliophile.

Chang Chung 張中 (T. 景華). 14th cent. A.D. A **45**
native of Lin-ch'uan in Kiangsi, who was fond of study in his youth, yet failed to take his degree. He then left his books and began roaming over the mountains, where he fell in with a magician who taught him the black art; after which he became eccentric in manner and took to wearing an iron

cap, thereby earning the sobriquet of 鐵冠子 the Iron-Cap Philosopher.

46 **Chang Chung-chien** 張仲堅. 7th cent. A.D. A mysterious personage, who attached himself for some time to the fortunes of Li Ching, and was recognised by Hung Fu, his beautiful concubine, as her brother. He seems to have remained with Li Ching until the establishment of the T'ang dynasty, and then to have disappeared as mysteriously as he came. In 636 it was reported by the wild tribes of the south that an ocean-going vessel had come to the 扶餘 Fu-yü country, and that the leader of the expedition had killed the king and set himself on the throne. This man was recognised by Li Ching as being none other than Chang Chung-chien. From his large curly beard he was known as 虬髯公.

47 **Chang Ch'ung-hua** 張重華 (T. 泰臨). Died A.D. 354. Son and successor of Chang Chün, who had acknowledged himself the vassal of Shih Hu. He was kept busy during his ten years' reign in repelling Shih Hu's incursions. Canonised as 敬烈.

48 **Chang Erh-ch'i** 張爾岐 (T. 稷若. H. 蒿陽). A.D. 1611—1677. A native of 濟陽 Chi-yang in Shantung, who distinguished himself by his writings on the *Canons of Rites* and of *Changes*, and also on the *Spring and Autumn*. After the fall of the Ming dynasty, he lived in retirement; and his writings only came into notice when the Emperor Ch'ien Lung ordered a search to be made for all works of merit.

49 **Chang Fan** 張範 (T. 公儀). A man of the 4th cent. A.D. whose son and nephew were captured by brigands. On his appealing for mercy, the brigands restored his son; but he said that his nephew was of tender years, and that they had better take the son instead. Thereupon the robbers restored both the captives.

50 **Chang Fang-p'ing** 張方平 (T. 安道. H. 樂全). A.D. 1007—1091. A native of Nanking, who when a boy had such a

retentive memory that he could remember anything he had once read over. Being too poor to buy books, he borrowed the 三史 *Three Histories* from a friend; and within a hundred days, he had thoroughly mastered the contents of this voluminous work. Entering the public service, he rose by 1064 to be President of the Board of Rites. He strenuously opposed the advancement of Wang An-shih; and when the latter came into power, he openly denounced his "innovations," and then retired into private life. A prolific writer, he was never known to make a rough draft. Canonised as 文定.

Chang Fei 張飛 (T. 翼德 or 益德). Died A.D. 220. A 51
native of 涿郡 Cho-chün in modern Chihli, who followed the trade of a butcher until A.D. 184, when he emerged from his obscurity to follow the fortunes of his friend and fellow-townsman, the famous Liu Pei (see also *Kuan Yü*). Of an impetuous nature and of undaunted courage, he performed many heroic exploits; and on one occasion, when Liu Pei had suffered a severe defeat at 當陽 Tang-yang, he took his stand upon a bridge and defied the whole of Ts'ao Ts'ao's army. As soon as Liu Pei became the ruler of Shu, and the new government was installed at Ch'êng-tu, he was raised to high rank in reward for his services. He was assassinated by two of his officers while engaged in a campaign against Sun Ch'üan, and was posthumously ennobled as Marquis.

Chang Fu 張輔. (T. 文弼). A.D. 1375—1449. A general 52
in the service of the third Emperor of the Ming dynasty, by whom, after conquering the west of China, he was employed in the subjugation of Tongking and Annam. In A.D. 1407 he defeated the Annamite troops in a great battle, — the first occasion on which the use of firearms for warfare is mentioned in Chinese history. In 1411 he further inflicted a crushing defeat on the forces of the Tongkingese. For these brilliant achievements he was ennobled,

ultimately as Duke. In 1427 he was honoured with the title of Grand Preceptor, and in 1438 he received a salary for preparing the biography of the Emperor Hsüan Tsung. In 1449 he accompanied the Emperor Ying Tsung on his ill-fated campaign against the Wara or Oirad, and perished in the battle in which his master was captured. He was canonised as 忠烈, and received the title of Prince.

53 **Chang Han** 章邯. 3rd cent. B.C. A famous general under the Ch'in dynasty. In B.C. 208 he defeated Hsiang Liang in a terrible encounter at 定陶 Ting-t'ao, in which the latter was slain. While laying siege to Chü-lu, the city was relieved by Hsiang Chi, who inflicted such serious reverses upon his army as to call forth the displeasure of the "Second Emperor," at that time completely under the influence of the eunuch Chao Kao. He began to fear for his life, and shortly afterwards deserted with his whole army to Hsiang Chi, who made him Prince of 雍 Yung. The successes of Liu Pang reduced him once more to despair, and this time he put an end to his troubles by suicide.

54 **Chang Han** 張翰 (T. 季鷹). 3rd cent. A.D. A poet under the Chin dynasty, who took office with Prince 冏 Ching of Ch'i, but resigned because he could not do without the salad and fish of 松江 Sung-chiang in Kiangsu. As the Ch'i State soon afterwards came to grief, people attributed his secession to foresight. He was a wild harum-scarum fellow in his youth, and was nicknamed 江東步兵. He professed to despise all worldly honours, and said that he would rather have one cup of wine during life than any amount of fame after it. He was however a model of filial piety, and found time to write essays and poems which were highly esteemed in his day.

55 **Chang Hêng** 張衡 (T. 平子). A.D. 78—139. An eminent astronomer and mathematician of the Han dynasty, said by

some to have been the son of Chang Tao-ling. He graduated as *chü jen* about A.D. 100, but declined to take office, and gave himself up to scientific studies. The Emperor An Ti, hearing of his fame, summoned him to Court and appointed him Grand Historiographer. The Emperor Shun Ti continued him in this post, and subsequently advanced him to still higher rank. He constructed an armillary sphere, and wrote a treatise on astronomy, entitled 靈憲, besides poetry and miscellaneous treatises.

Chang Hêng-ch'ü 張橫渠. A teacher of old, who when 56
expounding the *Canon of Changes*, always had a tiger's skin spread for himself to sit upon.

Chang Hsien 張仙. A divine being, worshipped under the 57
Sung dynasty by women desirous of offspring. See *Hua-jui Fu-jen.*

Chang Hsien-chung 張獻忠. 17th cent. A.D. A noted 58
rebel at the close of the Ming dynasty, and rival to Li Tzŭ-ch'êng. In 1628 he headed a band of freebooters in the Yen-an Prefecture in Shensi, and for the following ten years had a chequered career in Hu-Kuang and Anhui, sometimes at the head of a large army and living like a ruling sovereign, sometimes a hunted fugitive with a price upon his head. When Li Tzŭ-ch'êng started for Peking in 1643, Chang invaded Ssŭch'uan and speedily made himself master of the province. For the next five years he reigned as Emperor of the West, until at length the Manchus attacked him and he was killed in battle. He is chiefly known as one of the most murderous ruffians who have disgraced the annals of China.

Chang Hsü 張旭 (T. 伯高). 8th cent. A.D. A native 59
of Soochow in Kiangsu, who flourished as a poet under the T'ang dynasty. He was one of the Eight Immortals of the Winecup (see *Li Po*), and is celebrated in the poems of Tu Fu and Kao Shih. He was distinguished as a calligraphist, and could turn out beautiful specimens of the "grass" character even when far gone in liquor,

thus earning for himself the title of 草聖 the Divine Grassist. Under the excitement of art (and wine), he became oblivious of the decorum due to his surroundings, and would often fling off his cap in the presence of princes and nobles. Hence he came to be known as 張顛 Chang the Madman.

60 **Chang Hsü-ching** 張虛靖. A Taoist pope or 天師 Divine Teacher of old, who obtained the elixir of life and found that dragons and tigers at once yielded to his sway. He was a descendant of Chang Tao-ling.

61 **Chang Hsüan-ching** 張玄靚 (T. 元安). Died A.D. 363. Son of Chang Ch'ung-hua. He slew his usurping uncle Chang Tsu and his sons, and was confirmed in 361 as Duke. He was poisoned by his uncle Chang T'ien-hsi, the last of a series of favourites, to each of whom he had given unlimited power.

62 **Chang Hsüan-tsu** 張玄祖. A wit of the Han dynasty. When only eight years old, one 王先達 Wang Hsien-ta laughed at him for having lost several teeth, and said, "What are those dog-holes in your mouth for?" "They are there," replied Chang, "to let puppies like you run in and out."

63 **Chang Hsün** 張巡. A.D. 709—757. A native of Nan-yang in Honan, who as a youth was very fond of military studies. He graduated as *chin shih* about 735, and entered upon a public career. Employed in military operations against the Turkic tribes he departed from all time-honoured tactics, complaining that it was impossible to fight these barbarians according to fixed rules; they would persist in attacking him when unprepared! His discipline, however, was so perfect that one of his officers, named 萬春 Wan Ch'un, is said to have received six arrows in his face without budging from the post which had been assigned to him. In 756 the rebellion of An Lu-shan brought him to the front. He fought many battles and performed prodigies of valour, not without receiv-

ing many wounds. The climax was reached by his heroic defence of 睢陽 Sui-yang against An Lu-shan's son. Hemmed in on all sides, provisions ran short; but he would not yield. He even sacrificed his favourite concubine, without avail. At length the enemy broke in upon his enfeebled garrison; and as he scorned to own allegiance to the conqueror, he was at once put to death. During the siege his patriotic rage had caused him to grind his teeth with such fury that after his death all but three or four were found to be worn down to the very gums!

Chang Hsün 張浚 (T. 德遠). Died A.D. 1164. An 64
official of high repute under the Emperors Ch'in Tsung and Kao Tsung of the Sung dynasty. Graduating as *chin shih*, he rose to hold various important civil and military posts, and was successful on several occasions in checking the incursions of the Chin[a] Tartars, notably in 1118 and 1126. He was all for war and extermination, and would hear of no compromise with these enemies of his country. In reference to his mission of defence to Shensi and Ssŭch'uan, Chao Ting said of him that he had "repaired the heavens and cleansed the sun." In 1137 he fell a victim to the intrigues of Ch'in Kuei, whose policy he steadily opposed, and was sent to 永 Yung-chou in Hunan, where he remained until the death of his rival in 1155. He was then recalled, and once more played a leading but ineffectual part. He was ennobled as Duke, and afterwards raised to the rank of Prince. He was deeply read, especially in the *Canon of Changes*, on which he wrote a commentary. Canonised as 忠獻.

Chang Hua 張華 (T. 茂先). A.D. 232—300. A native 65
of 方城 Fang-ch'êng in Chihli, who flourished as a scholar and statesman under the Chin dynasty. Left a poor orphan, he had to support himself by tending sheep; but his abilities soon attracted attention, and a well-to-do neighbour gave him his daughter to

wife and enabled him to complete his education. His poems were much admired by Yüan Chi and 陳留 Ch'ên Liu, and he was brought to the notice of Ssŭ-ma Chao (*q. v.*); from which date his rise in the public service was rapid, until at length he became Minister of State and was ennobled. As Director of the Court of Sacrificial Worship he suffered disgrace because one of the beams in the Imperial Temple happened to break, for which he was cashiered; however on the accession of the Emperor Hui Ti in 290 he was appointed Junior Guardian of the Heir Apparent. He was put to death by the Prince of Chao, when the latter took up arms against the tyranny of the Empress 賈 Chia, whose cause Chang Hua refused to abandon. He was profoundly learned, and when he changed houses it took thirty carts to carry his library. Author of the 博物志, a collection of articles on various topics of interest. It appears to have perished during the Sung dynasty, and the modern work which passes under that name was probably compiled from extracts found in other books. See *Liu Han.*

66 **Chang Huang-yen** 張煌言. Died A.D. 1663. The last adherent of the Mings on the Chehkiang coast. A *chü jen* of the 鄞 Yin District, he embraced the cause of the Prince of Lu, and rose to be his President of the Board of War. At the head of a naval force he made an incursion up the Yang-tsze, and later on he assisted Koxinga in his raid on Chinkiang, Wuhu, etc. After Koxinga's death, he maintained his independence on the small and barren island of 懸奧 Hsüan-ao, using trained apes to warn him of the approach of the enemy, and harassing the neighbouring coast of Chehkiang. At length he was betrayed by a lieutenant into the hands of Chao T'ing-ch'ên, who kept him in honourable confinement until his death.

67 **Chang Hui-yen** 張惠言 (T. 皐文). A.D. 1760—1802. A native of Kiangsu. Graduated in 1799, and was employed in a

Board. Well known for his valuable commentary upon the *Canon of Changes*, in which he advocated the views of the Han scholars.

Chang Hung-fan 張弘範 (T. 仲疇). Died A.D. 1279. A 68
general under the Yüan dynasty, chiefly famous for his defeat of the last remaining forces of the expiring Sung dynasty at their final refuge in Kuangtung, where he is said to have captured 8,000 of the enemy's vessels (see *Lu Hsiu-fu*, *Chang Shih-chieh*). He was canonised as 武畧, afterwards changed to 武忠.

Chang Hung-hung 張紅紅. 9th cent. A.D. Concubine to 69
韋青 Wei Ch'ing, and a famous musical genius. She was taken into the harem of the Emperor Ching Tsung of the T'ang dynasty, and received the sobriquet of 記曲娘子.

Chang I 張儀. Died B.C. 310. A native of the Wei State, 70
notorious as a clever political adventurer. In his youth, he and Su Ch'in were servants in a school, and picked up an education by copying the pupils' exercises on their palms and legs, and transcribing them at night when they got home. Subsequently, they both went to study under Kuei-ku Tzŭ, and then became itinerant politicians who laid themselves out for official employment with one or other of the Feudal States. Su Ch'in embraced the federal cause, and induced the Six States Ch'i, Ch'u, Yen, Chao, Wei, and Han, to band together to resist the growing power of the Ch'ins; while Chang I, after a short term of employment in the Ch'u State, entered the service of the ruler of the Ch'in State, and devoted all his energies to bringing the allies under the power of his master. In B.C. 328 he was invested with the title of Foreign Minister, and led a successful campaign against his own native State, by which Ch'in acquired a large slice of Wei. A few years later he was sent to Wei to be Minister, but the plan failed, and in 323 he returned to Ch'in, which State he continued to aid in its acquisition of territory. At length, he persuaded all the Six

States to acknowledge the supremacy of Ch'in, for which he was ennobled as Prince. He lived to witness the downfall and assassination of his former comrade, Su Ch'in. He died however as Prime Minister of his native State of Wei, whither he returned in 310, after the accession to the throne of the Ch'in State of Wu Wang, who had never entertained friendly feelings for him. It is recorded that in his early life, after a banquet at the house of a Minister of Ch'u, at which he had been present, he was wrongly accused of stealing some valuable gem, and was very severely beaten. On his return home, he said to his wife, "Look and see if they have left me my tongue." And when his wife declared that it was safe and sound, he cried out, "If I still have my tongue, that is all I want."

71 **Chang I** 張揖 (T. 稚讓). Author of the 廣雅, a cyclopædia of miscellaneous information. He held the rank of Doctor in the Imperial Academy under the Emperor Ming Ti of the Wei dynasty, about A.D. 230.

72 **Chang I-chih** 張易之 (T. 五郎). Died A.D. 705. Elder brother of Chang Ch'ang-tsung (*q. v.*). When the latter had gained the favour of the Empress Wu Hou, he told her Majesty that he had an elder brother who was much cleverer than himself and knew a great deal about the elixir of life. Accordingly Chang I-chih was sent for, and by his beauty and address at once won the heart of the Empress, who conferred upon him various high posts and finally ennobled him as Duke.

73 **Chang Jang** 張讓. Died A.D. 190. A native of Ying-chou in Anhui, who filled the post of chief eunuch under the Emperor Ling Ti of the Han dynasty, and who was the instigator of the objectionable tax levied for the purpose of restoring the Imperial palaces. Upon the death of his master, he and a number of other eunuchs, fearing the vengeance of Yüan Shao, took to flight, carrying

with them the person of the boy Emperor. Being hotly pursued, Chang Jang committed suicide by throwing himself into the river.

Chang Jen-hsi 張仁熙 (T. 張人). A noted poetical critic, 74
who flourished in the 17th cent. A.D. Author of the 藕灣集, a collection of essays; and also of a treatise on inks, dated 1671.

Chang Jung 張融 (T. 思光). A.D. 443–497. A native of 75
Kiangsu, who entered upon official life as secretary to the Prince of Hsin-an. When the Emperor Hsiao Wu was building a shrine to the memory of his favourite concubine, the Prince's mother, Chang would only subscribe a hundred *cash*. This caused the Emperor to say sarcastically that he must be provided with some well-paid post, and to send him to 封溪 Fêng-ch'i in Annam. Chang declared at starting that he had no fear as to returning; his only fear was that he might be sent back again. On the road, he fell into the hands of bandits; but when they were about to cut his head off, they found him quietly inditing a poem, at which they were so astonished that they let him go. He managed to reach Hué after a long passage, during which he composed a famous poem, called 海賦 Song of the Sea, admitted by 徐凱之 Hsü K'ai-chih to be superior to his own work under the same title. On his return, he was raised to high office, and was subsequently a great favourite with the Emperor Kao Ti of the Southern Ch'i dynasty, who said that he could not do without one such man, nor with two. In spite of his exalted rank he dressed so poorly that on one occasion his Majesty sent him an old suit of clothes, with a message that a tailor had been instructed to take his measure for a new one. The Taoist priest 陸修靜 Lu Hsiu-ching also gave him a fan made of white egret feathers, saying that strange things should be given to strange people.

Chang K'ai 長楷 (T. 公超). A.D. 81–150. A scholar, whose 76
lectures on the Classics attracted so much notice that the streets

leading to his house were completely blocked by the horses and carriages of rich people flocking to hear him. He accordingly sought refuge on the 弘農 Hung-nung mountain, whither he was followed by so many disciples that the place assumed the features of a market-town. In 142 he was summoned to Court, but declined to go, as he was then engaged in studying magic, at which he so far succeeded that he could raise a fog a couple of miles in diameter. He got into trouble over this, and was thrown into prison, where he remained two years, occupying himself in writing a commentary on the *Canon of History.* His innocence was then established, and he was released.

77 **Chang K'an** 張堪 (T. 君游). 1st cent. A.D. A native of Nan-yang in Honan, who on being left an orphan resigned all his fortune to a cousin and betook himself to study at Ch'ang-an. He soon became known as a "Divine Boy," and attracted the attention of Liu Hsiu, afterwards first Emperor of the Eastern Han Dynasty. When the latter came to the throne he gave Chang an appointment as secretary in a Board. It was Chang who urged Wu Han to proceed against the White Emperor (see *Kung-sun Shu*) when he was on the point of turning back; and it was he who made a careful inventory of all the valuable loot found at Ch'êng-tu, out of which he kept back absolutely nothing for himself. Promoted later on to be Governor of Yü-yang, his administration was so benign that every blade of corn is said to have borne two ears. He entirely succeeded in keeping the Hsiung-nu in check, and died at his post, full of honours.

78 **Chang Kang** 張綱 (T. 文紀). A virtuous Censor, who flourished during the reign of the Emperor Shun Ti, A.D. 126–148. Being ordered to proceed on a commission to examine into the morals of the empire, he buried his carriage-wheels at the gates of the capital, saying, "While wolves are in office, why seek out foxes?" Thereupon

he boldly set to work to impeach the corrupt oficials who occupied high places. He also distinguished himself by securing the surrender of the insurgent 張嬰 Chang Ying, together with over ten thousand of his adherents, visiting the rebel camp unarmed and unattended, and winning over the leader by the simple force of his arguments. But the notorious Liang Chi was his enemy, and prevented him from being ennobled for his services. He died unrewarded at the early age of 36; upon which his son received an official appointment and a present of a million *cash*.

Chang Kang-sun 張綱孫 (T. 祖望). A naturalistic poet of 79
the 17th cent. A.D. His poems were published under the title of 秦亭集. He also wrote the 獸經, a treatise on quadrupeds. His personal name was changed from Kang-sun to 丹 Tan.

Chang K'o-chiu 張可久 (T. 小山). 13th cent. A.D. A native 80
of 慶元 Ch'ing-yüan in Chehkiang, who distinguished himself as a scholar and poet under the Yüan dynasty.

Chang Kuei 張軌 (T. 士彥). A.D. 254–314. A native of 81
安定 An-ting in Shensi, and a descendant from a Prince of the Han dynasty. He attracted the attention of Chang Hua, and in 301 was appointed Governor of Liang[a]-chou in Kansuh, where he put down disturbances and instituted schools. For suppressing a rising of the Hsien-pi Tartars he was made a General, and ennobled. In 307 he saved Lo-yang from the rebels, and throughout his life proved a loyal servant of the Western Chin dynasty, the last Emperor of which gave him the title of Minister of State and ennobled him as Duke. He is considered as the founder of the rebel State of the Former Liang[a]. Canonised as 武.

Chang Kung-i 張公藝. 7th cent. A.D. A native of 壽張 82
Shou-chang, in whose family nine generations were said to be living in harmony. On being asked by the Emperor Kao Tsung of the T'ang dynasty to explain the secret of this harmony, he

called for pen and paper and wrote down the one word "Forbearance," repeated again and again.

83 **Chang Kuo** 張果. 7th and 8th cent. A.D. One of the Eight Immortals of the Taoists. Hearing of his fame while he was living as a recluse among the mountains, the Empress Wu Hou sent to invite him to Court; but when her messenger arrived he was already dead. Ere long he was once more seen alive, and in 723 the Emperor Ming Huang dispatched another messenger to fetch him. This second messenger, instead of accomplishing his mission, fell into a swoon, from which he recovered only after a long interval. A third messenger, bearing an autograph letter from the Emperor, fared better, and returned with Chang Kuo to the capital. He entertained the Emperor with a variety of magical tricks, such as rendering himself invisible, and drinking off a cup of aconite. He refused the hand of an Imperial princess, and also declined to have his portrait placed in the Hall of Worthies. He was allowed to return to his seclusion, with an honorary appointment in the Imperial Banqueting Court and with the title of 通元先生, in allusion to his supernatural powers.

84 **Chang Lei** 張耒 (T. 文潛). A.D. 1046—1106. A native of Huai-yin in Kiangsu, whose early poems attracted the attention of Su Shih. He graduated as *chin shih* before he was twenty, and by 1086 had gained a high post in the Historiographer's Office. But he twice got into trouble by mixing himself in the cabals of the day; on the first occasion he was banished to a distant post, and on the second he was cashiered. In 1101 he was again banished for openly mourning on the death of his old patron and master, Su Shih. He was bracketed with the latter as one of the Four Great Scholars of the empire, the other two being Ch'ao Pu-chih and Ch'in Kuan. Author of the 兩漢决疑.

85 **Chang Li-hsiang** 張履祥 (T. 吉人 and 老夫). A.D.

1611—1634. A native of 楊園 Yang-yüan in Chehkiang, from which he came to be known as 楊園先生. His father died when he was only eight years old, and the family was left in poverty; but through his mother's assiduous care he was enabled to study, and soon became a man of profound learning. His life was spent in education and authorship. He took no part in the political struggles of his day, though his sympathies were entirely with the Mings. His house was burnt down by the rebels, and with it was destroyed the coffin containing the body of his grandfather, — an act which nearly caused him to commit suicide. His chief works were the 近古錄, in which virtue is illustrated by examples from history, the 補農書, a work on agriculture, commentaries upon the Classics, and many philosophical treatises. He was admitted to the Confucian Temple in 1871.

Chang Li-hua 張麗華 *or* **Chang Kuei-fei** 張貴妃. 6th 86
cent. A.D. The favourite concubine of Ch'ên Shu-pao (*q. v.*), last Emperor of the Ch'ên dynasty, who called her 張嫦娥, after the Goddess of the Moon (see *Ch'ang O*). She was renowned for her beauty, and in particular for her long glossy hair, which shone like a mirror and was said to be seven feet in length.

Chang Li-pin 張麗嬪 (otherwise called 阿元 O-yüan). 87
14th cent. A.D. A famous beauty in the harem of Shun Ti, the last Emperor of the Yüan dynasty, celebrated for her skill in embroidery.

Chang Liang 張良 (T. 子房). Died B.C. 187. A native of 88
the Han[a] State, in which his immediate ancestors had been Ministers for five generations. He was so chagrined at the destruction of his fatherland by the Ch'ins that he determined upon revenge, and spent the whole of his patrimony in collecting a band of bravoes, with whom he tried to slay the First Emperor by lying in ambush for him in modern Honan. The plot failed, and Chang Liang changed his name, and went into hiding in Kiangsu. There he one day

fell in with an old man who had dropped his shoe over the bridge. The old man begged him to go down and fetch it, which he immediately did; and kneeling down, placed it upon the owner's foot. "Ah!" exclaimed the latter, "you are worth teaching." Whereupon he produced a book, and gave it to Chang, saying, "Read this, and you will become the teacher of princes." The book turned out to be the 太公兵法, — whatever that may have been. Subsequently, when Liu Pang attacked Hsia-p'ei, he took Chang Liang into his service; and when Hsiang Liang restored the kingdom of Han under Prince Ch'êng, Chang was prepared to devote himself to the service of his native land; but the murder of Prince Ch'êng by Hsiang Chi caused him to return to Liu Pang, whose trusty counsellor he became, and by whom he was ennobled as Marquis. In B.C. 200, after his accession to the throne, Liu Pang, who gave to Chang Liang, Ch'ên P'ing, and Han Hsin (some substitute Hsiao Ho) the name of the 三傑 Three Heroes, openly declared that his success had been chiefly due to the far-reaching counsels of the first. Among these counsels must be mentioned the treacherous violation of the treaty of Kuang-wu, by which Liu Pang compassed the defeat and death of his great rival Hsiang Chi, and which has been censured by Chinese historians as quite unworthy of the otherwise upright character of Chang Liang. From this date he took no further interest in public affairs. "With my three inches of tongue," he said, "I have risen to be the teacher of princes, and have been ennobled. 'Tis all that a man of the people could expect. I would now renounce the world, and follow in the steps of Ch'ih Sung Tzŭ." He then began to leave off food, according to a system which promised the gradual lightening of the body and the ultimate attainment of immortality. In this, however, he failed; because, it was said, he once yielded to the solicitations of the Empress, and ate a little rice. Canonised as 文成.

Chang Liang-chi 張亮基 (T. 石卿). A.D. 1808—1871. 89
Recommended by Lin Tsê-hsü, he was sent to 永昌 Yung-ch'ang as Prefect in 1846, and rose to be Governor of Yünnan. In 1852 he was transferred to Hunan; and entering Ch'ang-sha through the lines of the besieging T'ai-p'ings, he successfully defended the city. The rebels, however, were allowed to escape to the westward. Transferred to Shantung, he was cashiered, but was sent to repair the Yellow River, which was brought back to its old course, flowing into the Gulf of Pechili. In 1862 he proceeded as Viceroy to Yünnan, in order to put down the Mahomedan rising; but after some few years of annoyance and disappointment, he retired from the public service in disgust. It was he who gave to Tso Tsung-t'ang his first post as secretary.

Chang Mao 張茂 (T. 成遜). Died A.D. 324. Brother and 90
successor of Chang Shih. In 323 he submitted to the rebel State of Chao, and was made Prince of Liang[a]; but he remained in reality loyal to the Imperial House.

Chang Ming 章明. Died A.D. 9. A Minister of State under 91
the Han dynasty. When the usurper Wang Mang seized the throne, Chang Ming said "One man cannot serve two masters," and forthwith committed suicide.

Chang Pang-ch'ang 張邦昌 (T. 子能). Died about A.D. 92
1130. A native of 東光 Tung-kuang in Chihli, who graduated as *chin shih* and rose to be Prime Minister in 1126. He strenuously advised peace with the Chin[a] Tartars, and was dismissed and degraded when a fresh irruption took place. In the winter of the same year the capital, the modern K'ai-fêng Fu, was taken; and the Chins placed Chang upon the throne with the dynastic title of 大楚, the Emperor being sent into captivity. Chang was soon compelled by popular feeling to retire in favour of the Prince of 康 K'ang, brother to the late Emperor, who ruled as Kao Tsung,

the widow of the Emperor Chê Tsung being Regent, and he himself Prime Minister. Later on he was ennobled as Prince, and was sent to be Governor of 奉國 Fêng-kuo in Ssŭch'uan. But he was soon put under detention at 潭 T'an-chou, now Ch'ang-sha in Hunan, and was allowed to commit suicide.

93 **Chang P'ei 張伾**. 8th cent. A.D. An Imperialist officer, famous for his defence of 臨洺 Lin-ming against T'ien Yüeh in 781. When his funds were exhausted and his men starving, he made his daughter appear in full dress before his officers, offering to sell her to procure them a day's pay. Touched by his devotion, they held out until Ma Sui came to their relief, when they inflicted a crushing defeat on the besiegers.

94 **Chang P'ei-lun 張佩綸** (T. 幼樵). Born about A.D. 1850. A native of the 豐潤 Fêng-jun District in the province of Chihli. Graduated as *chin shih* in 1871. In 1878 he became a Reader in the Han-lin College, and submitted numerous memorials on reforms in the administration. In 1882 he became Senior Vice President of the Censorate. He was one of the chief promoters of the K'ai-p'ing railway. In 1884 he boasted that he would soon dispose of the French, who were then carrying on a state of reprisals, if the chance were given to him. Accordingly, he was sent as Joint Military Commissioner to superintend the coast defences of Fuhkien; but his craven cowardice at the bombardment of the Mamoi arsenal at Pagoda Island, when the Chinese fleet was destroyed, caused him to be impeached by forty of the Fuhkien officials. He was disgraced and banished to the postroads; however in 1888 he was appointed a sub-Chancellor of the Grand Secretariat, and married Li Hung-chang's only daughter. In 1894 he was ordered to report himself at his father-in-law's yamên, where he was employed as head of the Ordnance Department until September of that year, when he was instructed to return home and stay there.

Chang P'êng-ho 張鵬翮 (T. 運靑). A.D. 1649—1725. A native of 遂寧 Sui-ning in Ssŭch'uan, who graduated as *chin shih* in 1670. In 1680 he was Prefect of Soochow, being later on transferred to 兗 Yen-chou Fu in Shantung, the topography of which he compiled. In 1688 he accompanied the mission sent to settle the boundary dispute with Russia. Next year he became Governor of Chehkiang, where he reformed the grain transport and the salt administration, and also succeeded in placing an embargo on the export of munitions of war. After serving in high office in Peking, in 1698 he was made Viceroy of the Two Kiang, and in 1700 Director-General of the Yellow River. At the latter post he carried out the plans of the Emperor K'ang Hsi in respect to river conservation to his Majesty's great satisfaction, but in 1705 he was sharply rebuked for not keeping his subordinates in order. In 1722 he received the title of Senior Tutor of the Heir Apparent, and next year became a Grand Secretary. He compiled the 聖謨全書, a record of K'ang Hsi's treatment of the Yellow River. Was canonised as 文端, and in 1730 included in the Temple of Worthies. 95

Chang Pin 張賓 (T. 孟孫). Died A.D. 322. A native of Shantung, deeply read in classics and history, who in A.D. 307 attached himself to the fortunes of Shih Lo and became his chief Minister and adviser. In spite of the extraordinary favour which he enjoyed, he remained modest and industrious, and was a warm patron of learning. He was ennobled as Marquis, and canonised as 景. 96

Chang Po-chieh 張伯偕. A man of the T'ang dynasty, so like his brother Chang 仲偕 Chung-chieh that it was impossible to tell them apart. When Chung-chieh was married, his bride, in full bridal dress, happened to meet the elder brother, and said to him, "How do you think I look?" "I am Po-chieh," he replied; at which she ran hastily out of the room. Shortly afterwards 97

meeting him again, the bride said, "I made such a mistake just now; I took Po-chieh for you." "But I am Po-chieh!" he cried, which so covered his sister-in-law with shame that she could never bear to see him again.

98 **Chang Po-hsing** 張伯行 (T. 孝先). A.D. 1651—1725. A native of 儀封 I-fêng in Honan. Graduating in 1685 as *chin shih*, he entered upon an official career, and soon gained distinction in connection with work upon the Yellow River. By 1707 he had risen to be Governor of Fuhkien, where he built a college and encouraged education. In 1709 he was transferred to Kiangsu, and there came into conflict with 噶禮 Koli, the Governor General, who was a Manchu. Each denounced the other, and Chang was condemned by a Commission; but the Emperor set aside the finding, and Chang triumphed. A few years later he was impeached by the Treasurer, and again a Commission decided against him. The Emperor however sent for him to Peking, and ultimately appointed him Vice President of the Board of Revenue. Besides the 居齋一得, a collection of essays on the principles of hydraulics, he published the 養正類編, a treatise for the young on right conduct, the 道南源委, containing notices of eminent Confucianists under the Sung dynasty, two large collections of extracts from various philosophers, and other works. He also wrote a famous memorial on Roman Catholic missionaries, pointing out that Christianity wrongly teaches men to forsake their parents, forbids the worship of ancestors, and is opposed to the established customs of China. He proposed that those missionaries engaged in astronomical pursuits should still be employed at the capital, but that all others should be ordered to quit the empire at once, and that all chapels should be closed. He received a public funeral, and was canonised as 清恪.

99 **Chang Sêng-yu** 張僧繇. A famous painter of the 6th cent.

A.D. He painted two dragons without eyes on the walls of the 安樂寺 Temple of Peace and Joy at Nanking, warning people that if the eyes were put in, the dragons would fly away. A sceptic ventured to paint in the eyes of one dragon, when suddenly the wall crashed to ruins and the dragon soared aloft in the sky.

Chang Shang-ying 張商英 (T. 天覺). Died A.D. 1121. **100**
Younger brother of Chang T'ang-ying, by whom he was taught in his youth. He rose to high office under the Emperors Chê Tsung and Hui Tsung, and was for a time associated with Ts'ai Ching in the administration. His career was a chequered one, and on several occasions he was dismissed to petty provincial posts. He edited and wrote a preface to the 素書, a short and shallow ethico-political treatise supposed to have been given to Chang Liang by the mysterious old man whose shoe fell over the bridge, and to have been discovered in Chang Liang's tomb at the beginning of the 4th cent. A.D. It is, however, generally admitted that this treatise was written by Chang Shang-ying himself. Canonised as 文忠.

Chang Shao 張劭 (T. 元伯). A man of the Han dynasty, **101**
famous for his friendship with one 范式 Fan Shih. On one occasion, they arranged to meet again on a certain day, after an interval of two years; and Chang insisted on his mother cooking a fowl in readiness for his friend, who arrived at the appointed time. When Chang died, he appeared in a dream to Fan, who at once set off to be present at his obsequies. The funeral, however, had already been planned to take place before his arrival; but when the procession came to start, it was found that the coffin was immovable. And so it remained, until Fan rode up on a white horse, dressed in mourning clothes.

Chang Shih 張寔 (T. 安遜). Died A.D. 320. Son and successor **102**
in office and titles to Chang Kuei. In 317 he tried to save the

Emperor Mi Ti from Liu Yao; but he declined to recognise the Eastern Chin dynasty. While the rest of the west was in a state of anarchy, his people alone enjoyed peace and prosperity. He was assassinated by some of his courtiers. Canonised as 元.

103 **Chang Shih-ch'êng** 張士誠 (T. 九四). Died A.D. 1367. A salt-trader of T'ai-chou in Kiangsu, who with his brothers raised the standard of revolt in 1353, and after capturing T'ai-chou proclaimed himself Prince 誠 Ch'êng of Chou. In the following year he made an unsuccessful attack on Yang-chou, but in 1356 he got possession of Soochow and Hangchow. In 1357 fear of Chu Yüan-chang (see *Hung Wu*) drove him back to his allegiance; but he still remained practically independent, and in 1363, after the capture of 安豐 An-fêng in Anhui and death of 劉福通 Liu Fu-t'ung, he took the title of Prince of Wu, and refused to forward the tribute rice. Four years later, being attacked by Chu Yüan-chang, he fled to Nanking, where he committed suicide.

104 **Chang Shih-chieh** 張世傑. Died A.D. 1279. A faithful adherent of the Sung dynasty in its final struggle with the conquering Mongols. He had held several posts of importance; and when the great disruption came, he accompanied the young Emperor on his flight southwards. He advised Yai-shan in Kuangtung as a last refuge; and on the approach of Chang Hung-fan's troops, he constructed a kind of floating fort of some thousand vessels lashed together. Chang Hung-fan, however, cut off their supplies, and they were reduced to such straits that they were obliged to drink sea-water, which caused violent vomiting and purging. After the great battle which ensued, he made his escape with ten ships, and under some other representative of the Sung dynasty would have still prolonged the struggle, but he was caught in a typhoon and drowned. See *Lu Hsiu-fu*.

105 **Chang Shih-chih** 張釋之 (T. 季). A native of Nan-yang,

who rose to high office under the Emperor Wên Ti of the Han dynasty, B.C. 179—186. It is said that once, in his own court, he stooped down and tied up the stocking of an old man named 王生 Wang Shêng, with whom he was on friendly terms. He also remonstrated with the Emperor when the latter, attracted by the ready wit of one of the petty officials connected with the Imperial menagerie, was about to appoint him Ranger of Forests. Neither did he fear to impeach even the Heir Apparent, when the latter had been guilty of some breach of etiquette.

Chang Shih-nan 張世南. A native of 鄱陽 P'o-yang in **106**
Kiangsi. Flourished under the Sung dynasty, about A.D. 1230. Author of the 游宦紀聞, and other writings on miscellaneous subjects. Held office in Ssŭch'uan and Fuhkien.

Chang Shih-tsai 張師載 (T. 又渠. H. 愚齋). A.D. 1696— **107**
1764. Son of Chang Po-hsing. Distinguished for his conservation of the Yellow River, of which he became Director-General in 1754. Author of the 治水方略, a work on river conservation, and of a collection of essays entitled 改過齋文集. Canonised as 愨敬.

Chang Shou-kuei 張守珪. 7th and 8th cent. A.D. A military **108**
commander under the Emperor Ming Huang of the T'ang dynasty. When the Turkic tribes were attacking Bishbalik (the modern Urumtsi) about A.D. 715, he distinguished himself so much by his valuable reports and general energy that he was appointed Governor of 瓜 Kua-chou. He had barely time to put the old fortifications into a fit state for defence ere the enemy was upon him, and ready to make an assault. At this juncture he invited a number of his officers to a banquet on the city wall; and the merrymaking which ensued was so uproarious that the Turkic chieftain felt sure that the garrison was well prepared against an attack, and drew off his forces. Thereupon Chang at once gave orders to pursue,

and succeeded in inflicting a severe defeat upon the invaders. After further useful services, he was employed against the Kitan Tartars, and won several victories, capturing two of their leaders, whose heads he forwarded to the capital. In 735 he had an audience of the Emperor, and was appointed generalissimo of the empire. Once more in the field against the Kitans, he continued his career of success, until the defeat of one of his lieutenants, 烏知義 Wu Chih-i. This reverse he concealed; but the truth soon leaked out, and he was dismissed as Governor of 栝 Kua-chou in Chehkiang, where he died of a carbuncle.

109 **Chang Shu-yeh** 張叔夜 (T. 稽仲). Died A.D. 1127. A military commander under the Emperor Ch'in Tsung of the Sung dynasty. Summoned to aid in defending the capital against the China Tartars, he succeeded after a bloody fight, which lasted four days, in defeating their forces and killing two of their generals; but he was not able to keep his advantage, and the city fell. He urged instant flight, and would have got away with the Emperor, had not the latter been bent upon trying his own divine influence in the Tartar camp. The Emperor was made prisoner, and carried away northwards. Chang followed his master's fortunes; but grief prevented him from taking food, and he died on reaching 白溝 Po-kou in Chihli. Canonised as 忠文.

110 **Chang-t'ai Liu** 章臺柳. 8th cent. A.D. The name given to the wife (*née* Liu) of Han Hung the poet, from the place of her birth, near Ch'ang-an in Shensi. Separated from him during the troublous period of A.D. 756, she sought refuge in a nunnery. She was subsequently taken as wife by a Tartar chieftain, but through the intervention of the Emperor she was ultimately restored to her husband.

111 **Chang T'ang-ying** 張唐英 (T. 次功). 11th cent. A.D. A native of 新津 Hsin-chin in Ssŭch'uan, who graduated as *chin*

shih, held office in the Han-lin College, and was afterwards a Censor. He was the first to warn the Emperor Ying Tsung against overpartiality for his Imperial relatives. Elder brother of Chang Shang-ying, and author of the following historical and biographical works: 仁宗正要, 宋名臣傳, 蜀檮杌.

Chang Tao-ling 張道陵 (T. 輔漢). A.D. 34—156. A native 112
of the 天目 T'ien-mu hill in Chehkiang. A precocious child, he is said to have mastered the philosophy of Lao Tzŭ by the time he was seven years old. Declining to take office, he retired to the mountains, and devoted himself to the study of alchemy. On one occasion he went to Ssŭch'uan to drive out troublesome demons. He spent much of his time at the 上清宮 Perfectly Pure Palace on Mt. 龍虎 Lung-hu in Kiangsi; and at length, having discovered the elixir of life, he solemnly swallowed a dose, and ascended as an Immortal to the skies. He was ennobled as Marquis by the Emperor Chang Ti, and is said to have been the first Taoist "Pope" (see *K'ou Chien-chih*).

Chang Ti. See *Liu Ta.*

Chang Ti 張迪. 11th cent. A.D. Father of the famous Chang 113
Tsai, and an official under the reign of the Emperor Jen Tsung of the Sung dynasty, A.D. 1023—1064. Admitted to the Confucian Temple in 1724.

Chang T'ien-hsi 張天錫 (T. 純嘏). Died A.D. 376. A 114
younger son of Chang Chün. He poisoned his nephew Chang Hsüan-ching, and usurped his titles. After a life of riot and debauchery, he surrendered in 376 to Fu Chien and his allies at the city of 金昌 Chin-ch'ang in Honan. With him ended the dynasty of the Former Liang[a].

Chang T'ing-yü 張廷玉 (T. 衡臣 and 硯齋). A.D. 1670— 115
1756. The first Chinese who under the present dynasty was honoured with a place in the Imperial Temple. Graduating in 1700, his

learning and ability soon brought him to the front; and by 1726 he had risen to be a Grand Secretary. He was one of the first Ministers of the Grand Council, instituted in 1729. He was tutor to the Imperial princes under the Emperors Yung Chêng and Ch'ien Lung, and enjoyed extraordinary favour. In 1734 he was ennobled as Viscount, and in 1738 as Earl; but he lost his title for not presenting his thanks in person on his retirement. From 1706 to 1737 he was virtually Prime Minister of China, in addition to which he was entrusted with the preparation of the *History of the Mings*, a work which he and his colleagues laid before the Emperor in 1742. His 傳經堂集 was destroyed by fire, but his 澄懷園文 survives. He was canonised as 文和.

116 **Chang Tsai** 張載 (T. 孟陽). 3rd cent. A.D. A native of 安平 An-p'ing, famous for an inscription he wrote in A.D. 280 at 劍閣 Chien-ko, on the top of the pass into modern Ssŭch'uan, calling on the people of that province to trust more to virtue than to their mountain walls. This inscription was brought to the notice of the Emperor Wu Ti, who caused it to be engraved on the face of the mountain at the pass. Chang received a government appointment, and rose to be secretary in the establishment of the Heir Apparent. But political disturbances caused him to weary of office, and he retired into private life. He was also noted for his ugliness, which was so exaggerated that whenever he went out of doors the children used to pelt him with stones.

117 **Chang Tsai** 張載 (T. 子厚. H. 横渠). A.D. 1020—1076. Son of Chang Ti, who died when he was quite young, and a native of 大梁 Ta-liang in Honan. As a boy he was devoted to military studies; but at the age of twenty he came under the notice of Fan Chung-yen, who urged him to study the *Doctrine of the Mean*. He then became a public teacher, and used to lecture, sitting upon a tiger's skin. Confucianism failing to satisfy his

spiritual needs, he turned towards Buddhism and Taoism; however, in 1056 his mind was so much influenced by the discourses of his nephews, Ch'êng Hao and Ch'êng I, that he returned home to continue his more legitimate studies, and in the following year graduated as *chin shih.* After holding various appointments, he retired in ill-health, and lived quietly in the country, dividing his time between study and instruction. About 1068 he was recalled to the capital; but his tenure of office was of short duration. He retired in disgust that his advice was not taken by Wang An-shih, and died on his way home. His chief work was the 正蒙, containing his theories as to the origin of the universe, and notes on Buddhist and Taoist doctrines. He also wrote the inscriptions on moral sentiment known as 東銘 and 西銘, from the positions they occupied in his study. He was ennobled as Earl, and canonised as 明; and in 1241 his tablet was placed in the Confucian Temple.

Chang Tsao 張璪 or 張藻 (T. 文通). A famous artist of 118
the T'ang dynasty, especially good at trees, rocks, and landscape. He used the worn-out stump of a brush, or his finger, to rub on the ink; and he is said to have been able to handle two of these at the same time, with one depicting the living, with the other the dead branches and leaves. Author of the 繪境言畫要訣.

Chang Tsu 張祖 (T. 太伯). Died A.D. 355. Son of Chang 119
Chün. He deposed and put to death his nephew 張耀靈 Chang Yao-ling, the son and legal successor to Chang Ch'ung-hua, and usurped the Imperial title. His outrageous cruelty led to his murder by one of his kinsmen.

Chang Tsu 張鷟 (T. 文成). 7th cent. A.D. A native of 120
Chihli and a scholar of the T'ang dynasty, who graduated in 679 when quite a youth. He rose to be a Censor; but his love of criticising all and sundry was constantly getting him into trouble.

In 713 he was denounced by a fellow Censor for slander, and banished to Canton. He succeeded however in obtaining his recall, and latterly was secretary in a Board. His fame as an author spread far and wide, his writings being known and admired even by the Japanese. His essays were said to be like "ten thousand *cash* chosen from ten thousand," — all good. Hence he received the sobriquet of 青錢學士.

Chang Tsung. See *Wan-yen Kung.*

121 **Chang Tsung-yü** 張總愚. Leader of the Nien fei, or mounted banditti, who for some years gave much trouble to the authorities in Chihli and other provinces, and slew the famous Manchu general Sêng-ko-lin-sin in A.D. 1864. He himself was slain by Liu Ming-ch'uan.

122 **Chang Ts'ung** 張璁 (T. 秉用). A.D. 1475—1539. A native of Yung-chia in Chehkiang, who after failing seven times to obtain the *chü jen* degree, graduated as *chin shih* in 1521. By supporting the desire of the Emperor Shih Tsung to have his father canonised as 本生父興獻帝, while the general body of officials urged that the Emperor must recognise his predecessor alone as his (adopted) father, Chang obtained rapid promotion, along with Kuei O. By backing his master's views on all points of music and ceremony — the Emperor's hobbies — he gained such further favour that in 1527 he became a Grand Secretary. He was now able to wreak his vengeance on the Han-lin doctors who had at first ignored him. In 1529 he was denounced for arrogance and dismissed, only to be immediately reinstated as Prime Minister. He then came into conflict with Hsia Yen, and after a stormy term of office he retired in ill-health in 1535. The Emperor never wavered in his affection for Chang, who was able to effect some reforms, such as the abolition of eunuch Commandants. He was himself clean-handed, and put down bribery to a great extent;

but he was vindictive, and persecuted his opponents. In 1531 he was allowed to change his personal name, which resembled that of the Emperor, to 孚敬 (T. 茂恭). Canonised as 文忠.

Chang Tun 章惇 (T. 子厚). A.D. 1031—1101. One of the chief Ministers who disgraced the reign of the Emperor Chê Tsung of the Sung dynasty. A native of P'u-ch'êng in Shansi, who while Magistrate of 商洛 Shang-lo in Shensi became the companion of Su Tung-p'o in his rambles. In 1068 Wang An-shih took him up, and by 1082 he was a Lord-in-waiting and member of the Privy Council. During the minority of Chê Tsung, he was dismissed from the capital to a Magistracy; but the Emperor on taking the reins of government made him a High Chamberlain. From 1094 to 1100, he and Ts'ai Pien wielded supreme power, which they used to gratify their spite against Ssŭ-ma Kuang and the other good officers of the Regency. They failed, owing to the remonstrances of the ladies of the harem, to have the Empress Regent, the wife of Shên Tsung, posthumously degraded; but they succeeded, to their master's regret, in depriving the reigning Empress of her position. Their forward foreign policy led to frontier wars and increased the people's burdens; and their fondness for innovation disturbed the administration. They kept their position, by banishing every one who dared oppose them, until the death of Chê Tsung, when Chang Tun was shelved as Duke for trying to hinder the accession of the Emperor Hui Tsung. An accident to the late Emperor's bier, of which he was in charge, caused him to be degraded to a petty post at Lei-chou in Kuangtung. Here, according to the precedent made by his own conduct in the case of Su Tung-p'o, who had become his enemy, he was not allowed to occupy any official house; and the people, remembering his spiteful persecution of those who let a dwelling to the poet, declined to rent him a residence. He died soon after at 睦 Mu-chou in Hupeh. His title of Duke was 123

restored to him, and in 1113 he received the rank of Grand Preceptor. *See Ch'ao Tuan-yen.*

124 **Chang Wei** 張謂 (T. 正言). A native of Honan, who graduated as *chin shih* in A.D. 743. Rose to be Vice President of the Board of Rites, and gained distinction as a poet.

125 **Chang Yao** 張曜 (T. 郎齋). Died A.D. 1891. A native of Kiangsu, who had no education in his youth, but came into notice by his defence of 固始 Ku-shih in Honan against the Nien fei, in which he was supported by the rowdies of whom he was the head. After serving in the army, he was appointed Magistrate of Ku-shih, and having educated himself, rose in due course to be Treasurer of Honan. In the sixties he became Commander-in-chief in Kuangtung; and was sent to assist Tso Tsung-t'ang in the north-west, much against his will; and in October 1881 he was appointed Assistant Administrator of the New Dominion. In consequence of the hostilities with France in 1884, he was recalled with 11,000 men, and in the following July was gazetted Governor of Kuangsi. He was, however, kept to repair the moats and waterways of Peking, and sent to inspect the Yellow River, of which he was made Director in Shantung in 1890. In June 1886 he was appointed Governor of Shantung. Two years later he was made an Assistant Director of the Board of Admiralty, and a Junior Guardian of the Heir Apparent. He was ennobled for his services in Kansuh. Honest and industrious, he set his face against peculation, and was heavily in debt when he died. His soldiers so loved him that without murmuring they allowed their pay to run into arrears to the sum of no less than Tls. 1,400,000; and his justice and kindness to the people at large won him the popular title of 張青天 God Almighty Chang. He is included in the Temple of Worthies, and memorial temples have been erected to him in several places.

Chang Yen-shang 張延賞. 8th cent. A.D. An official who 126
served under the Emperors Su Tsung and Tai Tsung of the T'ang dynasty. He was a relative of Chang Chia-chêng, the faithful Minister of the Emperor Ming Huang and some time opponent of the great Chang Yüeh, and rose to the highest offices of State. On the occasion of an important criminal case he refused successive bribes of 30,000 and 50,000 strings of *cash*, but his virtue succumbed to an offer of 100,000 strings. He excused this lapse on the ground that 100,000 strings would tempt even the gods, who would resent the refusal of such a bribe by a mere mortal. He died at the age of 61, and was canonised as 成.

Chang Yin-huan 張蔭桓 (T. 樵野). A purchase licentiate 127
of Kuangtung, who in 1881 was Taot'ai at Wuhu. Summoned to Peking, he served in the Tsung-li Yamên from June to September 1884, when he was again appointed to be Taot'ai in Chihli. From 1885 to 1887 he was Minister to the United States, Spain, and Peru, and in 1890 returned to the Tsung-li Yamên, of which he was Vice President in 1894. In February 1895 he went to Japan to negotiate peace, but his powers were found to be inadequate. In 1896 he succeeded Li Hung-chang as negotiator of the commercial treaty with Japan.

Chang Ying 張英 (T. 敦復. H. 樂圃). A.D. 1636–1708. 128
A native of 桐城 T'ung-ch'êng in Anhui, who graduated as *chin shih* in 1667. Six years later he rose to be a Reader to the Emperor K'ang Hsi, who at the approach of winter bestowed on him and on Ch'ên T'ing-ching fifty sable skins and satin enough for robes. He was one of the first members of the College of Inscriptions, all of whom resided in the city so as to be ready to attend the Emperor in his uncertain hours of leisure. He was constantly being summoned by K'ang Hsi, whom he always accompanied on tours of inspection. He was Chancellor of the Han-lin College and

Chief Supervisor of Instruction until 1697, when he was relieved of these posts at his own earnest request. From 1699 to 1701 he was a Grand Secretary; and after his retirement to his lifelong hobbies, music and gardening, K'ang Hsi twice went to visit him, and loaded him with marks of esteem. He was notably modest and affable, fond of giving secret aid to rising talent, and absolutely incorruptible. Canonised as 文端, and in 1730 included in the Temple of Worthies.

129 **Chang Ying-wên** 張應文 (T. 茂實). A.D. 1522—1619. He frequently competed at the public examinations without success, as he devoted all his thoughts to antiques, books, and paintings. Author of a work entitled 清秘藏 *A Treasury of Rare Curiosities.*

130 **Chang Yu** 張祐. Died between A.D. 827—835. A native of Nan-yang in Honan, distinguished as a poet and official under the T'ang dynasty.

131 **Chang Yu** 張有 (T. 謙中 and 眞靜). 11th cent. A.D. A native of Kiangsu, and author of the 復古編, an attempt to restore the old orthography and meanings of the written characters.

132 **Chang Yü-shu** 張玉書 (T. 素存). A.D. 1642—1711. A native of Kiangnan, who graduated as *chin shih* in 1661, and was soon employed as Tutor in the Palace. In 1685 he was President of the Board of Punishments; in 1688 was sent on a mission to the Yellow River; and in 1690 became a Grand Secretary. In 1691 he accompanied the Emperor K'ang Hsi on his visit to inspect the Yellow River, and in 1696 on his expedition against the Oelots. In 1699, while in mourning, he was ordered to place in the ancestral temple of the first Emperor of the Ming dynasty a tablet on which K'ang Hsi had inscribed, "Good government surpassing that of the T'ang and Sung (dynasties)," while the Emperor himself poured a libation at the dead monarch's tomb. He died while attending K'ang Hsi to Jehol. He is said to have been a learned and dignified man, a vegetarian and a

misogynist, who slept in his clothes so as to be ready to rise at the first streak of dawn. Canonised as 文貞, and included by Yung Chêng in the Temple of Worthies.

Chang Yüan-chên 張元禎 (T. 廷祥). Died A.D. ? 1506. 133
A native of Kiangsi, who wrote verses at five years of age. Han Yung greatly admired him, and chose his name. Graduating as *chin shih* in 1460, he remonstrated in vain on the prevailing abuses of the Government, and soon had to retire on account of a dispute over the biography of the Emperor Ying Tsung. After twenty years spent in studying philosophy, he was charged in 1488 with the preparation of the biography of the Emperor Hsien Tsung; and though he protested against the new Emperor's heterodoxy, avarice, love of amusement and of favourites, he was treated with great consideration, and placed on the Commission to revise the 通鑑纂要 *Compendium of History*. The Emperor Wu Tsung on his accession appointed him Vice President of the Board of Civil Office, and entrusted him with the preparation of Decrees and patents. His long retirement had made him old-fashioned; he did not get on with the younger generation, and was obliged to retire. In 1621 he was canonised as 文裕.

Chang Yüeh 張說 (T. 道濟 and 說之). A.D. 667—730. A 134
statesman and poet of the T'ang dynasty. He was born at Lo-yang in Shansi, his mother having dreamt that a jade swallow flew into her lap and that she became pregnant. In youth, his father conceived a dislike to him, and made him do menial work; but Chang Yüeh took every opportunity of improving his mind, and in 689 passed first as a 孝廉方正 "deserving scholar recommended for preferment." Soon afterwards, he obtained an appointment at the Court of the Empress Wu Hou, to whom he did not prove acceptable. For refusing to bear false witness against 魏元忠 Wei Yüan-chung, he was banished in 703 to

欽 Ch'in-chou in Kuangtung. He was recalled by the Emperor Chung Tsung, and the Emperor Jui Tsung made him Minister of State and entrusted to him a chief share in the great measures of government, besides charging him with the preparation of the dynastic history. Under the Emperor Ming Huang his career was one of alternate favour and disgrace; however at his death he was once more a Minister of State. His fame rests chiefly upon his poems, the pathetic beauty of which was said to have improved under the reverses of his later life. He was also distinguished as a painter. Was ennobled as Duke, and canonised as 文貞.

135 **Chang Yün-lan** 張運蘭 (T. 凱章). Rose to the rank of sub-Prefect by fighting against the T'ai-p'ing rebels with a volunteer force raised in Hunan. In 1857 he was sent to Kiangsi, and became Prefect and then Taot'ai in 1859, being also made a *baturu* for his services in the field. In 1860 he was ordered by Tsêng Kuo-fan into Anhui, and in 1862 he was made Judge of Fuhkien. In 1863 he fell into the hands of the rebels at 武平 Wu-p'ing and was slain. Canonised as 忠毅.

136 **Chang Yung** 張詠 (T. 復之). A.D. 946–1015. Graduated as *chin shih* in 980, and became Magistrate of the District of 崇陽 Ch'ung-yang in Hupeh, where he beheaded an official servant whom he saw coming out of the treasury with a single *cash* sticking in his hair. He was highly recommended by K'ou Chun, and rose to be President of the Board of Works. The nickname 乖崖 was given to him by himself, and signified that he found it difficult to live in harmony with his surroundings. Canonised as 忠定.

137 **Ch'ang Chien** 常建. 8th cent. A.D. A poet of the T'ang dynasty. He graduated as *chin shih* in A.D. 727 and entered upon an official career, but ultimately retired to the mountains and lived as a hermit, devoting himself to the cult of Tao.

Ch'ang Chü 長沮. A man who was working in the fields on 138
one occasion when Confucius, passing by, wished to find out the whereabouts of a ford. Tzŭ Lu was sent to enquire of him; whereupon the man pointed significantly towards the Master and said, "He knows the ford." See *Chieh Ni*.

Ch'ang Ling 長齡 (T. 懋亭). A.D. 1758—1838. A celebrated 139
official, of Mongolian descent. He began life in 1775 as a secretary of the Grand Council, after taking the *hsiu ts'ai* degree at the Manchu examination. In 1787 he fought in Formosa, and in 1792—95 against Nepaul. In 1800 he was in command of the expeditionary force sent against insurgent bands in Hupeh, and subsequently in various operations undertaken from time to time against disturbances caused by the evil influence of secret societies. He became successively Governor of Anhui and Shantung, and in 1807 Governor General of Shensi and Kansuh. In 1808 he was impeached on several charges and stripped of his rank, and then banished to Ili. A few months later he was once more employed, and gradually rose again to the highest posts. In 1825 he was Viceroy of Ili. In 1826, when the rebel 張格爾 Jehangir crossed the frontier and began his depredations, capturing Kashgar, Yingishar, Yarkand and Khoten, he was appointed Generalissimo; and by the end of 1827 had captured Jehangir and put an end to the rebellion. The prisoner was sent to Peking in a cage, and brained in the presence of the Emperor, who conferred on Ch'ang Ling a triple-eyed peacock's feather. Canonised as 文襄, and admitted into the Temple of Worthies.

Ch'ang O 嫦娥. The wife of Hou I, who is said to have stolen 140
from her husband the drug of immortality and to have fled with it to the moon, where she was changed into a toad. This toad, which answers to our "man in the moon," is believed to swallow the moon during an eclipse. Ch'ang O's name was originally 恒

(or 姮) Hêng, in reference to the line 如月之恒 "like the waxing moon" in the *Odes*; but as the Emperors Mu Tsung and Chên Tsung of the T'ang dynasty both had Hêng for their personal names, it was therefore changed to Ch'ang.

141 **Ch'ang-sun Shun-tê** 長孫順德. An official under the Emperor T'ai Tsung of the T'ang dynasty, A.D. 627—650, who took some silk as a bribe. The Emperor, instead of punishing him, sent him a number of pieces of silk as a present, and thus put him to shame.

142 **Ch'ang-sun Wu-chi** 長孫無忌 (T. 輔機). Died A.D. 659. A native of Lo-yang, and comrade in arms in early youth of Li Shih-min, who married his sister. When Li Shih-min came to the throne in 627 as second Emperor of the T'ang dynasty, Ch'ang-sun was made President of the Board of Civil Office, and was entrusted with revision of the criminal code. In 633 he was appointed to the Board of Works, and in 643 was made Senior Preceptor to his nephew, the Heir Apparent, whose guardian he became, conjointly with Ch'u Sui-liang, upon the Emperor's death in 649. In 654 he refused offers of heavy bribes to aid in the elevation of the Empress Wu Hou; the result being that in 659 he was accused of treason, stripped of his honours, banished to confinement in Ssŭch'uan, and ere long put to death and his family exterminated.

143 **Ch'ang Yü-ch'un** 常遇春 (T. 伯仁). A.D. 1330—1369. Originally a bandit of 懷遠 Huai-yüan, he joined Chu Yüan-ch'ang in 1355, and by extraordinary acts of valour won a place second only to Hsü Ta. On several occasions during the struggle to gain the empire, he turned defeat into victory, and more than once he saved the lives of his master and Hsü Ta. Made a State Counsellor and a Duke, he shared in the victorious northward campaign of 1368—69. Brave to a fault, he treated his men with

kindness. A good strategist, though no scholar, he was never defeated; and from his frequent boast that with 100,000 men he could sweep the empire, he was nicknamed 常十萬 Hundred Thousand Ch'ang. His statue ranked second in the Temple of Men of Merit, and he received a place in the Imperial Temple. Posthumously ennobled as Prince, and canonised as 忠武.

Chao Chên 趙禎 (originally 受益). A.D. 1010—1063. Sixth **144**
son of Chao Hêng, whom he succeeded in 1022 as fourth Emperor of the Sung dynasty. Until 1033 the Empress Dowager really ruled, though her inclination to arrogate supreme power was checked by Wang Tsêng and other loyal men. The Emperor, who thought himself her son, treated her with the utmost deference. He was of excellent personal character, anxious to rule well, and fond of his people; but he was weak and suspicious. He at first fell under the domination of Lü I-chien, who induced him to degrade his wife, and who treated harshly all his opponents, charging them with forming illegal cliques or cabals. After Lü's death in 1044 this charge was forbidden. From 1058 Han Ch'i was in power, and the administration was most successful. In 1034 the King of Hsia rebelled, and a desultory war ended in his recognition ten years later. The Emperor promoted education and patronised literature; and in 1060 the new T'ang history was completed. A rebellion of the aborigines of Kuangsi was put down by Ti Ch'ing in 1052, and other local risings occurred. The revenue was carefully fostered, and in 1059 the tea monopoly was abolished. In 1023 Government notes were introduced into Ssŭch'uan, where the iron *cash* were found to be too clumsy. The Emperor lost his three sons early, and was very reluctant to appoint a successor. Han Ch'i, however, succeeded in getting a great-grandson of Chu Huang appointed in 1062. The presentation of auspicious articles was forbidden; general pardons were frequent,

and capital punishment rare. The Emperor refused to chastise Korea when tribute was not sent, because of his hatred of bloodshed; and on the occasion of a pestilence in the capital in 1054, he insisted on distributing all the medicine of the Palace. His death was lamented throughout the empire. Canonised as 神文聖武仁孝皇帝, with the temple name of 仁宗.

145 **Chao Chi** 趙佶. A.D. 1082—1135. Brother of Chao Hsü, whom he succeeded in 1100 as eighth Emperor of the Sung dynasty. For the first year the Empress Dowager 向 Hsiang was Regent, and displaced Chang Tun and Ts'ai Pien; but the Emperor soon recalled Ts'ai Ching, and the conservative party was again proscribed. The Emperor was a clever artist and an accomplished man, exceedingly fond of all rare and curious objects, which were wrung from the people by Chu Mien and the eunuch T'ung Kuan. In 1120 and 1121 local risings led to some alleviation of this burden; but the people were already ruined. He also loved Taoism, and vast sums were expended over buildings for his assemblies of Taoist recluses. Ts'ai Ching, in spite of occasional reverses, remained the real Minister until he was turned out in 1125 by his son 攸 Yu, who boldly encouraged the Emperor to enjoy himself. In 1111 T'ung Kuan brought back the Liao traitor 李 (altered to 趙 Chao) 良嗣 Li Liang-ssŭ, and it was determined to use the rising power of the Chin[a] Tartars to crush the Kitans, in the expectation of recovering the northern Districts. Accordingly, in 1122 T'ung Kuan began hostilities, but the Imperial armies were twice routed, and a vast store of arms and equipments lost. When the Kitans were finally crushed, the demands of the Chin[a] Tartars became extortionate, and in 1125 the latter invaded China in two columns. The Emperor, who had made no preparations to resist them, abdicated in favour of his son, taking the Taoist title of 教主道君太上皇帝. In 1127

he gave himself up, together with the new Emperor Ch'in Tsung, to the Chin[a] army, which was besieging Pien-liang in Honan, and was carried north, where he died, his captors bestowing on him the contemptuous title of 昏德公 the Besotted Duke. His son, the first monarch of the Southern Sung dynasty, canonised him as 聖文仁德顯孝皇帝, with the temple name of 徽宗.

Chao Ch'i 趙岐 (T. 邠卿). Died A.D. 201, aged over ninety. **146**
A native of 長陵 Ch'ang-ling, near Nanking. He was a nephew by marriage of Ma Jung, and was himself a scholar of distinction. But his outspoken denunciation of 唐玹 T'ang Hsien, or 唐寶 T'ang Pao, Governor of Lo-yang, brought him into trouble, and he had to flee to 北海市 Pei-hai-shih(?), where he changed his name from 趙嘉 Chao Chia (T. 臺卿) to that by which he is now known. Disguised as a seller of cakes, he was accosted by 孫嵩 Sun Sung, who suspected him to be no common man, and asked how he bought and sold his cakes. "They cost me thirty *cash*," he replied, "and I sell them for thirty *cash*." "You are no cake-seller," cried Sun Sung, and carried him home in his chariot. By the year A.D. 195, Chao had risen to be a Minister in the Court of Sacrificial Worship; and one day chancing to meet Sun Sung, the two old friends burst into tears. Besides writing a commentary upon Mencius, whose seven books he subdivided into sections, chapters, and paragraphs, he was an artist of no mean repute; and among other pictures he painted portraits of himself, Chi Cha, Tzŭ Ch'an, Yen Ying, and 叔向 Shu Hsiang, sitting together at a feast.

Chao Ch'i 趙禥. A.D. 1222—1274. A descendant in the twelfth **147**
generation from the founder of the Sung dynasty, and cousin of Chao Yün. He reigned as sixth Emperor of the Southern Sung dynasty from 1265 to 1274. In spite of strict training, he turned out a mere debauchee, who let his country go to ruin, and believed

the fables of peace and prosperity told to him by Chia Ssŭ-tao. Chia was treated almost as an equal, and a threat to retire never failed to enable him to carry his point. All matters were left to his decision. He sold office, concealed the disasters of the war, and left the grievances of the people unredressed. Warnings of impending Mongol invasion were disregarded, until in 1268 siege was laid to Hsiang-yang in Hupeh. The heroic defence of 呂文煥 Lü Wên-huan delayed the collapse of the dynasty; however in 1273, disgusted at the feeble attempts of an apathetic Court to succour him, and disheartened by the fall of 樊城 Fan-ch'êng, owing to the use of artillery from Central Asia, that General capitulated. Even this disaster failed to shake the Emperor's confidence in Chia Ssŭ-tao, whose honours were continually increased. In 1269 written Mongol characters were introduced, and in 1271 the dynastic style 元 Yüan was formally adopted by the Mongol conquerors. Canonised as 度宗皇帝.

148 **Chao Chia** 趙嘏 (T. 承祐). 9th cent. A.D. A native of Shan-yang in Kiangsu, who flourished as a poet and official under the T'ang dynasty. He graduated as *chin shih* in 842, and rose to be Commandant of 渭南 Wei-nan in Shensi. The poet Tu Mu called him 趙倚樓 Chao I-lou, from a line of his poetry which ran 長笛一聲人倚樓.

149 **Chao Chih-hsin** 趙執信 (T. 伸符. H. 秋谷). A.D. 1662—1744. A native of Shantung. Graduated as *hsiu ts'ai* at the early age of 14, and as *chin shih* in 1679. He was engaged upon the *Institutes* of the present dynasty. Forced to retire at the age of 30, he devoted himself to wine and poetry and travel. He wrote on the Tones, and on the principles of the poetic art.

150 **Chao Ch'ung-kuo** 趙充國 (T. 翁孫). B.C. 137—52. A military commander under the Han dynasty. He belonged to a corps of young men who met together to practise archery and

horsemanship; and first distinguished himself in B.C. 99 by leading a small force to the relief of Li Kuang-li, who was surrounded by the Hsiung-nu. Although numbering about one hundred in all, they broke through the cordon and accomplished the dangerous mission. Chao himself received over twenty wounds; and when the Emperor saw his scarred body, his Majesty at once appointed him to an important post. Siding with Ho Kuang in the elevation of the Emperor Hsüan[a] Ti in B.C. 73, he was rewarded by being ennobled as Marquis. He subsequently led a campaign against the Tangut tribes, and won many of them over to allegiance. He was the originator of the 屯田 system of military settlements, under which the settlers contributed by taxes or by service to the expenses of administration in return for their allotments. He was canonised as 壯, and his portrait was hung in the 未央 Wei-yang Hall.

Chao Fei-yen 趙飛燕. Died B.C. 6. Daughter of a musician 151
named 馮萬金 Fêng Wan-chin, she was trained as a dancing-girl; and her grace and lightness were such that she received the name of Fei-yen "Flying Swallow." At her father's death, she and her sister 合德 Ho-tê took the surname of Chao, and found their way to the capital. There she was seen in B.C. 18 by the Emperor Ch'êng Ti, when his Majesty was roaming the city in disguise. The two girls were forthwith placed in the Imperial seraglio; and Fei Yen became favourite concubine, to the exclusion of the famous Pan Chieh-yü. In B.C. 16 she was raised to the rank of Empress Consort, Ho-tê being honoured with the title of 昭儀 Lady of Honour; but on the death of the Emperor she was driven by Palace intrigues to commit suicide.

Chao Fu 趙復 (T. 仁甫. H. 江漢). Born about A.D. 1200. 152
A native of Tê-an in Hupeh. Graduated as *chin shih* in 1234; and having no desire to take office, he opened a school in his native District. In 1235 he was taken prisoner by the Mongol invaders,

and sent to the Court of the Khan. His captor, named 姚樞 Yao Shu, treated him kindly, and took charge of all his manuscripts; and when he reached Peking, the Khan made him offers of employment. These he steadily refused, and at length he was set at liberty. He became the head of a college; but finally he took to a wandering life, and disappeared from the scene, the date and place of his death being unknown. He was the author of many commentaries on the Classics and philosophical treatises, and also of some poetry. In 1724 his tablet was placed in the Confucian Temple.

153 **Chao Hêng** 趙恒 (originally 元侃). A.D. 968–1022. Third son of Chao Huang, whom he succeeded in 997 as third Emperor of the Sung dynasty. Mild, affectionate, capable, he was devoted to Taoism and superstition. He began by restoring his uncle's title, and treated his elder brother well all through his reign. In 1002 the death of the ruler of Hsia gave him an opportunity of crushing that State; but the kindly monarch contented himself with admonishing the new ruler, who submitted and was ennobled as Prince in 1006. In 1004 the Kitan Tartars invaded China; but through the courage and constancy of K'ou Chun they were forced to agree to a treaty of peace, under which, in return for a yearly subsidy, the integrity of China was secured. In 1008, chiefly owing to the report of Ting Wei that there was a large surplus in the treasury, the Emperor began a series of Imperial sacrifices which cost vast sums. Written revelations were at this time frequently received from God, and the documents were lodged in special temples. Auspicious grasses and double-eared stalks of grain poured in from the provinces, and general pardons in return for the supposed favour of Heaven became common. In 1015 a descendant of Chang Tao-ling received an honorary title. Confucius was likewise honoured, and temples to him in all the District cities were decreed in 1011. The Emperor promoted education and agriculture; and in 1014 the

population was returned at 22,976,965. The power of the eunuchs was repressed; and one was put to death in 1010. In 1020 the insanity of the Emperor led K'ou Chun to propose the Regency of the young heir; but the Empress 劉 Liu, a clever woman of low birth, who since 1012 had interfered more and more, aided by Ting Wei and the eunuch 雷允恭 Lei Yün-kung, got rid of K'ou Chun; and on the Emperor's death the trio seized supreme power. An error, however, in preparing the Emperor's grave enabled Wang Tsêng to get the upper hand. Canonised as 文明武定章聖元孝皇帝, with the temple name of 眞宗.

Chao Hsi-hsü 昭奚恤. Minister to Prince Hsüan[a] of the Ch'u State. The latter enquired one day of his courtiers why Chao was so much feared in the north. "Once upon a time," replied 江乙 Chiang I, "a tiger caught a fox. The fox said, 'Do not eat me. God has made me lord of all the beasts. If you do not believe, I will walk on ahead, and you shall follow; and then you will see.' Of course the other beasts of the field, when they saw the tiger, ran away in terror. Just so the people in the north. They are not afraid of Chao, but of your Highness' soldiers who follow him." 154

Chao Hsiao 趙孝 (T. 長平). 1st cent. A.D. An example of fraternal love. In a time of famine, when people were eating each other, some brigands had captured his younger brother Chao 禮 Li. Thereupon he offered to take his brother's place, urging that he was fat and Chao Li thin. The brigands were touched by this appeal, and released them both. Under the Emperor Ming Ti of the Han dynasty, both he and his brother rose to high office. 155

Chao Hsien 趙㬎. A.D. 1271—1277. Third son of Chao Ch'i. He reigned from 1274 to 1276 as seventh Emperor of the Southern Sung dynasty, under the Regency of his mother. He was 156

no sooner placed on the throne than the Mongols invaded the Sung territory in great force, under the leadership of Bayan, who issued a manifesto setting forth the crimes of Chia Ssŭ-tao. Wu-ch'ang offered but a feeble resistance, and having reduced it, Bayan swept down the Yang-tsze, many cities opening their gates. In 1275 Chia Ssŭ-tao, who on hearing of the death of 劉整 Liu Chêng had advanced as Commander-in-chief to Wuhu, was routed after vain attempts to negotiate, and fled to Yang-chou. Nanking was abandoned; Soochow declared for the Mongols; and Hangchow was in a state of siege. All chance of peace was lost by the murder of Mongol envoys near Soochow, and a great naval defeat near Chinkiang sealed the fate of the dynasty. Bayan received the surrender of Hangchow early in 1276, the few patriots who had clung to the falling throne joining one or other of the Princes set up in Fuhkien. The Emperor and most of the Imperial family were sent to Peking, and the former died a year later in the desert of Gobi. Canonised as 恭宗皇帝.

157 **Chao Hsü** 趙頊. A.D. 1048—1085. Eldest son of Chao Shu, whom he succeeded in 1067 as sixth Emperor of the Sung dynasty. He possessed many virtues, but was cursed with an ambition to recover from the Liaos all the territory that had once belonged to the empire. Han Ch'i and other experienced men warned him in vain; and he found an ally in Wang An-shih, whose projects for increasing China's wealth and power resulted, owing to his own undue haste and the indiscriminating opposition of all the conservative officials, only in discontent and official persecution. Petty wars followed: with Hsia (1067 and 1082—83); with the Turfan (1072); with the aborigines of the south-west (1074); and with Cochin-China (1075—76). Intended as preparatory to a war with Liao, these wars cost vast sums and ended in no substantial gain; while the Emperor's evident ambition opened the

way to power for intriguing flatterers. In 1076 a eunuch, 李憲 Li Hsien, was put in supreme command on the north-western frontier, and did much mischief; but in his last years the Emperor came to realise the vanity of his ambitious schemes, and sought peace. The reign was made glorious by the works of Ch'êng Hao, Ch'êng I, Chou Tun-i, and Chang Tsai; and in 1084 Ssŭ-ma Kuang finished his great history. Honours were paid to Mencius and other worthies, though public opinion was shocked by the admission of Yang Hsiung and Hsün K'uang to the Confucian Temple. Canonised as 英文烈武聖孝皇帝, with the temple name of 神宗.

Chao Hsü 趙煦. A.D. 1076—1100. Sixth son of Chao 頊 158
Hsü, whom he succeeded in 1085 as seventh Emperor of the Sung dynasty. The Empress 高 Kao, consort of Chao Shu, was Regent until her death in 1093. Aided at first by Ssŭ-ma Kuang, she reversed the revolutionary measures of the last reign, and gave office to the conservative party. They, however, split into three factions, the Lo-yang, Ssŭch'uan, and Northern, headed by Ch'êng I, Su Shih, and Liu Chih; and their squabbles so disgusted the Emperor that so soon as he took the reins of government, he announced his intention of carrying out his father's policy. Under the ministry of Chang Tun and Ts'ai Pien, some of the reforms of Wang An-shih were re-introduced, the history of the last reign re-written, and 830 names of conservatives placed on the list of the proscribed, a vengeance which they had deserved by their own harshness to their opponents. In 1096 the Empress 孟 Mêng, who had been selected by the Regent in 1092, was degraded to make way for a favourite concubine; but the Emperor refused to degrade the Regent herself. Externally the reign was peaceful, four fortresses being given back to the Hsia State in 1090. In 1088 the total population was returned at 32 millions.

Canonised as 欽文睿武昭孝皇帝, with the temple name of 哲宗.

Chao Hsüan Ti. See **Li Chin.**

159 **Chao Huan** 趙桓. A.D. 1100–1160. Eldest son of Chao Chi, upon whose abdication in 1125 he succeeded as ninth Emperor of the Sung dynasty. Aided by Li Kang, he strove to reform the Government. A new siege of his capital in 1126 by the Chin[a] Tartars resulted in the cession of territory and the payment of all his own and the inhabitants' treasure. The Tartar army had no sooner withdrawn than the Emperor, who would not allow its retreat to be harassed, denounced the extorted treaty and attempted to raise the siege of T'ai-yüan in Shansi. His advisers disbanded the forces which had gathered to save the capital and which had contributed to the Tartar retreat; and when another invasion took place at the end of the year the Sung Ministers, who had been busy squabbling among themselves, were powerless to withstand it. The Emperor went to the enemy's camp to get terms; and he, his father, and most of the Imperial family were taken into captivity, Chang Pang-ch'ang being set up as Emperor to rule under the Chins[a]. The Emperor's brother, the founder of the Southern Sung dynasty, canonised him as 恭仁順德仁孝皇帝, with the temple name of 欽宗.

160 **Chao Huang** 趙炅 (originally 匡義, changed by Chao K'uang-yin to 光義). A.D. 939–997. Brother of Chao K'uang-yin, whom he succeeded in 976 as second Emperor of the Sung dynasty. He showed some indecent haste to change the year-title, and exhibited a harshness — foreign to his general character — towards his younger brother and nephew, which drove them to commit suicide. But altogether he was mild, forbearing, and economical, and an ardent student, especially of history. He paid great attention to education and to revenue. In 982 the *chin shih* were first ranged in

the existing three classes. In 987 the empire, which since the suppression of the Northern Han State in 979 had almost equalled in extent the China of the T'ang dynasty, was divided into fifteen provinces, each under a Governor; and thus the power of the former great provincial Governors finally ceased. A rising in Ssŭch'uan in 994 led to the appointment of a eunuch General, 王繼恩 Wang Chi-ên; but the Emperor, warned, as he said, by his historical studies, refused to admit eunuchs to the Central Government. The northern frontier was constantly disturbed by the Liao Tartars, with whom began in 981 a series of wars, which coupled with the establishment of the Western Hsia State, greatly impaired the power of the dynasty. Occasional droughts and famines are recorded, but on the whole the reign was a time of peace and prosperity. The Emperor degraded his eldest son on account of his sympathy with his uncle; and he chose his third son to be Heir Apparent in 995. A plot to set the Heir aside was made by the Empress, and Wang Chi-ên and other eunuchs, aided by certain statesmen, but it was foiled by Lü Tuan. Between 982 and 989 a temple and pagoda for a relic of Buddha were built at enormous expense, in spite of the remonstrance of 田錫 T'ien Hsi. Canonised as 神功聖德文武皇帝, with the temple name of 太宗.

Chao-hui 兆惠 (T. 和甫). Died A.D. 1764. A Manchu, **161**
who played a prominent part in the conquest of the Sungars in 1756—1759. His retreat from Ili to Urumtsi during the severe winter of 1756, and in face of fearful odds, and his stubborn defence of his camp before Yarkand at the end of 1758, won him great fame and rewards. In 1761 he became an Assistant Grand Secretary, and was employed on missions of investigation until his death. In the poem of the Emperor Ch'ien Lung entitled 懷舊詩 *A Retrospect*, composed in 1779, Chao-hui is one of his 五

功臣 Five Men of Action, the others being Fu-hêng, Ming-jui, O-li-kun, and Yo Chung-ch'i. Was ennobled as Duke, canonised as 文襄, and included in the Temple of Worthies.

162 **Chao Hui-ch'ien** 趙撝謙 (his personal name was originally 古則). A.D. 1352—1395. A poor orphan, native of 餘姚 Yü-yao in Chehkiang, who was brought up at a temple until he was of age, when he wandered far and wide on foot in all weathers to study under the best teachers the Confucian Canon, poetry, music, and the various forms of written characters. This last was his special subject, and he compiled the 六書本義, a dictionary under 360 radicals, and also the 聲音文字通, which latter work was brought to the notice of the Emperor in 1405, and at once incorporated in the great encyclopædia of Yung Lo. In 1379 he visited the capital, in reference to the dictionary known as the 正韻, and was afterwards a Magistrate in Kuangtung. He was known as the 考古先生 Antiquarian.

163 **Chao I** 趙翼 (T. 耘崧. H. 甌北). A.D. 1727—1814. Graduated as *chü jen* in 1750, and was employed in the Grand Council. In 1760 he came out second on the list of *chin shih.* About 1766 he went as Prefect to Kuangsi, but was shortly afterwards impeached, and was transferred to the army then invading Burmah. Later on, he was Prefect at Canton, and in 1771 he retired, though he subsequently assisted by his counsels in the pacification of Formosa. He was distinguished as a poet and as an historical critic. Besides collections of poems, his best known works are the 皇朝武功紀盛, an account of the wars of the present dynasty, and the 簷曝雜記, containing notes on matters of interest in his own time.

164 **Chao Ju-kua** 趙汝适. A member of the Imperial family under the Sung dynasty, A.D. 960—1278. He held the position of Superintendent of Customs at Ch'üan-chou in Fuhkien — the

Zayton of Marco Polo — and in his official capacity was thrown into contact with merchants of Arabia, Persia, and India, who came to trade. He used his opportunities to advantage, and collected a store of information on foreign countries, which he published in a work in two volumes, under the title of 諸蕃志. Vol. I. treats of Further India, the Archipelago and the Philippines, Japan, Korea, the Loo-choo Islands, Ceylon, Spain, Cochin-China, Tongking, and the dominions of Islam, &c. Vol. II. contains a description of the various articles imported into Ch'üan-chou, followed by an account of the island of Hainan.

Chao Kao 趙高. Died B.C. 207. A famous eunuch in the 165
service of the First Emperor, on whose death in B.C. 210 he conspired with Li Ssŭ and produced a spurious Decree, giving the throne to the late monarch's second son, Hu Hai, instead of to the eldest, Fu Su, who was then undergoing a sentence of banishment. Having succeeded in his plot, he gradually began to usurp all power, and even entered into treacherous communications with Liu Pang regarding the ultimate partition of the empire. The march of the latter upon the capital somewhat precipitated matters. Chao Kao feared lest his treachery should be discovered, and at length put his puppet sovereign to death, declaring that he was unfit to reign. He then set up Tzŭ Ying, son of Fu Su, as King (no longer Emperor) of Ch'in, meaning that he too should be removed when necessary for his own plans. Tzŭ Ying, however, got wind of his designs, and caused him to be assassinated as he was entering the palace. Tradition says that on one occasion, in order to discover which of the officials at the Court of Hu Hai, the Second Emperor, would be likely to defy him, he presented the Emperor with a stag, saying that it was a horse. His Majesty, bewildered by the absurdity of the statement, appealed to his surrounding courtiers. Those who were bold enough to say that it

was a stag were marked down by Chao Kao for destruction.

166 **Chao Kou** 趙構. A.D. 1107—1187. Ninth son of Chao Chi, and first Emperor of the Southern Sung dynasty, reigning from 1127 to 1162. When the Chin[a] Tartars carried his brother, the Emperor Ch'in Tsung (see *Chao Chi*) and nearly all the Imperial family into captivity, he was placed on the throne at Nanking by the degraded wife of Chê Tsung (who alone had been left behind) at the request of the Chin[a] puppet Chang Pang-ch'ang. Aided by Tsung Tsê, Li Kang, and other patriots, he re-established the Sungs, though with a much lessened territory; but he would not prosecute the war against Chin[a] with ardour, and preferred peace and the comfort of Hangchow, whither he removed his capital permanently in 1138. At the beginning of his reign he was entirely in the hands of his favourites 黃潛善 Huang Ch'ien-shan and 汪伯彥 Wang Po-yen; and from 1141 until his death in 1155 Ch'in Kuei wielded supreme power. Li Kang and Chao Ting strove in vain to rouse their master to shame for his lost territory; and Chang Chün, Han Shih-chung, 劉錡 Liu I, and Yo Fei, whose prowess prevented farther curtailment of his dominions, were alternately honoured and disgraced by the vacillating monarch. Driven in 1129 from Yang-chou, where he narrowly escaped capture by Chin[a] raiders, of whose advance his favourites had kept him ignorant, the Emperor was forced by two discontented leaders of his body-guard to abdicate in favour of his son. Chang Chün and 呂頤浩 Lü I-hao, however, succeeded in replacing him on the throne. In the same year Nanking and Hangchow fell before the northern invaders, and the Emperor had to seek refuge on shipboard. Yo Fei stemmed the tide of conquest, and Han Shih-chung, despite ultimate defeat, made the recrossing of the Yang-tzse so hard a task that the Chins[a] never penetrated south of it again. The war continued with varying

success, and extreme hardship to the worn-out people of China. It was complicated by the ambitious hostility of the rival Emperor Liu Yü (*q.v.*), and by rebellions in Hu-Kuang, Kiangsi, and Fuhkien. The patriots wasted their energies in unworthy rivalries, by which Ch'in Kuei profited to drive all opponents of his peace policy from Court; and in 1141 he induced the Emperor to agree to derogatory terms of peace, which included cession of territory in Shensi and all north of the Huai river, acknowledgment of vassalage, and a yearly tribute. The death of Ch'in Kuei was followed by an immediate change of policy, and by a fresh Chin[a] irruption in 1162. The northern throne, however, was seized by a usurper, who was as anxious for peace as was the Chinese Emperor. On its ratification, Chao Kou abdicated in favour of his adopted son, Chao Shên. Canonised as 高宗皇帝.

Chao Kua 趙括. Son of Chao Shê. From his youth upwards **167**
he thought and spoke of nothing but war and military matters, to the dismay of his father, who prophesied that he would bring ruin upon the Chao State. After the death of his father, war broke out with the Ch'in State, and he was appointed to the command. His mother, however, was anxious for him not to go, and petitioned the Prince of Chao to that effect, quoting also his father's prophecy. He was sent in spite of her; the result being that he himself was slain, and his whole army, amounting to 450,000 men, was destroyed.

Chao K'uang-yin 趙匡胤. A.D. 927—976. The founder of **168**
the Sung dynasty. Descended from a family of officials under the T'ang dynasty, he rose to high military command under the Emperor Shih Tsung of the Later Chou dynasty. On the death of the latter he became Grand Marshal, and was entirely trusted by the mother of the boy-sovereign. The disturbed state of the empire led men to look to him for the restoration of order; and

when he was sent to repel a reported inroad of the northern Han State and the Liao Tartars, his army invested him with the yellow robe at 陳橋 the Bridge of Ch'ên in K'ai-fêng Fu. He professed surprise and reluctance; but there is little doubt that he knew of the design, to which his brother and successor and Chao P'u were privy. He used his authority well. The power of the satraps was taken away, and Magistrates were appointed by the Emperor only. Of the States and Principalities into which China had split on the fall of the T'angs, only the Northern Han survived this reign, to fall in 979. Agriculture and education were fostered, and public granaries re-established. Capital sentences were in future to be confirmed by the Throne; and all *chin shih* were to be re-examined and to pass the final Palace examination. The Emperor had always loved study, and he impressed the need for it even on military officers, while he would have no Magistrates who were not literary men. He chose his officials with anxious care, and let them remain long in office. Personally frugal, he forbade luxury in the Palace, declaring that he held the empire as a great trust. To his fallen rivals he was kind, and in every war his one command was that there should be no slaughter nor looting, A new calendar, a revised criminal code, and an amended set of ceremonial rules, were among the many benefits he conferred upon the empire. Although he had sons, in obedience to the command of his mother he left his throne to his brother, the arrangement being that his own son should be Heir Apparent, and succeed upon the brother's death. Later writers have indeed suggested that his brother forced the Emperor to make him his heir, even using personal violence. On the other hand, he is said to have been so fond of his brother, that when the latter was cauterised for some disease, he too cauterised himself, in order to share the pain. Canonised as 英武聖文神德皇帝, with the temple name of 太祖.

Chao Kuo 趙過. 2nd. cent. B.C. An official under the Emperor 169
Wu Ti of the Han dynasty, who is said by some to have been the first to substitute oxen for human labour in ploughing.

Chao K'uo 趙擴. A.D. 1168—1224. Third son of Chao Tun. 170
He reigned from 1194 to 1224 as fourth Emperor of the Southern Sung dynasty. A good-hearted but feeble ruler, he fell under the domination first of Han T'o-chou, whose niece he married, and on his assassination in 1207, under that of Shih Mi-yüan. Han T'o-chou, by accusing his opponents of caballing, and stigmatising as false learning the teachings of the two Ch'êngs and their followers, was enabled to fill all offices with his own creatures, and to enter upon a war with the Chin[a] Tartars in 1206. The war proved disastrous, and ended in the assassination of Han and the acceptance of burdensome conditions of peace in 1208. The Mongols, however, were now penetrating into northern China, and in 1214 the annual tribute was stopped; yet no preparations were made by the short-sighted rulers of the House of Sung against the rising power that was to overwhelm them. A desultory war with the Chins[a] ensued, but few engagements took place. On the Emperor's death, the Empress and the all-powerful Shih Mi-yüan passed over the Heir Apparent, who had rashly disclosed his hostility towards the latter, and set up a descendant of the founder of the Sung dynasty. Canonised as 寧宗皇帝.

Chao Liang-tung 趙良棟 (T. 擎宇 and 西華). A.D. 171
1620—1697. A successful military officer during the reign of the Emperor K'ang Hsi. In 1676 he quelled the mutiny of the troops in Shensi, and took a prominent part in recovering Ssŭch'uan in 1679. For the latter service he was made President of the Board of War and Viceroy of the Yün-Kuei provinces. In 1681 he was sent to Yünnan, to aid in stamping out the last traces of the rebellion of Wu San-kuei. His plans were adopted; the provincial

capital fell, and 吳世璠 Wu Shih-fan committed suicide. Owing to jealousies, it was not until 1694 that he was ennobled and received a present of Tls. 2,000. He is stated to have owed his successes to his strict discipline and sympathy with his soldiers, whose hardships he invariably shared. Canonised as 襄忠, and in 1730 included in the Temple of Worthies.

Chao Lieh Ti. See **Liu Pei.**

172 **Chao Mêng-chien** 趙孟堅 (T. 子固. H. 彝齋居士). 13th cent. A.D. A scion of the Imperial House of Sung, who graduated in 1226, and about 1260 was a Fellow of the Han-lin College. After the fall of the Sung dynasty, he lived in seclusion at 秀 Hsiu-chou in Chehkiang until his death at the age of ninety-seven. A deep student and a fair poet, he is famous for his landscapes and flowers drawn in black and white. Author of the 梅譜, a treatise on the plum-tree.

173 **Chao Mêng-fu** 趙孟頫 (T. 子昂. H. 松雪). A.D. 1254–1322. A lineal descendant of the founder of the Sung dynasty, and an hereditary official. Upon the fall of the House of Sung he retired into private life until 1286, when he was summoned to Court and appointed secretary in the Board of War. By 1316 he had risen to a high post in the Han-lin College, and was highly esteemed by the Emperor, who always addressed him by his style, Tzŭ-ang, instead of using his official name, Mêng-fu. He was distinguished as a calligraphist, and as a painter of landscapes, flowers, men, and horses. His wife, 管夫人 the Lady Kuan, was also an artist of considerable talent. Canonised as 文敏.

174 **Chao O** 趙娥. A filial daughter, who lived about B.C. 150. Her father having been falsely accused and executed, and his goods confiscated, by a corrupt official named 季壽 Chi Shou, she set to work to avenge his death. She practised until she became an adept at the use of the sword; and at length, after ten years of

watching and waiting, she found her opportunity, and laid Chi Shou dead at her feet. Carrying his bleeding head in her hand, she at once gave herself up to justice; but the official who reported the case to the Emperor obtained for her a full pardon, and shortly afterwards married her.

Chao Pao 趙苞 (T. 威豪). Died A.D. 177. A native of 175
甘陵 Kan-ling in Chihli, who first distinguished himself by disowning a cousin for becoming a eunuch. Graduating as *hsiao lien*, he rose in the public service until he was appointed Governor of Liao-hsi, in which capacity he succeeded in keeping peace along the frontier. His mother and wife were on their way to join him when they fell into the hands of a band of Turkic marauders. Chao Pao at once led forth troops to the rescue; whereupon the brigands placed his mother and wife in their front rank. His mother however cried out that no question of ransom was to be entertained for a moment, and Chao gave the signal to attack. The brigands were overwhelmed, but the two women were killed in the fray. The Emperor in vain tried to soothe his grief by ennobling him as Marquis. As soon as the funeral was over Chao exclaimed, "To take one's pay and to shirk danger, is not loyalty; but to kill one's mother, even in the discharge of duty, is not filial piety. I can no longer face the world." He then vomited blood and died.

Chao Pien 趙抃 (T. 閱道). A.D. 994–1070. An official of 176
the Sung dynasty, celebrated for his integrity and benevolence. Graduated as *chin shih* in A.D. 1034. He acted fearlessly as a Censor, and later on opposed the innovations of Wang An-shih. Was popularly known as 鐵面御史 the Censor with the Iron Face. When sent as Governor to Shu (modern Ssŭch'uan), he took nothing with him but a lute and a crane. Even these were dispensed with at his next incumbency, and he was attended only by a single grey-headed servitor. When acting as Governor of

Yüeh-chou, the region of Chehkiang was afflicted by famine caused by drought and locusts, and the price of grain went up. His brother officials forbade the raising of prices; but Chao Pien pursued a different policy. He proclaimed in his district that every one with grain to sell might raise the price as he pleased; the consequence being an influx of supplies which made provisions abundant at a low rate. His example is still appealed to as that of a saviour of the people in times of distress. It is also recorded of him that every night he was accustomed to robe himself and with offerings and incense to submit to Almighty God the events of the day. An act which he could not thus submit, he would hesitate to perform. Canonised as 淸獻.

177 **Chao Ping** 趙昺. A.D. 1271—1279. The youngest son of Chao Ch'i, and the ninth and last Emperor of the Southern Sung dynasty. On the death of Chao Shih in 1278, most of the officials wished to disperse and give up the hopeless struggle against the Mongols; but Lu Hsiu-fu induced them to proclaim this boy, and aided by Chang Shih-chieh, kept up some semblance of a Court. Being hard pressed at 碙洲 Kang-chou (see *Chao Shih*), the Sungs moved to the stronger position of Yai-shan, an islet in a bay some 30 miles south of the city of 新會 Hsin-hui in Kuangtung. They had still over 20,000 followers, and 1,000 vessels. Towards the end of 1278 Canton was abandoned, and Wên T'ien-hsiang, who had been heroically struggling in northern Kuangtung, was captured through the treachery of a subordinate. Early in 1279 the Mongols under Chang Hung-fan beleaguered the last stronghold of the Sungs by land and sea. Shut up in their ships, which they formed into a compact mass and fortified with towers and breastworks, the patriots, deprived of fresh water, harassed by attacks during the day and by fire-ships at night, maintained the unequal struggle for a month. But when, after a long day's fighting, Lu Hsiu-fu

found himself left with only sixteen vessels, he fled up a creek. His retreat was cut off; and then at length despairing of his country, he bade his wife and children throw themselves overboard. He himself, taking the Emperor on his back, followed their example, and thus brought the great Sung dynasty to an end. Chao Ping is known in history as 帝昺, never having been canonised.

Chao P'u 趙普 (T. 則平). A.D. 916—992. A native of 薊 178
Chi-chou in Chihli, whose family moved to Lo-yang in Honan. As a youth he was grave and reserved. In 954 he entered the service of Chao K'uang-yin, founder of the Sung dynasty, as secretary, tended the future Emperor in an illness, and became his friend. He was present when his master was invested by the army with the Imperial robes, and was left in charge of the capital while the sovereign's presence was required elsewhere. In 962 he was placed upon the Privy Council; and from that time became the trusted counsellor of the Emperor, who is said on one occasion to have visited him, unattended, in a snowstorm, so anxious was the monarch to obtain his opinion. The drastic reforms which he initiated brought him unpopularity, and intrigue caused him to fall into disfavour at Court. He was ordered to Yünnan; and although after a year or two he returned, he never completely regained his former position with the founder of the dynasty. The second Emperor, T'ai Tsung, received him back into favour, and made him a Minister; and when he was departing for a high provincial post, indited to him a farewell ode. In 992, after holding a variety of posts, he was made Grand Preceptor of the Heir Apparent, and ennobled as Duke. He was a devoted student of the *Analects* of Confucius, and once said to the Emperor T'ai Tsung, "With one half of this work I helped your father to gain the empire, and now with the other half I am helping your

Majesty to keep it." During all his years of official life, he never asked a favour for any of his own relatives. Canonised as 忠獻.

179 **Chao Shê** 趙奢. 3rd cent. B.C. A collector of revenue under the Chao State. Because some members of the family of the lord of P'ing-yüan refused to contribute, he put nine of them to death. Their master was so struck by this bold proceeding that he recommended Chao Shê to the Prince of Chao for employment in connection with the State finances. Later on he was appointed to lead an army to the rescue of the Han[a] State, which was attacked by the aggressive Ch'in State, and gained a brilliant victory over the enemy, for which he was ennobled as Prince.

180 **Chao Shên** 趙眘. A.D. 1127—1194. A descendant in the seventh generation from the founder of the Sung dynasty. He was adopted by the childless Chao Kou, and reigned from 1163 to 1189 as second Emperor of the Southern Sung dynasty. He desired to recover his ancestral possessions from the Chin[a] Tartars, but the impoverishment of the country forced him to accept peace in 1165. In 1189 the Emperor abdicated in favour of his third son, whom he had carefully educated. Canonised as 孝宗皇帝.

181 **Chao Shên-ch'iao** 趙申喬 (T. 慎旃 and 松伍). A.D. 1644—1720. A native of Wu-chin in Kiangnan, who graduated as *chin shih* in 1670, and was for many years Magistrate of 商邱 Shang-ch'iu in Honan. His administration was earnest and thorough; and in time of famine he gave all he had to the people, even selling his own clothes. By 1701 he had risen to be Lieutenant-Governor of Chehkiang, where he introduced many economies and abolished useless and burdensome fees and charges. Next year he became Governor, his baggage on removal consisting of one load of books. He improved the sea-walls, the tide continuing low for 70 days during the work, in answer to his prayers! In 1703 he was transferred to Hunan, where, after

quelling a rising of the aborigines, he gave full play to his zeal for reform. This gained him the love of the people, and even now, after a century and a half, the women and children of Chehkiang are still familiar with the name of "Governor Chao." But his arbitrary ways kept him in perpetual trouble, and he was repeatedly impeached, until in 1709 he was transferred to Peking as President of the Censorate. In 1711 he denounced the seditious work entitled 南山集孑遺錄, and its author 戴名世 Tai Ming-shih was executed. In 1713 he became President of the Board of Revenue, but did not get on with his colleagues. In 1715 he incurred a severe rebuke over the embezzlement of public funds by one of his sons, who was beheaded. Three years later he wished to retire, but was kept in office, all the sums due by him being remitted. A record of his government, entitled 實政錄, was published by the Hunanese, and one of his clerks also published a collection of his official writings. Canonised as 恭毅, and included in 1730 in the Temple of Worthies.

Chao Shih 趙昰. A.D. 1268—1278. Eldest son of Chao Ch'i. 182
On the capture of Chao Hsien by Bayan in 1276, he was proclaimed at Foochow eighth Emperor of the Southern Sung dynasty by 陳宜中 Ch'ên I-chung, Lu Hsiu-fu, and other patriots. His mother, the concubine 楊 Yang, was entrusted with the Regency. Chang Shih-chieh, who had made the last attempt to hold the Yang-tsze with the fleet, and Wên T'ien-hsiang, also rallied to his standard; but the Mongol armies overbore all opposition, and the boy-sovereign had to be taken to sea, escaping the Mongol fleet only by a lucky fog. He wandered south along the coast, driven from refuge to refuge, until in the spring of 1277 an alarm in the north recalled the enemy's forces. Some successes now encouraged the vagabond Court; but the respite was short, and in the autumn Canton was again captured.

Having lost half his following in a typhoon, the wretched Emperor ended his wanderings at 硐洲 Kang-chou, an islet in the 吳川 Wu-ch'uan District of Kuangtung, in 1278. Canonised as 端宗皇帝.

183 **Chao Shih-hsiung** 趙師雄. 6th cent. A.D. A native of 雎陽 Chü-yang, who stopped one evening at a wine-shop on the 羅浮 Lo-fou mountains near Canton. There he was entertained by a young lady who appeared to be the hostess, and spent the evening drinking wine with her. Next morning, however, he found himself lying under a plum-tree, stiff with cold, while a pretty blue bird was singing merrily over his head.

184 **Chao Shu** 趙曙 (originally 宗實). A.D. 1032—1067. A cousin of Chao Chên, whom he succeeded in 1063 as fifth Emperor of the Sung dynasty. The Empress Dowager 曹 Ts'ao was left with joint control, and eunuchs sowed dissension between her and the Emperor. In 1064 Han Ch'i forced her to retire, and banished all the intriguing eunuchs. Han remained in power, aided by Ou-yang Hsiu, during the reign; but his love of sole control led to his downfall in 1067. A hot dispute as to the honours to be paid to the Emperor's father ended in dividing the Ministers into two hostile parties. In 1066 triennial examinations were decreed; and the 通鑑 *Mirror of History* was begun by Ssŭ-ma Kuang. An attempt to overawe the Hsia State, by enrolling 30 per cent of the able-bodied males in Shensi as militia, proved a failure. In 1066 the Emperor fell ill, and was compelled by Han Ch'i to abdicate in favour of his son. Canonised as 憲文肅武宣孝皇帝, with the temple name of 英宗.

Chao Ti. See **Liu Fu-ling.**

185 **Chao Ting** 趙鼎 (T. 元鎮). Died A.D. 1147. A native of 聞喜 Wên-hsi in Shansi, who graduated as *chin shih* in 1106 and rose to be a Minister of State. He was a steadfast opponent of

Ch'in Kuei and his policy of making peace with the Tartars, for which he was banished to various places; among others to Ch'ao-chou Fu in Kuangtung, where he remained for five years, and ultimately to a distant military post at 吉陽 Chi-yang. In his memorial of thanks to the Emperor he said, "My hair is white, and I can hardly hope to return. Yet though my days be few, my heart remains firm; and were I to die nine deaths, I would not change my views." "This old fool," cried Ch'in Kuei, on reading these words, "is as obstinate as ever!" Three years afterwards he fell ill, and indited the following epitaph: "My grosser self has mounted upon the stars to heaven, but my spirit will remain under the form of hills and rivers as a line of defence for the Throne." He then refused all nourishment and died. Canonised as 忠簡.

Chao T'ing-ch'ên 趙廷臣 (T. 君鄰). Died A.D. 1669. A 186
Chinese Bannerman, who was sent in 1645 to Shan-yang in Kiangsu as Magistrate, and afterwards distinguished himself as Prefect of Nanking. Dismissed for dilatoriness in the collection of taxes, in 1653 he was made Taot'ai in Hunan, where he set his face against the giving and receiving of presents. In 1658 he became Governor of the newly-settled province of Kueichou, and Viceroy of Yün-Kuei in 1659, where he introduced education of the native chieftains and reclamation of waste lands. Transferred in 1662 to Chehkiang, he simplified taxation and reformed the military and naval administrations, and stamped out the last efforts of the adherents of the Mings. He also issued a much needed *cash* coinage. Many stories are told of his acumen as a judge. Canonised as 清獻.

Chao T'o 趙佗. Died B.C. 137. A general in the service of 187
the First Emperor. In B.C. 215 he was appointed to a command under Jen Hsiao, and co-operated with him in the reduction of

the wild southern tribes. Upon the death of the latter, he succeeded as Viceroy of the South, with his headquarters in modern Canton, whence he is sometimes spoken of as 尉佗 Viceroy T'o; and upon the fall of the Ch'in dynasty he proclaimed himself Prince of Yüeh, with the title 武 Martial. In B.C. 196 he consented to recognise the first Emperor of the Han dynasty as his suzerain (see *Lu Chia*); and with the exception of a brief period of hostility under the Empress Lü Hou, he remained a faithful vassal until his death, which took place at a very advanced age. He bequeathed his throne to his grandson, who however was speedily dethroned by the Hans, and his dominions added to the empire.

188 **Chao Ts'ui** 趙衰 (T. 子餘). 7th cent. B. C. Chief among the trusty adherents who in B. C. 654 followed Ch'ung Erh into exile among the wild tribes of the north. Two captive girls having been presented by the savages to his master, the latter gave the younger, named 季隗 Chi Wei, to him, and she became the mother of Chao Tun. On their return from exile Chao Ts'ui was rewarded with the post of Prime Minister; and he discharged his duties with such success that the people were said to love him as the winter sun.

Chao Tsung. See **Li Chieh.**

189 **Chao Tun** 趙盾 (T. 孟). 7th cent. B. C. Son of Chao Ts'ui, and his successor in the office of Minister, the functions of which he discharged with such stern impartiality that he was feared by the people as the summer sun. His master, Duke 靈 Ling of Chin, was a brutal tyrant. Among other things he amused himself by shooting at his passing subjects from the top of a tower. He put his cook to death for serving up some badly prepared bear's-paws, and committed similar atrocities. Chao Tun felt bound to remonstrate, and accordingly fell into disfavour. The Duke employed an

assassin to kill him, and with that intent the latter approached his house early in the morning; but finding Chao in his robes of State, ready to go to Court, he was unable to do the deed, and dashed out his own brains in despair. The Duke then invited him to a banquet, with the same design. Chao, however, was prevented by the fidelity of a retainer from drinking to excess, and again got safely away. Thereupon the Duke let loose after him a fierce dog, which the same retainer slew. Chao then took to flight, but was soon recalled by his cousin 趙穿 Chao Ch'uan, who had slain the Duke in his peach-orchard.

Chao Tun 趙惇. A.D. 1147—1200. Third son of Chao Shên, 190
whom he succeeded in 1190 as third Emperor of the Southern Sung dynasty. At first he held the reins of power firmly, dismissed favourites, lightened taxation and penalties; but he fell under the dominion of his fierce wife, and was terrified into an illness which left all power in her hands. He was so afraid of assassination that he would seldom give audience, and turned back on several occasions when he had mustered up courage enough to reach the door of the audience-chamber. In 1194 the Empress would not let her husband visit his father, nor take his place as chief mourner upon the death of Chao Shên. Thereupon the Empress Dowager, aided by Chao Ju-yü, Yeh Shih, and Han T'o-chou, forced Chao Tun to abdicate in favour of his son. Canonised as 光宗皇帝.

Chao Tzŭ 趙咨. 3rd cent. A.D. An officer of the Wu State, 191
who was sent by Sun Ch'üan as ambassador to Ts'ao P'ei. When asked by the latter how many able men they had in the Wu State, he replied that of really able men there were about eighty or ninety, while such men as himself might be measured by cartloads or bushelfuls.

Chao Wên 趙温 (T. 子柔). Died A.D. 208. A Governor of 192
the Metropolitan District under the Eastern Han dynasty. "Ah",

sighed he, "a hero should fly like a cock and not brood like a hen." Accordingly, he resigned his post and retired into private life. Soon afterwards there was a severe famine, and he spent the whole of his private fortune in relieving the sufferers. This coming to the ears of the Emperor Hsien Ti, he was at once summoned by his Majesty who took him to Ch'ang-an and made him Minister of State, at the same time ennobling him as Marquis. In 208 he incurred the displeasure of Ts'ao Ts'ao, and was obliged to throw up his post.

193 **Chao Yeh** 趙曄 (T. 長君). 1st cent. A.D. A native of Chehkiang, who after serving for a while in a subordinate official capacity, studied for twenty years under Tu Fu. Author of the 吳越春秋, a history of the States of Wu and Yüeh between the 12th and 5th centuries B.C., in which there is a mixture of fact, unauthentic anecdote, and romance. He also wrote the 詩細 on the *Odes*.

194 **Chao Yüan** 趙元 (T. 貞固). A scholar and official of the 7th cent. A.D., known chiefly from his intimate friendship with the poet Ch'ên Tzŭ-ang. He was at Lo-yang during the reign of the Empress Wu Hou, when he found it more consistent with safety to lead a quiet and retired life. He died at the age of 49, and was canonised by his friends as 昭夷先生.

195 **Chao Yüan-hao** 趙元昊. A.D. 1003—1048. The founder of the Hsia State. He was the son of 趙德明 Chao Tê-ming, who had been Governor of Hsia-chou in Kansuh, and had been posthumously ennobled as King of Hsia. The family was descended from the Tobas. Under the T'ang dynasty the surname 李 Li had been bestowed upon them for services rendered; and this again had been similarly changed under the Sung dynasty to Chao. Chao Yüan-hao succeeded his father in 1032 as Governor of Hsia-chou. He was of a fierce and suspicious nature, a student of Buddhism,

and well acquainted with the Chinese people. In 1034 he invaded Chinese territory, and having seized all the country west of the Yellow River, he attacked 蘭 Lan-chou Fu. In 1038 he proclaimed himself independent as Emperor of Hsia. In 1041, after three years' successful warfare, he offered peace, and in 1042 he was formally recognised as King of Hsia. He was killed by a son whose wife he had appropriated. For nearly two hundred years after his death the State he had founded continued to exist, always more or less in antagonism to the Imperial House, until at length it was finally overthrown by the Mongols in 1227.

Chao Yün 趙雲 (T. 子龍). Died A.D. 229. One of the 196
heroes of the wars of the Three Kingdoms, distinguished by his unusual stature and great personal beauty. He was a champion of the cause of Liu Pei, whose son (see *Liu Ch'an*) he is said to have saved twice, — once in the rout at 長阪坡 Ch'ang-fan-p'o, and again when 孫夫人 Lady Sun, the wife of Liu Pei, was about to take him into Wu. It was on the first occasion that Liu Pei is said to have cried out "Tzŭ-lung's whole body is one mass of courage!" In a subsequent engagement he was less successful, and was dismissed to an inferior command; yet he was highly honoured in the Kingdom of Shu, and at his death he was posthumously ennobled as Marquis.

Chao Yün 朝雲. The accomplished and beautiful mistress of 197
the poet Su Tung-p'o. She accompanied her lover on his banishment to Hui-chou in Kuangtung, and there died, with these words from the *Diamond Sûtra* upon her lips: — "Like a dream, like a vision, like a bubble, like a shadow, like dew, like lightning." A tablet to her memory still stands upon the shores of the Western Lake.

Chao Yün 朝雲. A waiting-woman in the family of a man 198
named 王琛 Wang Shên, skilled in playing on the flute. The

aborigines near 秦 Ch'in-chou in Kansuh having revolted, her master sent her in disguise to win them back to their allegiance, which by the aid of her playing she succeeded in doing.

199 **Chao Yün** 趙昀. A.D. 1203—1264. A descendant in the eleventh generation from the founder of the Sung dynasty. He reigned from 1225 to 1264 as fifth Emperor of the Southern Sung dynasty (see *Chao K'uo*). He left Shih Mi-yüan in supreme power until the latter's death in 1233. Then for a year, with the able aid of Chêng Ch'ing-chih, the Emperor ruled well; but the collapse of the Chin[a] power proved too great a temptation, and a rash expedition, in defiance of treaty, to recover the ancient capitals, K'ai-fêng and Lo-yang, brought on war with the Mongols. The enemy penetrated to the Yang-tsze, while the new Minister, 史嵩之 Shih Sung-chih, failed to offer any effectual resistance. The country was overrun with superfluous officials; the people were ground down with taxes and the expenses of the war; the high officials neglected their duties and spent their time in intriguing. In 1256 the Emperor, grown arbitrary and capricious, came under the influence of the obsequious Ting Ta-ch'üan, who fell three years later, when the successes of the Mongol invaders could no longer be concealed. Chia Ssŭ-tao, brother of the favourite concubine 賈涉 Chia Shê, had risen to high rank in Hu-Kuang, and now by offers of vassalage and tribute induced Kublai Khan, who was also anxious to return to the north and make sure of his throne, to withdraw his forces from Ch'ang-sha and Wu-ch'ang. A treacherous attack on the Mongol rearguard, and the subsequent imprisonment of his envoys in order to conceal the terms of peace, determined Kublai to crush the perfidious Sungs; but the Emperor died ere Kublai's preparations were completed. Canonised as 理宗皇帝.

200 **Ch'ao Fu** 巢父 or 巢居子. A recluse who lived in the

time of the Emperor Yao, B.C. 2357. As he grew old he began to seek shelter among the branches of trees, and removed still farther from contact with the world. Yao offered him the throne, but he declined, and immediately went and washed his ears to free them from the defilement of such worldly contamination. Another story runs that when the throne was offered to Hsü Yu, and the latter washed his ears in a brook, Ch'ao Fu would not even let his calves drink of the water.

Ch'ao Kung-so 晁公遡 (T. 子四). A celebrated poet of **201**
the 12th cent. A.D. He graduated as *chin shih* in 1138, and rose to high rank in the public service. See *Ch'ao Kung-wu.*

Ch'ao Kung-wu 晁公武 (T. 子止. H. 君齊). 12th **202**
cent. A.D. Elder brother to Ch'ao Kung-so. From 1165 he was Prefect at Hsing-yüan in Shensi, and so endeared himself to the people that he received the sobriquet of 昭德先生.

Ch'ao Pu-chih 鼂補之 (T. 無咎. H. 景遷). A.D. **203**
1053—1110. A native of 鉅野 Chü-yeh in Shantung, and son of Ch'ao Tuan-yen. An official and poet of the Sung dynasty, who when quite a boy attracted the notice of Wang An-kuo. At the age of 17 he accompanied his father to Hangchow, where the great Su Shih was stationed. There he produced such an exquisite poem on the beauties of Ch'ien-t'ang that Su Shih said: "I may now lay down my pen!" Graduating first on the list of *chin shih*, he entered upon a public career, in which he rose to high office. On one occasion he was degraded for a mistake in the biography of the Emperor Shên Tsung. He built himself a residence which he called, from T'ao Yüan-ming's famous poem, "Home Again!" and gave himself the sobriquet of 歸來子. Author of the 雞肋篇. Regarded as one of the Four Great Scholars of the empire (see *Chang Lei*).

Ch'ao Ts'o 鼂錯 or 晁錯. Died B.C. 155. A native of **204**

Ying-ch'uan in Anhui, who rose under the Emperor Wên Ti of the Han dynasty to be chief tutor to the Heir Apparent, in which capacity he gained for himself the sobriquet of 智囊 the Wisdom-Bag. Upon the accession of his young master as the Emperor Ching Ti, he was made a Privy Councillor, and proceeded to advise the new monarch to get rid of the feudal Princes, whose animosities and treacheries threatened the stability of the empire. Ch'ao Ts'o's father, hearing of this, hurried up from Ying-ch'uan to the capital, and begged his son to withdraw from such a dangerous enterprise. Ch'ao Ts'o explained that his measure was intended to secure peace for the House of Liu; to which his father replied that it would secure anything but peace for the House of Ch'ao. And as the old man felt unable to face the coming crisis, he took poison and died. Ten days later, seven of the feudal States revolted; and as Tou Ying, secretly backed by Yüan Yang, laid the whole blame upon Ch'ao Ts'o and his unpopular measures, the Emperor gave orders for the latter to be dressed in full official robes and thus to be led forth to execution.

205 **Ch'ao Tuan-yen** 晁端彥 (T. 叔美). Born A.D. 1035. The descendant of a long line of statesmen and writers, and father of Ch'ao Pu-chih. He was born on the same day as Chang Tun; their names were published as graduates on the same list, and they both received their appointments at the same time. Hence they came to be called the 三同 Three Sames. Later on, the political conduct of Chang Tun was such that Ch'ao was forced to impeach him. "We are no longer the Three Sames," he said, "but rather the Hundred Differents." He gained some reputation as a poet, and rose to be sub-Librarian in the Imperial Library.

Chê Tsung. See **Chao Hsü.**

206 **Ch'ê Yün** 車胤 (T. 武子). Died A.D.? 397. A native of

南平 Nan-p'ing in Fuhkien, who flourished as a high official at the close of the 4th cent. A.D. In his youth he was too poor to afford a lamp, and studied by the light of a bag of fireflies. Yet he rose to be President of the Board of Civil Office. He entered the service of Huan Wên, and his wit and beauty made him a great favourite at Court. On one occasion he was present when Hsieh An and his brother were expounding the *Filial Piety* to the Emperor Hsiao Wu. He whispered to 袁羊 Yüan Yang that there were several points about which he would like to be enlightened, but that he feared to weary and annoy the two sages. "Fear not!" replied Yüan Yang. "Did you ever see a bright mirror wearied with reflecting, or a clear stream annoyed by a genial breeze?" About A.D. 385 he retired in ill-health, with the title of Marquis.

Chên Chiang 貞姜. 5th cent. B.C. The virtuous wife of 207
Prince 昭 Chao of the Ch'u State. When the prince went from home, he left her in a tower surrounded by water; and it was agreed between them that if he sent for her, he would give the messenger a token to be shown to the princess. On one occasion there was a flood, and the water began to rise high round the tower. The prince hurriedly sent off a messenger to rescue his wife, but forgot the token; the result being that the lady declined to leave the tower, and perished in the flood.

Chên Tê-hsiu 陳德秀 (T. 景元 and 景希 and 希元. 208
H. 西山). A.D. 1178—1235. A native of P'u-ch'êng in Fuhkien. Graduating in 1199, he was appointed to the Imperial Academy, and soon rose to high office at the capital. At his own request he was sent into the provinces; and his administration, in spite of the denunciations of enemies, was marked by signal success. On the accession of the Emperor Li Tsung in 1225, he was falsely accused of having favoured the Emperor's brother, who had just

been put to death. He was degraded, but ultimately restored to office, and became President of the Board of Ceremonies. He was the author of the 讀書記, a philosophical work treating of the character and doings of eminent Ministers of past times; of the 大學衍義, illustrating the doctrines of the *Great Learning*; of the 文章正宗, a collection of model essays, etc. etc. His miscellaneous works were published under the title of 眞西山集. Canonised as 文忠, in 1437 his tablet was placed in the Confucian Temple.

Chên Tsung. See **Chao Hêng**.

209 **Ch'ên Chao-lun** 陳兆崙 (T. 句山. H. 星齋). 18th cent. A.D. Served in Peking, of which he ultimately became Governor. As a writer, he was chiefly noted for poems and calligraphy. His works were published under the title of 紫竹山房集.

210 **Ch'ên Chên** 陳軫. 4th cent. B.C. Famous for the advice he gave 昭陽 Chao Yang not to attack the Ch'i State, the latter having sufficiently carried out instructions by the conquest of Wei. "It would be," said Ch'ên," as though you were to add feet to a snake."

211 **Ch'ên Chi-ch'ang** 陳季常 (H. 龍邱居士). A man of the Sung dynasty, whose shrewish wife's voice was likened by Su Tung-p'o to the roar of a lioness.

212 **Ch'ên Chi-ch'ang** 陳繼昌. Graduated as 四元 "quadruple first" during the reign of Chia Ch'ing, A.D. 1796—1821, the only instance under the present dynasty; that is to say, in addition to the "triple first" (see *Ch'ien Chieh*) he was also 貢元 first of the 拔貢生 or 優貢生.

213 **Ch'ên Ch'iao** 陳喬 (T. 景山). Died A.D. 975. A worthy of the Sung dynasty, who reached his 60th year before he took his degree; in honour of which event a literary friend gave him his daughter in marriage. Upon this, Ch'ên Ch'iao is said to have composed the following lines:

They say that P'êng Tsu lived eight hundred years,
Compared with which I'm but a little child.

Unfortunately, however, for the story, this verse occurs in the poetry of the T'ang dynasty.

Ch'ên Ch'ien 陳蒨 (T. 子華). A.D. 522—566. Nephew of 214
Ch'ên Pa-hsien, whom he succeeded in 559 as second sovereign of the Ch'ên dynasty. He was an industrious ruler, and made the Palace watchmen wake him every time they passed at night. His reign was disturbed only by one abortive rebellion, that of the Governors of Chiang-chou in Hupeh and 閩 Min-chou in Fuhkien. Canonised as 世祖文皇帝.

Ch'ên Ching-yün 陳景雲 (T. 少章). A widely-read 215
historical critic, who flourished under the reign of K'ang Hsi, A.D. 1662—1723. He failed to take his degree, and lived the life of a recluse. He wrote numerous critical works on history; among others, the 紀元要畧, a manual for historical readers, giving concise histories of reigns from the Han to the end of the Ming dynasty.

Ch'ên Chung 陳重 (T. 景公). 2nd cent. A.D. Famous for 216
his friendship with Lei I, the two being said to stick together tighter than glue. Upon taking the highest degree, he wished to resign his place to his friend; but this was not permitted. Lei I graduated in the following year, and the two were employed in the same department, both ultimately rising to the highest offices of State. On one occasion, a comrade accidentally carried off a pair of breeches which did not belong to him. The owner suspected Ch'ên, who at once went to the market and bought another pair to put in the place of the missing garment; and it was not until the comrade's return that the real truth was discovered.

Ch'ên Fan 陳蕃 (T. 仲舉). 2nd cent. A.D. A native of 217
Ju-nan in Honan, who rose to be Governor of Yü-chang, part

of Kiangsi, but fell a victim to eunuch intrigues, together with Tou Wu. When a boy of fifteen, he carried a letter from his father to 薛勤 Hsieh Ch'in; and the latter, on coming to call next day, said, "You have an extraordinary son. I came to see him, not you." Then, noticing that the court-yard was in a neglected state, he turned to Ch'ên Fan and asked him why he did not sweep it against the arrival of guests. "A hero," replied the lad, "should sweep the empire, and not court-yards."

218 **Ch'ên Hao** 陳澔 (T. 可大. H. 雲莊 and 經歸). A.D. 1261—1341. A native of 都昌 Tu-ch'ang in Kiangsi, and son of an official in Hupeh. Author of the 禮記集說, an elaborate work on the *Canon of Rites*, which is still the text-book for the public examinations. He is also known as 東匯澤, from the situation of his birthplace. In 1724 his tablet was admitted to the Confucian Temple.

219 **Ch'ên Hao** 宸濠. A.D. 1478—1519. A grandson of Prince 寧靖 Ning-ching, a scion of the Imperial family of the Mings. In 1507 he was restored to the title and dignity of which his grandfather had been deprived for misconduct, and was recognised as Prince Ning. After having enjoyed for years the favour of the debauched and extravagant monarch, Wu Tsung, to whom he owed his elevation, he took advantage of the confusion into which public affairs were thrown in 1519 by the Emperor's whim of undertaking a progress through the southern provinces, to head a revolt. With a large body of adherents, he made himself master of a portion of the province of Kiangsi, and proceeded to lay siege to An-ch'ing. The Imperial commander, Wang Shou-jen, who had subdued an insurrection in Kiangsi in the previous year, at once devised measures for drawing away the insurgent army from the Yang-tsze, lest an attempt should be made upon Nanking. He marched upon Nan-ch'ang Fu, the capital of

Kiangsi, then in the power of the rebels, and took it by storm; upon which Ch'ên Hao abandoned his design upon An-ch'ing and returned to meet the foe in his rear. His fleet, while ascending the river Kan, encountered that of Wang Shou-jen; and after an obstinate engagement, Ch'ên Hao was defeated and taken prisoner. He was shortly afterwards executed at T'ung-chou, on the Emperor's return from his ill-fated journey to the south.

Ch'ên Hêng 陳恒. A man of the Ch'i State, who assassinated 220
his sovereign, B.C. 479, in consequence of which crime Confucius begged the ruler of the Lu State to send a punitive expedition against Ch'i.

Ch'ên Hsiang 陳襄 (T. 述古). 11th cent. A.D. A native 221
of Foochow, distinguished for his labours in the cause of education in his native province. He also held several provincial posts, in which he effected many useful reforms. In 1068 he was sent on a mission to the Kitan Tartars; and a year later, as a Censor, he vigorously opposed the innovations of Wang An-shih, who ultimately sent him back to the provinces. He was recalled by the Emperor shortly before his death at the age of 63, and appointed sub-Reader in the Han-lin College. Ssŭ-ma Kuang and several other leading men were recommended by him to the Emperor.

Ch'ên Hsien 陳咸. 1st cent. B.C. and A.D. A high legal 222
official under the Emperors Ai Ti and P'ing Ti of the Han dynasty. Unable to countenance the changes introduced by Wang Mang, he tendered his resignation; and when Wang Mang usurped the throne, he and his three sons all declined to hold office, and retired into private life. He concealed all his legal books and documents in a wall, and continued to use the old calendar of the Hans, declaring that he could not recognise the new calendar of the Wang family. His reputation had been that of a just judge, and he strongly impressed upon

his sons the desirability of erring on the side of leniency.

223 **Ch'ên Hsien** 陳詵 (T. 叔大. H. 實齋). A.D. 1641—1722. Descended from an illustrious Chehkiang family, he graduated as *chü jen* in 1672, and served as a Censor in Peking, offering many valuable suggestions, especially on the conservation of the Yellow River. Sent as Governor to Kueichou, he promoted the reclamation of waste lands, sericulture, and fruit-growing, besides doing much for education. After a term as Governor of Hupeh, he returned to Peking as President of the Board of Works, and retired in 1719. An indefatigable student, he left only scattered notes on the *History* and the *Four Books*. Canonised as 文恪.

224 **Ch'ên Hsien-chang** 陳獻章 (T. 公甫). A.D. 1428—1500. A native of 白沙 Po-sha near Canton, from which he is sometimes spoken of as 白沙先生. Of a studious disposition, he graduated as *chü jen* in 1447, but failed to take his *chin shih* degree. He then built himself a house, which he called 陽春臺, and shut himself up in it for several years, receiving no visitors and spending all his time over books. After this, he went to the capital to study in the Imperial Academy; and on one occasion, being ordered to write some verses after the style and on the subject of a poem by Yang Shih, he turned out a composition which the examiner declared to be superior to the original. This brought him to the notice of the Emperor, and he was recommended for official employment; but he declined to hold office, and retired into private life. He left no written work behind him, and his teachings encourage meditation rather than the study of books. Hence he was stigmatised by Hu Chü-jen as a Buddhist. He is said to have been a handsome man, though disfigured by seven black spots on his cheek. He was remarkable for his filial piety; and on one occasion when his mother was longing to see him, he felt a sympathetic throb in his heart. In 1584 he was canonised

as 文恭, and his tablet was placed in the Confucian Temple.

Ch'ên Hsü 陳頊 (T. 紹世). A.D. 531—582. Brother of 225
Ch'ên Ch'ien and uncle to Ch'ên Po-tsung, whom he deposed in 558, mounting the throne as fourth Emperor of the Ch'ên dynasty. In 573 he recovered many Districts from Ch'i, but was overawed by the rising power of Chou. Canonised as 高宗宣皇帝.

Ch'ên Hsüan 陳撰 (T. 楞山. H. 玉几). A famous 226
calligraphist and bibliophile of the 18th cent. A.D.

Ch'ên Huang-chung 陳黃中 (T. 和叔. H. 東莊). 18th 227
cent. A.D. An historical writer, who refused to be recommended to the Emperor Ch'ien Lung, preferring a life of comparative poverty. Author of the 宋史槀, a history of the Sung dynasty, of the 國朝諡法考, a work on the canonisations of the present dynasty, of two books on the dates of metropolitan and provincial high officials, and of a collection of poems and essays.

Ch'ên Hung-mou 陳宏謀 (T. 汝咨. H. 榕門). A.D. 228
1695—1771. Graduated as *chin shih* in 1723. After serving in the Censorate he was sent to the provinces, and soon rose to be Governor; and during the next twenty years he was moved about from province to province over half the empire. In 1757 he was Viceroy of the Two Kuang, but lost the post in consequence of alleged incapacity in dealing with a plague of locusts. In 1763 he was President of the Board of War, and in 1767 Grand Secretary and President of the Board of Works. In 1771 he retired from ill-health, with the title of Senior Tutor to the Heir Apparent, and died soon afterwards. Ch'ên was a most successful administrator. He always had his room hung round with maps of the province in which he was serving, so as to become familiar with its geography. He was severe but just to his subordinates, and always anxious to improve the condition of the people. He encouraged the production of copper in Yünnan by allowing the sale of all

in excess of the government quota, by which means he rendered importation from abroad unnecessary. He established free schools, and spread education among the aborigines of various provinces. Canonised as 文恭.

229 **Ch'ên K'ang** 陳亢 (T. 子禽). Born B.C. 512. One of the disciples of Confucius. When his brother 子車 Tzŭ-chü died, the wife and steward of the latter planned together that Ch'ên K'ang should be buried alive with the corpse; but Ch'ên K'ang pointed out that they were the more fitting persons to attend the dead in the world below. From this date it is said that the custom of burying alive fell into desuetude.

230 **Ch'ên Kuo-jui** 陳國瑞. 19th cent. A.D. A native of 應城 Ying-ch'êng in Hupeh, who entered upon a military career, and after distinguishing himself under Sêng-ko-lin-sin by his exploits against the rebels in Anhui during the reign of the Emperor Hsien Fêng, was promoted to the rank of Brigade General. He was leading troops through Tientsin in June 1870 and is popularly supposed to have instigated the massacre of Europeans which took place on the 21st of that month. He rose to be Provincial Commander-in-chief at 處 Ch'u-chou in Chehkiang, and after his death temples were erected in his honour, and his life was recorded by the Imperial Historiographer.

231 **Ch'ên Lan-pin** 陳蘭彬 (H. 麗秋). A native of Kuangtung, who graduated as *chin shih* in A.D. 1853. In 1867 he was appointed to the staff of Liu Ch'ang-yu, who was commanding against the Nien fei. In 1872 he proceeded with a number of students on an educational mission to the United States. He was sent on a commission of enquiry into the coolie traffic with Cuba, from which he returned in 1874, when he was appointed Vice Director of the Imperial Clan Court. In 1878 he was sent as Envoy to Spain, Peru, and the United States. In 1879 he was made Senior

Vice President of the Court of Censors, and in 1882 Minister of the Tsung-li Yamên. From the latter post he was dismissed in 1884, and a month later he retired into private life.

Ch'ên Li 陳櫟 (T. 壽翁). A.D. 1252—1333. A native of 232
休寧 Hsiu-ning in Anhui. At three years of age his grandmother taught him to repeat by heart the *Canon of Filial Piety* and the Confucian *Analects;* at five he was reading the *Canon* and general history; at seven he was qualified to take his *chin shih* degree; and at fifteen he was regarded as the greatest literary authority in the neighbourhood. He declined to hold office under the Mongols, and devoted himself to teaching, being known to his disciples as 定宇先生, from the name he gave to his house. Author of the 歷朝通畧, an historical work covering the period from Fu Hsi down to the close of the Sung dynasty.

Ch'ên Lin 陳琳. 2nd cent. A.D. A native of Kuang-ling in 233
Kiangsu. He began life as official secretary to Ho Chin; but subsequently passed into the service of Ts'ao Ts'ao, who had a high opinion of his skill as a dispatch-writer. He was a poet of some distinction, and is ranked among the Seven Scholars of the Chien-an period (see *Hsü Kan*).

Ch'ên Mêng-lei 陳夢雷. 17th and 18th cent. A.D. A 234
scholar who flourished under the reign of the Emperor K'ang Hsi, and took a leading part in the preparation of the great encyclopædia known as the 圖書集成. No sooner, however, had Yung Chêng acceded to the throne than Ch'ên and his son were banished to the frontier, on the ground that the former had been mixed up in the rebellion of Kêng Ching-chung in 1674, and that although pardoned by the late Emperor, he had committed further acts of lawlessness and disloyalty. The continuation of the work was thereupon entrusted to Chiang T'ing-hsi.

Ch'ên Min-hsiu 陳敏修. 12th cent. A.D. A scholar of the 235

Sung dynasty, known as 市隱居士, who graduated about 1145, when already 73 years of age. The Emperor, finding that he was still unmarried, gave him one of the Palace ladies, together with a handsome dowry; whereupon the following doggrel was freely circulated:

> If the bridegroom's age the newly-wedded bride would like to know,
> He had three and twenty birthdays half a century ago.

236 **Ch'ên Pa-hsien** 陳霸先 (T. 興國). A.D. 503—559. A native of Ch'ang-ch'êng in Chehkiang, and a descendant of Ch'ên Shih. He was ambitious from boyhood, and a great reader of military treatises. In 527 he entered the army of the Liang dynasty, whose founder greatly esteemed him for his successful campaign in 546—47 against Cochin-China. He supported the dynasty against the rebel Hou Ching, who was utterly routed at a great battle near Wuhu in 551. After several posts as Governor, he became Minister of Works in 554, and in 555 he surprised and slew Wang Sêng-pien, the Prime Minister, who had set on the throne the Marquis of 貞陽 Chên-yang, to the exclusion of the rightful heir. The last Emperor of Liang, in grateful recognition of his aid, bestowed on him a Dukedom and the military command of the Kingdom; and he made himself Prime Minister and a Prince. He compelled his sovereign to abdicate in his favour at the end of 557, and mounted the throne as first Emperor of the Ch'ên dynasty. His short reign was without incident. A devoted Buddhist, he publicly took the vows in 558. A clever General and a mild Governor, he was personally economical and averse to splendour. Canonised as 高祖武皇帝.

237 **Ch'ên P'êng-nien** 陳彭年 (T. 永年). A.D. 961—1017. A smooth-tongued artful courtier, known as "the nine-tailed fox", who rose to be Minister of State under the Emperor Chên Tsung of the Sung dynasty. He was the only son of his mother,

and she tried hard to keep him from over-study; but he managed to elude her watchfulness, and after becoming a pupil of Hsü Hsüan, graduated as *chin shih* and entered the public service. He was at one time employed upon the dynastic annals, and was the author of the 唐記, and of a collection of masterpieces in literature. He was also employed, together with 丘雍 Ch'iu Yung, upon the revision of the well-known 廣韻, a phonetic dictionary containing over 26,000 characters arranged according to 206 finals under the four tones. Canonised as 文僖.

Ch'ên P'êng-nien 陳鵬年 (T. 北溟 and 滄洲). A.D. 238
1663—1723. Graduated as *chin shih* in 1691, and became a District Magistrate in Chehkiang, where he soon earned the reputation of an incorrupt official. In 1704 he became Prefect of Nanking, and in 1705 he was accused of treason and imprisoned. This caused a riot, and Ch'ên was sentenced to death, but was pardoned and summoned to Peking. In 1708 he was Prefect of Soochow, but in 1709 he was again summoned to Peking, and there employed in the Imperial Library. He rose by 1723 to be Director of the Yellow River, and died at his post in consequence of illness brought on by exposure on the dykes. Wrote essays, memoirs, and some poetry. Was one of the Five Devils (see *Wang Ch'in-jo*). Canonised as 恪勤.

Ch'ên Pin 陳瑸 (T. 文煥. H. 眉山). A.D. 1655—1718. 239
A native of Kuangtung, who graduated as *chin shih* in 1694, and served mostly in the provinces. He managed by frugality and abstemiousness to live on his salary, and even to save money for public works. He was Governor of Fuhkien from 1716 until his death. The Emperor K'ang Hsi, when he appeared at an audience in 1715, exclaimed: "Why, this is surely some ascetic old priest!" But he nevertheless appreciated his purity, which was free from all taint of meanness. Canonised as 清端, and included in 1730 in the Temple of Worthies.

240 **Ch'ên P'ing** 陳平 (T. 孺子). Died B.C. 178. A native of 陽武 Yang-wu in modern Honan, whose family was exceedingly poor. He himself, however, was so tall and handsome that a wealthy man of the neighbourhood gave him a granddaughter who had already been married five times, all her husbands having died shortly after marriage; "for beauty like his," argued the old gentleman, "cannot be long associated with poverty." Being appointed to manage the distribution of the sacrificial meats at the local altar to the spirits of the land, he conducted the business with such impartiality that the elders wished he could be appointed to manage the empire. "Were I to manage the empire," said he, "it would be just as with this meat." Entering the service of Prince 咎 Chiu of Wei, he became Chamberlain; but fell a victim to intrigue, and took refuge under the standard of Hsiang Chi, who advanced him to high posts, and ennobled him as Prince for his reduction of the Yin State. But when Liu Pang's forces succeeded in their raid upon Yin, Ch'ên P'ing's life was in danger, and once more he fled to the enemy's camp, this time to become the trusted counsellor of the House of Han until his death. He is known as the author of Six Wonderful Plans, as follows: — 1. By bribery he managed to destroy the confidence of Hsiang Chi in Fan Ts'êng and his other counsellors, B.C. 205. 2. By substituting coarse herbs for the customary ox presented to envoys, when he received the envoy of Hsiang Chi, he gave the latter to understand that an envoy from Fan Ts'êng would have been welcomed with full honours, thus leading Hsiang Chi to distrust Fan Ts'êng's loyalty, B.C. 204. 3. By means of a woman he raised the siege of Jung-yang (but see *Chi Hsin*). 4. By four times pressing Liu Pang's foot he caused him to create Han Hsin (*q. v.*) Prince of Ch'i. 5. By Liu Pang's pretended pleasure-trip to the lake of 雲夢 Yün-mêng, he succeeded in making Han Hsin

prisoner. 6. By means of movable puppets, — said to have been the origin of Punch and Judy, — one of which represented a beautiful girl, he induced the Hun chieftain who was besieging Liu Pang in 白登 Po-têng to allow the latter to escape; for which he was made Marquis of 曲逆 Ch'ü-ni (sometimes read Ch'ü⁴-yü⁴). He became sole Minister in 179, and is ranked as one of the Three Heroes (see *Chang Liang*).

Ch'ên Po-tsung 陳伯宗 (T. 奉業). A.D. 550—568. Son 241
of Ch'ên Ch'ien, whom he succeeded in 566 as third sovereign of the Ch'ên dynasty. He was a weak youth, and was deposed after little more than a year by his uncle, to whom his father had offered the succession. Known in history as 廢帝 or 臨海王.

Ch'ên Shêng 陳勝 (T. 涉). Died B.C. 209. A ploughman of 242
the Ch'in State. One day he stood still in the furrows and said to his fellow-labourers, "When I am rich and powerful, I will not forget you." "How is a ploughman going to get rich and powerful?" asked his companions, mockingly. "Ah," replied Ch'ên, "what can swallows and sparrows know of the aims of the snow-goose or the wild swan?" Entering upon a military career, he rose to a rank of some importance; but revolted, together with 吳廣 Wu Kuang, because being prevented by flood from reaching a certain place by a certain date, he was liable under the prevailing law to execution. He seized 蘄 Ch'i in modern Anhui, and established himself at Ch'ên in Honan. The people rose on all sides against the Ch'in officials, and he soon had a large following. His armies however were unsuccessful, and he was driven out of Ch'in by 章邯 Chang Han at the head of a body of enfranchised slaves, whereupon he took to flight, but was slain by his charioteer. He refused to allow himself to be styled Prince of Ch'u, but he is often referred to as Prince of Ch'ên. He was posthumously known as 隱王.

243 **Ch'ên Shih** 陳實 (T. 仲弓). A.D. 104—187. An official of the Han dynasty, distinguished for purity and uprightness. As Magistrate of 太丘 T'ai-ch'iu in Honan, he ruled so justly that people from neighbouring Districts flocked to his jurisdiction. Resigning office, he returned to his home in Ying-ch'uan in Anhui, where he was appealed to as arbiter in all disputes by the people, who preferred to suffer the penalties of the law rather than incur his disapproval. On one occasion, when a thief had hidden himself among the roof-beams, he quietly called together his sons and grandsons, and after a short moral lecture pointed up at the thief, saying, "Do not imitate this 梁上君子 gentleman on the beam." The latter was so touched that he came down and asked forgiveness, promising to lead an honest life for the future, and departing joyfully with a present of money. In 168 Ho Chin in vain tried to induce him to accept high office. His funeral is said to have been attended by 30,000 persons from all parts of the empire. He and his two sons (T. 元方 and 季方), both distinguished men, were known as the 三君.

244 **Ch'ên Shih-kuan** 陳世倌 (T. 秉之. H. 蓮宇). A.D. 1680—1757. Fourth son of Ch'ên Hsien. He graduated as *chin shih* in 1703, and after several educational and literary posts, became Governor of Shantung in 1724. He was degraded in 1734 for procrastination in reporting on the Kiangnan waterways, but rose again in 1741 to be a Grand Secretary. At the end of 1748 an erroneous judgment led to his dismissal, but he was recalled to his high office three years later. He retired with honour in 1757, leaving behind him the reputation of a most conscientious officer. Canonised as 文勤.

245 **Ch'ên Shou** 陳壽 (T. 承祚). A.D. 233—297. A native of Ssŭch'uan, who after studying under Ch'iao Chou took service under the Minor Han dynasty, and alone ventured to oppose the

all-powerful eunuch Huang Hao. He brought himself into notice by collecting the public papers of Chu-ko Liang, and was employed under the Chin dynasty to edit the *History of the Three Kingdoms*, which was much admired. His biographies of Chin men, however, are marked by personal bias. He became a Censor, but retired at the death of his mother, chiefly on account of the opposition of his rival Hsün Hsü; and later he refused to take up a post of Instructor to the Heir Apparent. He also wrote the 古國志 *History of Ancient States*, and a biographical work on Ssŭch'uan worthies, entitled 益都耆舊傳.

Ch'ên Shu-pao 陳叔寶 (T. 元秀). A.D. 553—604. Eldest 246
son of Ch'ên Hsü, whom he succeeded in 582, and fifth and last sovereign of the Ch'ên dynasty. He gave himself up to a life of debauchery, employing unworthy minions to oppress the people, until the Sui armies took his capital without any opposition in 589. When the victorious invaders burst into the palace, the wretched poltroon caused himself and his favourite concubines, Chang Li-hua and others, to be lowered into a well, from which they were ignominiously dragged up by the conquerors. His life was spared, and he was sent as Duke of Ch'ang-ch'êng, his family home, to Ch'ang-an. Known in history as 後主.

Ch'ên Shun 陳淳 (T. 安卿). A.D. 1151—1216. A native 247
of 龍溪 Lung-ch'i in Fuhkien, who was attracted to the study of philosophy by reading the 近思錄 of Chu Hsi, and when the latter was appointed Governor of 漳 Chang-chou, received instruction from him as a disciple. He remained an ardent student for the rest of his life; and although he never actually held office, he was greatly esteemed by all the local officials. In 1216 he received a small appointment, but died before he could proceed. He is said to have been the first to use the term 性理 in the sense of philosophical speculation.

248 **Ch'ên Ta-shou** 陳大受 (T. 占咸. H. 可齋). A.D. 1701—1751. A successful official, who graduated as *chin shih* in 1733. Early distinguished for erudition, he won the first place at the special examination of Han-lin graduates held by the Emperor Ch'ien Lung in 1737. In 1748 he was a Minister of the Grand Council, and earned the Emperor's high approval by his diligence in dealing with the vast mass of correspondence during the war in Chin-ch'uan. He was subsequently Viceroy at Canton. Canonised as 文肅, and included in the Temple of Worthies.

249 **Ch'ên-t'ai** 陳泰. Died A.D. 1655. A grandson of O-yi-tu, who shared in the conquest of China. Appointed Pacificator of the South in 1647, he soon reduced Fuhkien to order and repelled the attacks of the pirate 鄭彩 Chêng Ts'ai. After being degraded in 1651, in 1655 he was restored to his rank of Grand Secretary and sent to suppress a rising of Chang Hsien-chung's successors in Hu-Kuang. He died soon after his success had gained him the title of Viscount. Canonised as 忠襄.

250 **Ch'ên T'ao** 陳陶. 9th and 10th cent. A.D. A poet and astronomer of the T'ang dynasty. Unable to brook the rule of the Later T'angs, he retired to the hills, and lived in retirement with his wife, who was also a scholar, and grew oranges for a livelihood. "It is not," said he in one of his political poems, "that the phoenix and the *ch'i lin* visit the Middle Kingdom no more, but that they are all caught in the nets of the Imperial family." A neighbouring official once sent a waiting-maid to try his chastity, but he was proof against all her arts. He called himself 三教布衣.

251 **Ch'ên Ti** 陳第 (T. 季立). 16th cent. A.D. A native of 連江 Lien-chiang in Fuhkien, who served as a military official beyond the Great Wall to the north of Peking, but who is chiefly known as a writer on linguistic subjects. Author of the 屈宋

古音義 and of the 毛詩古音考, works on the old sounds of characters as deduced from the rhymes in ancient poetry, etc. etc. He maintained *à outrance* that in early ages there was no such thing as pronouncing a word in poetry not according to its ordinary sound, but in accordance with the requirements of rhyme. He named his home the 世善堂, and under that title published a catalogue of the books in his library.

Ch'ên Ting 陳定 (T. 子終). 4th cent. B.C. Commonly 252
known as 陳仲子 Ch'ên Chung Tzŭ. A man of the Ch'i State, who was offered a large sum of money to become Minister to the Prince of Ch'u. But he would not face the cares of official life, and fled away with his wife into the country, where they occupied themselves in watering plants. On one occasion he went without food until he could neither see nor hear. His principles were so lofty, not to say impossible, that Mencius declared a man would have to be an earthworm in order to carry them out.

Ch'ên T'ing-ching 陳廷敬 (T. 子端. H. 悅巖). Died 253
A.D. 1712. Originally named Ch'ên Ching, the "T'ing" was added by the Emperor to distinguish him from another Ch'ên Ching, who also graduated as *chin shih* in 1658. He served in Peking in various literary and educational posts, and afterwards in the Boards, until in 1703 he became a Grand Secretary. He retired in 1711, but was recalled to office next year. He was a constant and diligent student, and compiled, with Hsü Ch'ien-hsüo, the 鑑古輯覽; and was also an editor of many of the chief works published by K'ang Hsi. His poems gained the commendation of the Emperor for their elegant simplicity and directness. His chief theme at Court was the need of repressing extravagance and of making clean-handedness the first requisite for all offices. Canonised as 文貞.

Ch'ên Ts'ao 陳慥 (T. 季常. H. 方山子 and 龍邱 254

子). 11th cent. A.D. A recluse from Ssŭch'uan, who studied under the Taoist 張易簡 Chang I-chien along with Su Tung-p'o. He was intimate with Su after the latter's banishment to Huang-chou in Hupeh. Author of the 方山子傳, a treatise on the value of harmony in life and nature.

255 **Ch'ên Tsu-fan** 陳祖范 (T. 亦韓. H. 見復). A.D. 1676—1754. A native of Kiangsu, who distinguished himself as a scholar, but who refused to take his degrees in the usual course. He lived in retirement, and gathered around him many disciples, reluctantly accepting the headship of the 紫陽 Tzŭ-yang College at Soochow, and afterwards that of several other Colleges. In 1751 he headed the list of men recommended to the Throne for classical knowledge and exemplary conduct, but he declined to take office. His literary efforts consist chiefly of essays and poems.

256 **Ch'ên Tsun** 陳遵 (T. 孟公). Died A.D. 25. A native of Tu-ling in Shensi, of a wild and festive disposition. When he became a subordinate official at the capital, he used to appear with a handsome equipage instead of the lean horse and poor carriage of his colleagues. He also happened to have exactly the same names as one of the grandees of the Court, for whom he was constantly mistaken; and in consequence of the excitement often caused by the supposed arrival of the great man, he was nicknamed 陳驚坐 Ch'ên the Disturber of Sittings. He was almost always drunk, but it was said that he never let this weakness interfere with the dispatch of business. He rose to high office under the Emperor Ai Ti, and for services against some dangerous rebels he was ennobled as Marquis. He became Governor of Honan under Wang Mang the Usurper, and was sent under Kêng Shih on a mission to the Khan of the Hsiung-nu. On his return he heard that Kêng Shih had fallen, and remained for safety in Kansuh where he was killed by brigands, being dead

drunk at the time. He was distinguished as a letter-writer, but still more famous for his love of good company. He used to keep his guests with him, even against their will, by throwing the linch-pins of their carriages into a well.

Ch'ên T'uan 陳摶 (T. 圖南. H. 希夷). Died A.D. 989. 257
A native of Po-chou in Anhui, who when three or four years old received suck from a strange woman as he was playing on the banks of a stream. From that moment his mental powers quickened, and he could readily learn anything by reading it over once. He soon acquired distinction as a poet, and in 932 went up for his *chin shih* degree. Failing to succeed, he retired to the 武當 Wu-tang mountains in Hupeh, and remained there in seclusion for over twenty years. Five supernatural beings, who came to hear his teaching, are said to have transported him thence in the twinkling of an eye to the Hua mountain in Shensi, where they taught him the art of hibernating like an animal so that he would sometimes go to sleep for a hundred days at a time. In 956 the Emperor Shih Tsung of the Later Chou dynasty, who was fond of the alchemistic art, summoned him to Court, and kept him a month at the palace. But Ch'ên T'uan said, "Your Majesty, as lord of all within the Four Seas, should think only of the administration. What has your Majesty to do with transmutations of the yellow and the white?" Refusing all offers of employment, he returned to his mountain refuge; but twice more visited the Court during the reign of the Emperor T'ai Tsung of the Sung dynasty, who showed him much kindness and bestowed upon him the designation of 希夷先生. In 988 he bade his disciples prepare a rock chamber for him, saying, "My hour for rest is at hand;" and in the autumn of the following year, as soon as it was finished, he said, "My days are numbered," and quietly passed away. His body remained

warm for seven days, and for a whole month a glory played around the entrance to his tomb. A profound student of the *Canon of Changes*, he was never seen without a book in his hand, and gave himself the nickname of 扶搖子. Author of the 指元, a treatise on the elixir of life, and of other works. He is sometimes known as the 麻衣道人 Hemp-clad Philosopher.

258 **Ch'ên Tzŭ-ang** 陳子昂 (T. 伯玉). A.D. 656—698. A native of 射洪 Shê-hung in Ssŭch'uan, who belonged to a wealthy family, and up to the age of 17 amused himself only with hunting and gambling. He then set himself to study, and in 684 he graduated as *chin shih.* Proceeding to the capital he adopted the following expedient to bring himself into notice. He purchased a very expensive guitar which had been for a long time on sale, and then let it be known that on the following day he would perform upon it in public. This attracted a large crowd; but when Ch'ên arrived he informed his auditors that he had something in his pocket worth much more than the guitar. Thereupon he dashed the instrument into a thousand pieces, and forthwith began handing round copies of his own writings. After this he soon attracted the notice of the Empress Wu Hou, and became one of her most intimate counsellors, giving her excellent advice upon great matters and at the same time flattering her pride on such points as the change of dynastic title from T'ang to Chou. His ill-health, coupled with attacks of his enemies drove him into retirement, nominally to wait upon his aged father. At the death of the latter he got into trouble with the magistrate of his District, who had an eye upon the family wealth, and was thrown into prison on a trumped-up charge and died. His poetry ranks among the most beautiful even of the poetical dynasty under which he lived.

259 **Ch'ên Ya** 陳亞 (T. 亞之). 10th and 11th cent. A.D. A poet

and humorist of the Sung dynasty. He graduated as *chin shih* in 1002, and rose to be Secretary in a Board.

Ch'ên Yu-liang 陳友諒. Died A.D. 1363. The son of a 260
fisherman at 沔陽 Mien-yang in Hupeh, and originally named 謝 Hsieh, who in 1350 quitted his post as gaoler to join the forces of Hsü Shou-hui. By 1357 he had risen to command an independent force; and in 1358 he captured An-ch'ing, slew Hsü, and proclaimed himself Prince of Han, and finally Emperor of the Han dynasty, with his capital at Wu-ch'ang. He obtained the mastery over a large portion of western China; but he was ultimately vanquished by Chu Yüan-chang, the founder of the Ming dynasty, in a decisive battle on the Po-yang lake, and killed by a stray arrow when already in full retreat. He had two brothers, named Ch'ên 友仁 Yu-jen and Ch'ên 友貴 Yu-kuei, who were associated with him in his adventurous career.

Ch'ên Yüan-lung 陳元龍 (T. 廣陵. H. 乾齋). A.D. 261
1650—1736. Graduated in 1685, and served in the Grand Secretariat until 1704, when he retired to attend on his aged parents. Resuming his career, he was Governor of Kiangsi from 1711 to 1718, then President of a Board, and in 1729 he became Grand Secretary. He was the author of the 格致鏡原, an encyclopædia of arts and sciences, and editor of a collection of essays by various members of his family. Was canonised as 清恪.

Ch'ên Yung-chih 陳用智 (or 志 or 之). 10th cent. A.D. A 262
native of Honan,. and a famous artist, known from his abode as 小窰陳 Ch'ên of Hsiao-yao. He excelled in figures, landscapes, and religious subjects.

Chêng Chan-yin 鄭詹尹. The Chief Augur to whom Ch'ü 263
Yüan applied for advice as to whether he should give up official life. But the Chief Augur gathered up his divining apparatus and

saluted him, saying, "A foot is oft-times too short; an inch, too long. The implements of my art are not adequate to your requirements. Think for yourself and translate your thoughts into action. The divining-rod and the tortoise-shell would avail you naught."

264 **Chêng Ch'êng-kung** 鄭成功 (T. 錦). A.D. 1623—1662. Son of Chêng Chih-lung, under whom he served with great distinction for many years. In 1649, he attacked Ch'ao-chou, and in 1657 he took both T'ai-chou and Wênchow. In 1659, he made an attack upon Nanking, but was beaten off with great loss, five hundred and more of his ships being burnt. In 1660, a few months before the death of the Emperor Shun Chih, the populations of no less than eighty-eight townships on the coast of Fuhkien and Kuangtung were removed inland, in consequence of the piratical attacks organised by Chêng Ch'êng-kung. This was done under the advice of Li Shuai-t'ai, Governor of Fuhkien. In 1661, he attacked the Dutch in Formosa, whence their expulsion was effected in the following year; and a valuable possession came through his instrumentality to be added to the Chinese empire. Succeeding in 1662 to his father's command, he determined to avenge the latter's treacherous death, and declared an implacable warfare against the new Manchu dynasty. About this time the last scion of the Mings honoured him by bestowing upon him the surname 朱 Chu, which was that of the Imperial House. Hence he came to be commonly spoken of as 國姓爺 *Kuo hsing yeh*, which title was corrupted by the Portuguese into the well known *Koxinga* or *Koshinga*. Meanwhile, several of his late father's chief adherents tendered their submission to the Manchu cause, his own brother, 鄭成賜 Chêng Ch'êng-tz'ŭ, falling into the hands of the enemy at Amoy. In the sixth moon it was reported to the Throne that Chêng Ch'êng-kung had gone

mad after an outburst of wrath in consequence of his eldest son Chêng Chin having been installed in his stead, and that he had caused his own death by biting off his fingers. On the 15th February 1875, the *Peking Gazette* contained a memorial from the Imperial Commissioner appointed to reside in Formosa during the Japanese invasion of 1874, requesting that the spirit of 朱成功 Chu Ch'êng-kung, known as Prince of 延平 Yen-p'ing — a title conferred upon him in 1657 by Prince 桂 Kuei of the Ming dynasty, who was then in Yünnan — should be fittingly canonised, and a temple erected in his honour in T'ai-wan (now T'ai-nan) Fu. It was pointed out that the Emperor K'ang Hsi had declared this man to be merely one of the supporters of the Ming dynasty, and not a revolting rebel against the Manchus. Also that the literati of T'ai-wan Fu had put the following facts on record about him: "Devoted to scholarship in his youth, he became involved, on reaching the age of manhood, in the troubles which befell the State; and imbued with the prevailing sentiments of heroic devotion, he postponed the obligations of filial mourning to the duties of patriotism. He founded in the midst of the waste of waters a dominion which he transmitted to his descendants, and which was by them surrendered to the Imperial sway. His former opposition being condoned, his name was admitted to a place in the record of the loyal servants of the dynasty; and in the ensuing ages his supernatural intervention has been granted when cries of distress have arisen in times of national calamity." The memorial was granted.

Chêng Ch'iao 鄭樵 (T. 漁仲. H. 夾漈). A.D. 1108– 265
1166. A native of 莆田 P'u-t'ien in Fuhkien, and one of the most famous men of letters of the Sung dynasty. For a long time he lived in studious seclusion at 夾漈山 Chia-chi-shan, cut off from all human intercourse. Then he spent some time in visiting various places of interest, devoting himself to searching out marvels,

investigating antiquities, and reading (and remembering) every book that came in his way. In 1149 he was summoned to an audience, and received an honorary post. He was then sent home to copy out his 通志 *History of China*, which covered a period from Fu Hsi down to the T'ang dynasty. On its presentation to the Emperor he was made an Imperial historiographer. Besides this, he was author of a collection of twenty-six poems and seven prose pieces, published under the title of 夾漈藁. He also wrote a treatise entitled 石鼓文, in which he showed that the inscriptions on the famous Stone Drums, hitherto accepted as dating from the early part of the Chou dynasty, belonged rather to the latter half of the 3rd century B.C. He was opposed to the famous peace proposals of Ch'in Kuei, and this led to his early retirement into private life, where he died at the age of fifty-eight.

266 **Chêng Ch'ien** 鄭虔. 8th cent. A.D. A poet and landscape-painter of the T'ang dynasty, famous for having illustrated his own poems. Being unable to procure paper to write upon, he used persimmon-leaves; yet he rose under the Emperor Hsüan Tsung, A.D. 713—756, to be a Doctor in the Imperial Academy. In consequence of certain published notes on contemporary events, he was accused of tampering with the dynastic history, and was banished for ten years. On his return, he withdrew a large portion of these from circulation. Popularly known as 鄭廣文.

267 **Chêng Chih-lung** 鄭芝龍 (T. 飛皇). Died A.D. 1662. A native of Nan-an, near Amoy. As a young man, he visited Macao and Japan, and married a Japanese wife, by whom he had a son, the famous Koxinga (see *Chêng Ch'êng-kung*). Having obtained the leadership of a large fleet of junks, traders or pirates as occasion served, he was compelled to place his services at the command of the last sovereign of the Ming dynasty, in whose cause he fought against the Manchu invaders. In 1628 he tendered his submission

to the latter, and for a time was well treated, and cleared the seas of other great pirates. Gradually however he became too powerful, and it was deemed necessary to restrain him by force. He was finally induced to surrender to the Manchu general in Fuhkien; and having been made a prisoner was sent to Peking with two of his sons, Chêng 世恩 Shih-ên and Chêng 世蔭 Shih-yin, together with other of his adherents, all of whom were executed upon arrival.

Chêng Chin 鄭錦 (or 經). Died A.D. 1682. Eldest son of Koxinga, whom he succeeded in 1662. Summoned to aid Kêng Ching-chung, he established himself on the coast of Fuhkien, and by 1676 held Chinchew, Ch'ao-chou Fu, and other important places. His generals lost them all in the following year; but in 1678 he invaded Fuhkien in force, and carried everything before him, capturing the provincial Commander-in-chief and 30,000 men at 海澄 Hai-ch'êng. His able general Liu Kuo-hsüan was however hemmed in by vast armies and compelled to retreat to Formosa in 1680. 268

Chêng Ch'ing-chih 鄭清之 (T. 德源. H. 安晚). Died A.D. 1248. A native of the 鄞 Yin District in Chehkiang. He graduated as *chin shih* in 1210, and twenty-five years later had risen to be Senior Minister of State. Throughout his career he was distinguished for probity and rectitude, but in later life he left everything to the control of his wife and sons, with disastrous results. Author of a literary collection entitled the 安晚集. He was posthumously ennobled as Prince, and canonised as 忠定. 269

Chêng Chio 鄭珏. 9th and 10th cent. A.D. An official, who graduated as *chin shih*, and held high office under the T'ang, Liang, and Later T'ang dynasties. In his youth he once planted a single hemp-seed, which straightway grew up before his eyes; and this was held to presage his future greatness. 270

271 **Chêng Chung** 鄭衆 (T. 季產). Died A.D. 114. A eunuch, native of Nan-yang in Honan, who acquired great influence over the Emperor Ho Ti of the Han dynasty. In A.D. 89 he was appointed magistrate at 鉤盾 Kou-tun, and was subsequently ennobled as Marquis, being the first eunuch upon whom such an honour had been conferred.

272 **Chêng Ho** 鄭和. Died A.D. ?1431. A eunuch of Yünnan, who distinguished himself as a military officer in the rebellion which set the Emperor Ch'êng Tsu on the throne. In 1405 he sailed from Woosung with a large fleet to cruise along the coasts of Cambodia and Siam; some say to demand tribute, others say to search for the vanished Emperor Hui Ti. In 1408 and 1412 he conducted naval expeditions to the countries of south-eastern Asia, going as far as Ceylon, and inducing many States to send envoys back with him to China. In 1415 and again in 1421 he returned with the foreign envoys to their native States in order to open trading relations with them; and in 1424 he was sent to Sumatra. He returned from this last expedition to find a new Emperor on the throne, and in 1425 he was appointed chief Commandant at Nanking. Five years later, as no envoys had come to Peking, he and his old lieutenant 王景弘 Wang Ching-hung visited seventeen countries, including Hormuz in the Persian Gulf. On his death at an advanced age, the thirty States with which he had re-opened relations ceased to deal with China. He was styled the 三保太監, and has been said by some to have introduced the practice of opium-smoking into China.

273 **Chêng Hsieh** 鄭俠 (T. 介夫). Died A.D. 1119. A native of 福清 Fu-ch'ing in Fuhkien, who graduated as *chin shih* and entered upon a public career. Seeing the evils consequent upon the innovations of Wang An-shih, and pitying the condition of the people, he memorialised the Emperor Shên Tsung; but not

venturing to put his views in writing, he expressed them in pictorial form, which so impressed his Majesty that Wang An-shih was at once dismissed. He then memorialised that Wang's successor in office, 呂惠卿 Lü Hui-ch'ing, was mixed up with a seditious society, in consequence of which he himself was banished. Pardoned and restored to office in 1101, he again lost office under Ts'ai Ching, and retired into private life.

Chêng Hsüan 鄭玄 (T. 康成). A.D. 127—200. A native 274
of 高密 Kao-mi in Shantung, and one of the most famous pupils from the school of Ma Jung. Beginning life as a petty official in his native place, he soon resigned his post and became an ardent student under Ma Jung. After having made a name for himself as a scholar, he again took office; but the rebellion of the Yellow Turbans threw the empire into confusion, and Chêng retired into private life and devoted himself to study. As an instance of the general respect in which he was held, it is recorded that at his request the chief of the rebels spared the town of Kao-mi, leading his troops forward by another route. In A.D. 200 Confucius appeared to him in a vision, and he knew by this token that his hour was at hand. Consequently, he was very loth to respond to a summons sent to him from 冀 Chi-chou in Chihli by the then powerful Yüan Shao. He set out indeed upon the journey, but died upon the way. He is one of the most voluminous of all the commentators upon the Confucian Classics. He simply lived for learning. The very slave-girls of his household were highly educated, and interlarded their conversation with quotations from the *Odes*. He was nevertheless fond of wine, and is said to have been able to take three hundred cups without losing his head. His tablet was placed in the Confucian Temple in 647; in 1530 it was removed; but in 1724 it was replaced.

Chêng K'o-shuang 鄭克塽. The son and successor of Chêng 275
Chin, and grandnephew of Koxinga (see *Chêng Ch'êng-kung*). He

was for some time independent ruler of Formosa under the title of Prince of 延平 Yen-p'ing; but in A.D. 1683 he submitted to the victorious Shih Lang, and shaved his head in token of submission to the Manchu power. In return for his surrender of the island, he was made a Duke, and was enrolled under the Red Banner of the 漢軍 Han-chün.

276 **Chêng Ku** 鄭谷 (T. 子愚. H. 亦由). A native of 宜春 I-ch'un in Kiangsi. Graduated as *chin shih* about A.D. 886, and subsequently distinguished himself in poetry, of which he was a composer at the early age of 7. He said that no one should sing his *Song of the Partridge* in the presence of southerners, as it made them think sadly on their far-off homes. Hence he gained the sobriquet of 鄭鷓鴣 "Partridge Chêng."

277 **Chêng Tsao-ju** 鄭藻如. Died A.D. 1894. A native of Kuangtung, who graduated as *chin shih* in 1851, and in 1873 was assistant overseer of iron machinery at the Shanghai Arsenal. Five years later he was appointed Customs' Taot'ai at Tientsin, and from 1881 until his retirement from ill-health in 1885 was Minister at Washington, rising also to be Director of the Banqueting Court.

Chêng-yang Hou. See **Hsiao Yüan-ming.**

Ch'êng-chi-ssŭ. See **Genghis Khan.**

278 **Ch'êng Hao** 程顥 (T. 伯淳. H. 明道). A.D. 1032–1085. The elder of the two famous sons of Ch'êng Hsiang (see *Chêng I*). He was born at Lo-yang in Honan, and after showing great precocity as a child, graduated as *chin shih* in 1057. Appointed to be Magistrate at 鄠 Hu in Shensi, he soon made a reputation, especially by the suppression of a stone image in a Buddhist temple, which was said to emit rays from its head and which was the cause of disorderly gatherings of men and women. He subsequently served in Kiangnan and Shensi, and in 1069

was made a Censor. But finding himself in opposition to the powerful Wang An-shih, he thought it desirable to apply for a provincial appointment, and served in Shensi and (in 1075) in Honan. Soon afterwards he retired to Lo-yang, and devoted himself to study and teaching until his death. He was the author of the 定心書, and was tutor to the great Chu Hsi. Posthumously ennobled as Earl, he was canonised as 純, and in 1241 admitted to the Confucian Temple.

Ch'êng Hsiang 程珦 (T. 伯温). A.D. 1006–1090. A 279
native of Lo-yang in Honan, and father of the 二程 Two Ch'êngs — Ch'êng Hao and Ch'êng I. The descendant of officials, he himself held office as Magistrate in Kiangsi, Kuangsi, and Kiangsu; but his unflinching opposition to the innovations of Wang An-shih brought him into trouble, and he retired into private life. In 1530 his tablet was admitted to the Temple of Confucius.

Ch'êng I 程頤 (T. 正叔. H. 伊川). A.D. 1033–1107. 280
The second and more famous of the two sons of Ch'êng Hsiang (see *Ch'êng Hao*). Born at Lo-yang in Honan, he studied as a youth under Chou Lien-ch'i, and graduated as *chin shih* in 1057. Declining to take office, he remained at home engaged upon his great commentary upon the *Canon of Changes*, afterwards published under the title of 易傳. But in 1086, just after his brother's death, the influence of Ssŭ-ma Kuang caused him to be made tutor to the young Emperor Chê Tsung, who was then mounting the throne. He made many enemies at Court; among others, the poet Su Tung-p'o. In 1097 he was sent to a post in Ssŭch'uan, from which he was recalled in 1101, to be re-instated in the Imperial Academy. In 1103 he was again in trouble, and this time retired finally into private life, devoting himself to his books until overtaken by his last sickness. He was canonised as 正,

and posthumously ennobled as Earl; and in 1241 his tablet was admitted to the Coufucian Temple.

281 **Ch'êng Miao** 程邈 (T. 元岑). 3rd cent. B.C. An official under the First Emperor, who invented what is known as the Lesser Seal character, being a simplified form of the older and more cumbrous style. He followed this up by the invention of the *Li* script, which is again simpler and more easily written than the Lesser Seal. It was from the *Li* script that the modern clerkly style was developed.

282 **Ch'êng T'ang** 成湯. The title in history of the Prince of 商 Shang, who overthrew Chieh Kuei, the last Emperor of the Hsia dynasty, and mounted the throne in B.C. 1766 as first Emperor of the Shang dynasty. He is often spoken of simply as "T'ang," and is said to have had four elbow-joints. See *I Yin.*

Ch'êng Ti. See (Han) **Liu Ao**; (Chin) **Ssŭ-ma Yen**.

283 **Ch'êng T'ien T'ai Hou** 承天太后. Daughter of Yeh-lü Ta-shih. On the death in 1153 of the Emperor Jen Tsung, third sovereign of the Western Liao dynasty, she was left as Regent for his young son; but she slew her own husband in order to carry on an intrigue with his brother, and was herself put to death by her father-in-law. The young Emperor, known in history as 末主, was captured by 屈出律 Goutchlouc, son of the Khan of Naiman, who seized the government, adopted the Liao costume, and ruled peacefully until the Mongol armies swallowed up all Turkestan in 1218.

Ch'êng Tsu. See **Chu Ti.**

284 **Ch'êng Yao-t'ien** 程瑤田 (T. 易疇). Graduated as *chü jen* in A.D. 1770, and served as an Officer of Education. Author of the 通藝錄, a collection of some twenty treatises on ethics, art, and science, all bearing upon illustration of the Classics.

285 **Ch'êng Yen-tsu** 程延祚 (T. 啓生 H. 緜莊). A.D. 1740—

1817. A diligent student of the Classics, history, and philosophy, who refused to enter upon an official career, and devoted himself to literature. He wrote commentaries on the *Canons of History* and *Changes*, notes on the *Spring and Autumn*, and poems. He was an opponent of the Sung school of classical interpretation. Gave himself the sobriquet of 青溪居士.

Chi An 汲黯 (T. 長孺). Died B.C. ? 108. An able Minister 286
under the Emperor Wu Ti of the Han dynasty, who spoke of him as 社稷臣 an official with the weal of the people at his heart. On several occasions he fell into disfavour, but always managed to recover his position, thus justifying the remark of Huai Nan Tzŭ that all the Imperial advisers could be shaken off like dust, except Chi An. While Governor of the modern 海 Hai-chou in Kiangsu he put into practice, with considerable success, the doctrine of *pas trop gouverner* inculcated by Lao Tzŭ. In B.C. 131 he defended the fallen Tou Ying, and in 125 his bold disputations with 張湯 Chang T'ang, whose policy he described as that of a mere clerk, led to his being shelved as Junior Director of the Clan Court. He lost favour still further by opposing the wars against the Hsiung-nu, and by telling the Emperor that he selected Ministers as he might gather a faggot, always putting the last sticks on the top. In B.C. 118 he became Governor of modern K'ai-fêng Fu, and there made great efforts to put an end to the illicit coinage which prevailed, while once more practising the same policy of administration as in earlier years at Hai-chou.

Chi Cha 季札. 6th cent. B.C. A descendant in the twentieth 287
degree from Wu T'ai Po, founder of the State of Wu, or (2) in the nineteenth degree from 虞仲 Yü Chung. He was the fourth and favourite son of Shou Mêng, Prince of Wu, who wished to bequeath to him the throne; but he declined to usurp the rights

of his elder brother, Chu Fan, and accepted the fief of Yen-ling, from which he is now often spoken of as 延陵季子. His services were employed by the rulers of Lu and 徐 Hsü; and the latter had a special hankering after a sword worn by him. Chi Cha knew this, but departed on a diplomatic mission without saying anything about it. On his return he found that the ruler of Hsü was dead; whereupon he took the sword and hung it as a votive offering upon a tree which shaded the dead prince's grave.

288 **Chi Ch'ang** 紀昌. A famous archer of old, who studied the art under 飛衛 Fei Wei. He began by lying for three years under his wife's loom, in order to learn not to blink. He then hung up a louse, and gazed at it for three years, until at length it appeared to him as big as a cart-wheel. After this, he is said to have been able to pierce a louse through the heart with an arrow.

289 **Chi Ch'üeh** 冀缺 (Ch'üeh of Chi). 7th cent. B.C. A man of the Chou dynasty, noted for the politeness with which he treated his wife. When he was labouring in the fields and she brought him his dinner, he would receive her with a bow as though she were some honoured guest.

290 **Chi Hsin** 紀信. 3rd cent. B.C. A captain in Liu Pang's army. When the latter was besieged by Hsiang Chi at 滎陽 Jung-yang, with little hope of escape, Chi disguised himself as Liu Pang and proceeded to the enemy's lines to tender his submission. In the excitement that ensued, Liu Pang succeeded in getting clear away; but when the ruse was discovered, Hsiang Chi ordered Chi Hsin to be burnt alive. A shrine was erected to his memory at 順慶 Shun-ch'ing in modern Ssŭch'uan, as a patriot whose loyalty saved the country, and as one who reckoned his own life of no account compared with that of his sovereign.

291 **Chi Huan Tzŭ** 季桓子. 6th and 7th cent. B.C. A noble in

the Lu State, to whom the Duke of the Ch'i State forwarded a number of singing-girls and horses as a present for his sovereign Duke 定 Ting. The acceptance of these by the latter caused Confucius to retire from office.

Chi Huang 嵇璜 (T. 尚佐 and 黼庭. H. 拙修). A.D. 1710—1794. Son of Chi Tsêng-yün. He graduated as *chin shih* in 1729, and was attached to the person of the Emperor Ch'ien Lung. In 1766 he was made Director-General of the Yellow River, and dealt with it so successfully that stories arose of special providential intervention on his behalf. Recalled to Peking in 1799, he became a Grand Secretary in the following year, and was practically Prime Minister until his death. Ch'ien Lung, who was of the same age, never wearied of loading him with honours, even granting him leave in 1790 to ride in his sedan-chair up to the Hall of Audience. Canonised as 文恭. 292

Chi K'ang 嵇康 (T. 叔夜). A.D. 223—262. A native of modern Anhui. His ancestors came from Chehkiang, whence they had fled in consequence of political disturbances, changing the family name from 奚 Hsi to Chi. As a youth, he was clever and handsome, and seven feet seven inches in height. Yet he is said to have regarded his body as so much clay or wood, and refused to adorn it. He married into the Imperial family, and received an official appointment. But his favourite study was alchemistic research; and he passed his days sitting under a willow-tree in his court-yard and experimenting in the transmutation of metals, varying his toil with music and poetry, and practising the art of breathing with a view to securing immortality. Happening however to offend by his want of ceremony one of the Imperial princes, who was also a student of alchemy, he was denounced to the Emperor Wên Ti of the Wei dynasty as a dangerous person and a traitor, and condemned to death. Three thousand 293

disciples offered each one to take the place of their beloved master, but their request was not granted. He met his fate with fortitude, calmly watching the shadows thrown by the sun and playing upon his lute. Was one of the Seven Sages of the Bamboo Grove (see *Hsiang Hsiu*).

294 **Chi Li** 季歷. B.C. 1284—1185. Third son of Tan Fu, and father of the great Wên Wang.

295 **Chi-mu Ch'ien** 綦毋潛 (T. 季通). 8th cent. A.D. A native of 荆南 Ching-nan in Hupeh, who graduated as *chin shih* in 726 and greatly distinguished himself as a poet.

296 **Chi Pu** 季布. 2nd and 3rd cent. B.C. A native of the Ch'u State, who gained the reputation of a bold fellow and was employed by Hsiang Chi against Liu Pang. When the former perished, a price of 1000 taels was set upon his head, and he was forced to remain in hiding until the new Emperor pardoned him (see *Chu Chia*). He rose under the Emperor Hui Ti to be Governor of Ho-tung, and would have been made a Censor had not some one pointed out that his abuse of liquor made it unpleasant to be near him. There was a saying in Ch'u that his pledged word was worth more than a hundred ounces of gold.

297 **Chi Shao** 稽紹 (T. 延祖). Died A.D. 304. Son of Chi K'ang. He was very handsome; but one day when some one was praising his appearance to Wang Jung, saying that he was like a crane among chickens, the latter observed, "Nay, you did not know his father." He rose to be Imperial Librarian under the Emperor Wu Ti of the Chin dynasty; and when the Princes of 河簡 Ho-chien and Ch'êng-tu rebelled, of which he had given warning two years previously, he fell in battle, bravely defending the Emperor Hui Ti, whose body-guard had fled. His blood was splashed over the Emperor's robes, but his Majesty refused to allow his attendants to wash it off. Canonised as 忠穆.

Chi Tsêng-yün 嵇曾筠 (T. 松友. H. 禮齋). Died A.D. 1737. A native of Kiangsu. Graduated in 1706, and served in the Peking Boards until 1723, when he was sent to the Yellow River, where the rest of his career was passed. In 1733 he was made a Grand Secretary, and acted as Governor in Chehkiang, devoting his attention chiefly to the sea-walls. He revised and added to the 浙江通志 *Topography of Chehkiang.* 298

Chi Tung 計東 (T. 甫草. H. 改亭). A diligent student of the Classics, of history, and of political economy, who flourished about the middle of the 17th cent. A.D., and travelled widely throughout the empire. His collected works, among which his poems hold a high rank, are known as 改亭集. 299

Chi Tzŭ 箕子. 12th cent. B.C. Viscount Chi, one of the foremost nobles under Chou Hsin, the last Emperor of the Yin dynasty. For protesting against the evil courses of his master, he was thrown into prison; and on being released by the victorious Wu Wang in 1122 he retired to what is now modern Korea, on the ground that he could not serve a sovereign who was after all a usurper. The authorship of the Great Plan, a portion of the *Canon of History*, has been attributed to him. 300

Chi Yün 紀昀 (T. 曉嵐. H. 春帆, 石雲). A.D. 1724–1805. A native of the Hsien District in Chihli, and a scion of a wealthy and distinguished family. Took his *chin shih* degree in 1754. After holding various appointments, he was transferred to a sub-Chancellorship in the Han-lin College. For the offence of revealing certain matters connected with an official enquiry, he was banished to Urumtsi, whence he was recalled and in 1772 was placed at the head of the commission appointed for the collection of the Imperial Library. This undertaking kept him employed for 13 years. In 1796 he became President of the Board of War. Famous for his general literary attainments, he was 301

specially noted for his acquaintance with the views of the Han scholars on many vexed questions connected with the *Canon of Changes*; but he published little beyond the results of his labours upon the catalogue of the Imperial Library. In fact, he openly declared that everything worth saying would be found, if one only knew where to look, to have been said already. A collection of miscellaneous jottings from his pen appeared under the title of 閱微草堂筆記, and he contributed a considerable portion of the 提要. Canonised as 文達.

302 **Ch'i Ch'ao** 郗超 (T. 景 or 嘉興). A.D. 335–377. As a youth he was self-willed and original, and a clever talker. His father, who was a Taoist, he himself being a Buddhist, let him take what he liked from his vast fortune; and Ch'i Ch'ao is said to have given away several millions in a single day! Huan Wên took him into his service as military secretary, and he and 王珣 Wang Hsün soon gained the entire confidence of their chief. The two were popularly called the Bearded Secretary and the Dumpy Registrar. On one occasion Huan had placed Ch'i Ch'ao behind a blind in order that he might overhear a consultation with Hsieh An and Wang T'an-chih. During the interview a puff of wind blew aside the blind, whereupon Hsieh An jokingly remarked that Huan Wên evidently reposed a blind confidence in his secretary. Ch'i Ch'ao protested against the war which in 369 resulted in the defeat of Huan at 枋頭 Fang-t'ou in Honan. When the news came of a subsequent victory, Huan, who had felt greatly mortified, asked him if this was enough to wipe out the shame of Fang-t'ou. He replied, "You have not stultified my estimate of you." He had a lifelong feud with Hsieh An, but kept his treason secret from his father. On his deathbed, however, he entrusted a box full of correspondence with Huan Wên to one of his retainers, with orders to give it to his father,

should the latter grieve for him overmuch. And as the father became seriously ill after the death of Ch'i Ch'ao, the box was handed over to him. Then his sorrow was turned into regret that his son had lived so long.

Ch'i Chao-nan 齊召南 (T. 次風. H. 瓊臺 and 息 303
園). 18th cent. A.D. A native of Chehkiang. After serving as Reader in the Grand Secretariat, he became President of the Board of Rites in 1748. In 1749 he retired, and was appointed to be head of a college, his retirement being due to a fall from a horse which impaired his once marvellous powers of memory. Besides being a deep student of geography, he was the author of several works on history and chronology. He also published a collection of poems, and the 水道提綱, a description of the rivers and water-courses of China, Korea, Tibet, and Mongolia.

Ch'i Chi-kuang 戚繼光 (T. 元景. H. 南塘). Died 304
A.D. 1585. A native of Têng-chou in Shantung, who rose to be a military captain in Chehkiang, and distinguished himself by repelling an invasion of the Japanese, for which services he was promoted to be Lieutenant-Colonel. Subsequent achievements of a similar nature in Fuhkien gained for him the distinction of Senior Guardian of the Heir Apparent and other honours, but he was compelled by illness to retire soon afterwards into private life. Author of the 練兵實紀 and of the 紀效新書, works on military training, strategy, etc. Canonised as 武毅.

Ch'i Chien 郄監. 4th cent. A.D. Father-in-law of Wang Hsi- 305
chih. When about to marry his daughter, he sent to obtain one of the sons of Wang Tao. The go-between reported that all the sons were nice young fellows, except one who lay *en déshabillé* on a couch and paid no attention to what was said. Ch'i Chien at once chose him.

Ch'i-fu Ch'ien-kuei 乞伏乾歸. Died A.D. 410. Brother of 306

Ch'i-fu Kuo-jen, whom he succeeded in 388 as King of the Western Ch'in State. He greatly extended his territory, warring with varying success against Lü Kuang and Yao Hsing, the latter of whom kept him at one time at his Court. On the rise of the Hsia State he escaped, and returning home resumed the title of King of Ch'in. Two years later he acknowledged the suzerainty of Yao Hsing; but once more, after a successful campaign against the Southern Liangs, he was about to assert his independence when he was assassinated by a nephew. Canonised as 武元王.

307 **Ch'i-fu Ch'ih-p'an** 乞伏熾磐. Died A.D. 427. Son of Ch'i-fu Ch'ien-kuei, whom he succeeded in 410. After some years spent in warfare with the Southern Liang and Hsia States, in 416 he tendered his allegiance to the Emperor Wên Ti of the Sung dynasty. He was succeeded by his son Ch'i-fu 慕末 Mu-mo, who reigned for three years, when he was put to death by Ho-lien Ting of the Hsia State.

308 **Ch'i-fu Kuo-jen** 乞伏國仁. Died A.D. 388. The chief of a Turkic colony in Kansuh, who served under Fu Chien (2). Upon the latter's final defeat, he declared himself independent, and in 384 assumed the title of King of the Western Ch'in State. Canonised as 宣烈王.

309 **Ch'i Li Chi** 綺里季. One of the Four Gray-heads (see *T'ang Hsüan-lang*).

310 **Ch'i Nu** 齊女. A young lady of the Ch'i State, who had two lovers, one living to the right and the other to the left of her house. On being ordered by her father to tuck up one sleeve on the arm corresponding with the swain she preferred, she tucked up both sleeves, explaining to her astonished father that she wished to eat with the one of them who was rich, and live with the other who was handsome.

311 **Ch'i Po** 岐伯. One of the Assistants of the Yellow Emperor,

B.C. 2698, and the reputed founder of the art of healing.

Ch'i-su-lê 齊蘇勒 (T. 篤之). Died A.D. 1729. A Manchu of the Plain White Banner. He began his career in the Board of Astronomy, but was soon transferred to the Yung-ting river works; and after a year as Judge of Shantung with charge of the Grand Canal, he became in 1724 Director-General of the Yellow River, a post in which he laboured with great success until his death. In 1728 he cleared the Woosung bar. Canonised as 勤恪, and included in the Temple of Worthies. 312

Ch'i-tiao K'ai 漆雕開 (T. 子開 and 子若 and 子脩). Born B.C. 541. One of the disciples of Confucius. He declined to take office, on the ground that he was not sufficiently prepared by study. 313

Ch'i Wang. See **Shih Ch'ung-kuei.**

Chia Ch'ang-ch'ao 賈昌朝 (T. 子明). A.D. 998—1065. A descendant of 賈緯 Chia Wei, one of the historians of the Chin dynasty, and a distinguished writer on philology. He graduated as *chin shih* in 1017, and in 1043 he became a Minister of State; but his constant wrangles with 吳育 Wu Yü led to his dismissal to a provincial post. On the accession of the Emperor Mo Tsung he was made Governor of Fêng-hsiang in Shensi, and ennobled as Duke. Canonised as 文元. 314

Chia Chien 賈堅. 5th cent. A.D. A famous archer, who at the age of sixty would place a cow at a distance of 100 paces and with one arrow graze its back, while with a second he grazed its belly. 315

Chia Chih 賈至 (T. 幼鄰). A.D. 718—772. A native of Lo-yang. Official and poet under the T'ang dynasty. Was banished to Yo-chou in Hunan, and there some of his finest poems were composed. Restored to favour he rose to be Vice President of the Board of Rites, and filled other high offices. Canonised as 文. 316

317 **Chia Chih-yen** 賈直言. Died A.D. 835. His father having been sentenced to drink poison, he seized the cup and drained it, recovering by a miracle, with no other result than a chronic lameness. Touched by this act of devotion, the Emperor Tai Tsung commuted the father's punishment to banishment to Kuangtung, whither he was accompanied by his son (see *Tung Shih*).

318 **Chia Ch'ing** 嘉慶. Died A.D. 1820. The title of the reign of 顒 (or 永) 琰 Yung-yen, the fifteenth son of the Emperor Ch'ien Lung. He succeeded in 1796, and proved a worthless and dissolute ruler. His reign was constantly disturbed by family feuds, secret society risings, and plots, which cost vast sums to put down; while from 1805 to 1809 the coast from Shantung to Tongking was infested with pirates, who fought pitched battles with the Imperial navy and almost stopped trade. In 1803 the Emperor was attacked in the streets of Peking; and ten years later a band of conspirators penetrated into the palace, and the Emperor owed his life to his second son, whom he at once made Heir Apparent, and to a nephew. He gave up the annual hunting excursions, which had been associated with Manchu energy. By insisting on the "kotow," he repelled Lord Amherst's mission in 1816. He was strongly opposed to missionaries, and expelled the famous Père Amyot. Canonised as 仁宗睿皇帝.

319 **Chia Ch'ung** 賈充 (T. 公閭). A.D. 217—282. A native of Hsiang-ling, whose father, Chia K'uei, predicted that he would some day 充 fill 閭 the village with congratulations. He inherited the title of Marquis, and held civil and military appointments. He attached himself to 司馬師 Ssŭ-ma Shih, who engrossed all power in Wei, and afterwards to his brother Ssŭ-ma Chao; and in A.D. 260 he fought the last Emperor of the Wei dynasty when he tried to leave the palace to slay Chia's patron, and urged one of his followers to kill him. In 264 he pressed the

claims of Ssŭ-ma Yen to succeed his father Ssŭ-ma Chao, and consequently the founder of the Chin dynasty greatly trusted him, and raised him to be Duke of Lu and Prime Minister. He then drew up a new law code which was favourably received by the people. In 280 the attack upon Wu, which he had at first deprecated, was crowned under his leadership with such perfect success that he actually fell ill from shame. He was succeeded by his daughter's son, 韓謐 Han Mi (see *Chia Mi*), his jealous wife having compassed the death of two nurses whom she suspected of undue familiarity with their master, and thus caused his only two boys to pine away and die. Though an able Minister and a clever writer, posterity has ranked him among the traitors of his country. He was canonised as 武, some suggesting that 荒 would be more appropriate.

Chia Hu 賈胡. A man of old, who cut open his belly in 320
order to hide a valuable pearl, thus showing, as the Emperor T'ai Tsung of the T'ang dynasty said, that he loved mammon even more than life.

Chia I 賈誼. 2nd cent. B.C. A native of Lo-yang, whose 321
precocious talents were brought to the notice of the Emperor Wên Ti of the Han dynasty, the result being that he was made a Doctor in the Imperial Academy. He was so young, however, that the other Doctors would not consult with him; and upon this being laid by him before the Emperor, he was at once transferred to the Privy Council. His first business was to suggest that, the empire being at peace, due attention should be paid to Music and Ceremonial. He was unable to carry his point; but introduced such important and valuable changes into the administration that the Emperor proposed to make him a Prince. His enemies at once set to work to destroy him. He was exiled, and became tutor to the Prince of Liang, who proved such a kind master that when

he was thrown from his horse and killed, Chia I grieved so bitterly that he died within the year. Author of the 新書, a collection of essays on Confucianism, and also of some poetry.

322 **Chia Kêng Hou** 戛羹侯. 2nd cent. B.C. When the Emperor Kao Tsu of the Han dynasty was still a private individual, he called one day with some friends at his sister-in-law's house. The latter tapped on the soup-kettle, as a hint to her brother-in-law that it was empty; at which he was so chagrined that when he came to the throne he marked his displeasure by creating his nephew "Marquis Tap-the-Soup," as above.

323 **Chia K'uei** 賈逵 (T. 景伯). A.D. 30–101. A native of 平陽 P'ing-yang in Shensi; an eminent scholar, and a follower of Liu Hsin, from whom he obtained the *Tso Chuan* and notes thereon. He was a very successful teacher, some of his pupils coming from a distance of no less than 1,000 *li*; and as he was always paid in grain, he accumulated a large store. Hence he was said to "till with his tongue," a phrase which now signifies "to make a livelihood by teaching." Under the Emperor Ming Ti he was appointed, together with the historian Pan Ku, to the post of Imperial historiographer. In common with Ma Jung and several others, he was known as 通儒 the Universal Scholar.

324 **Chia Mi** 賈謐 (T. 長深). Died A.D. 300. The son of the younger daughter of Chia Ch'ung, and the nephew of the wife of the Emperor Hui Ti (see *Han Shou*). He was a clever studious youth, gained enormous influence as favourite of his all-powerful aunt, and indulged in great extravagance and splendour, forming a coterie known as 二十四友 the Twenty-four Friends, with Chiu I, Shih Ch'ung and others. He held many high offices; and was in constant attendance on the Emperor, while he treated the Princes as equals. He joined his aunt in a plot to set aside the Heir Apparent, and was beheaded with her by the rival party of

倫 Lun, Prince of Chao, the ninth son of the Emperor Wu Ti.

Chia Shan 賈山. 2nd cent. B.C. A scholar of the Han 325
dynasty, who was said to scamper over books as a huntsman over the fields, — all breadth, and no depth. In B.C. 178 he addressed to the Emperor Wên Ti a document entitled 至言, illustrating from the example of the Ch'in dynasty the principles of good and bad government. And in B.C. 175 he protested against the toleration of free coinage, the penalties on which had been withdrawn.

Chia Ssŭ-tao 賈似道 (T. 師憲). Died A.D. 1276. A 326
native of T'ai-chou in Chehkiang, who was a wild youth, but received an official post as the usual recognition of his father's services. His sister became a favourite concubine of the Emperor Li Tsung of the Sung dynasty, and through her influence he was advanced to high office. In 1258 he was sent as Commissioner to act against the Mongols in modern Hupeh; instead of adopting energetic measures, he secretly acknowledged allegiance to them, and promised an annual tribute. In the following year the Mongols sent to demand this tribute; and although the old Emperor had placed full control in his hands, he had some difficulty in arranging the matter. On the accession of Tu Tsung in 1265, the power of Chia Ssŭ-tao reached an unprecedented height. Whenever he made obeisance, the Emperor responded with a similar ceremonial. His Majesty did not venture to address him by his personal name as usual, but used the term 師臣, implying that although Chia was his subject he was at the same time his instructor and guide. At the death of Tu Tsung, things came to a climax. It became absolutely necessary to meet the Mongols in the field; and when the Chinese general was utterly defeated, Chia Ssŭ-tao sought safety in flight. His enemies demanded his head. He was however sentenced merely to banishment; but shortly

afterwards a plot was laid to secure vengeance. A Magistrate, named 鄭虎臣 Chêng Hu-ch'ên, whose family he had injured, was sent after him, and he was slain at a temple near Chang-chou in Fuhkien. Another account says that he anticipated his fate by taking poison.

327 **Chia Tao** 賈島 (T. 浪山). A.D. 777—841. A native of Fan-yang in Chihli. He began life as a Buddhist priest under the style 无本 Wu Pên, and proceeded to Lo-yang, where the Governor had forbidden priests to be seen after noon. He was noted for his love of poetry, which he would compose while walking through the streets. One day, riding along on a donkey, he was considering whether "push" or "knock" would be more suitable in the following verse: 鳥宿池邊樹，僧推 (or 敲) 月下門; and he was "pushing" and "knocking" in the air with his hands, when he ran up against the great Han Yü, then Governor of the Metropolitan District. The latter, on learning what was the matter, at once declared for "knock"; and forthwith taking the priest under his protection, caused him to quit religious life, and enter upon an official career. He failed repeatedly, however, to take his *chin shih* degree. Under the Emperor Wên Tsung, A.D. 827—841, he was banished to 長江 Ch'ang-chiang in Ssŭch'uan for indulging in lampoons; but shortly before his death he was restored to favour and appointed to posts which he never took up. He used to write some poetry every day without fail; and at the end of each year he put all these poems together and sacrificed to them with meat and wine, in order, as he said, to repair the loss they had caused to his mental powers.

328 **Chia Yü** 賈郁 (T. 正文). 10th cent. A.D. Magistrate at 仙遊 Hsien-yu in Fuhkien under the first Emperor of the Later T'ang dynasty, noted for his probity. On handing over his

seals of office, he remarked that one of his late lictors had seized the opportunity to get drunk, and said to him, "When I come back here, I will punish you!" Thereupon the drunken man laughingly retorted

> Your Honour *may* come back again
> And iron ships *may* cross the main.

Strange to say Chia Yü was re-appointed to Hsien-yu, and detected the said lictor embezzling public money. He added to his sentence these words: — "Copper *cash* are not cast for purposes of peculation; there are iron ships, not made with hands, which are able to cross the sea."

Chiang Ch'ên 姜宸 (T. 西溟 and 湛園). A.D. 1627— 329
1699. A native of Chehkiang, noted in his youth for poetical talents, calligraphy, and general knowledge of ancient literature. Summoned to Court, he was employed upon the history of the Mings; besides which, he wrote works on river conservancy and sea-walls, poems, and essays. He graduated only in 1697, when he was already 70 years of age.

Chiang Chung-i 江忠義 (T. 味根). A.D. 1834—1863. 330
Volunteered in 1852 to fight against the T'ai-p'ing rebels in Hunan, and raised himself by his own exertions to the rank of Taot'ai, receiving the distinction of *baturu* in 1859. In 1860—61 he successfully opposed Shih Ta-k'ai, and kept him out of Hunan. Was then appointed acting Governor of Kueichou, but did not proceed. In 1862 he acted as Commander-in-chief in Kueichou and Kuangsi. In 1863 he crushed the rebels in Kiangsi and won great victories in Anhui, which services were rewarded with the Yellow Jacket. He died on his way to Nan-ch'ang. Was canonised as 誠恪.

Chiang Chung-yüan 江忠源 (T. 岷樵). A.D. 1811— 331
1854. A native of Hunan, who was Education Officer at 新甯

Hsin-ning in 1844. Foreseeing the T'ai-p'ing rebellion, he instituted the trainband system and developed a force famous later on as the Braves of Hupeh. After a succession of brilliant exploits against the rebels, for which he was made Governor of Anhui and rewarded with the order of the *baturu*, he was hemmed in at 廬 Hsü-chou, and committed suicide upon the capture of the city. Canonised as 忠烈.

332 **Chiang Fan** 江藩 (T. 子屏). A disciple of Yü Hsiao-k'o, who flourished at the close of the 18th cent. He wrote the 國朝經師經義目錄, a compendium of the theories of his contemporaries on classical interpretation, including however only those who like himself followed the Han as opposed to the Sung scholars.

333 **Chiang Hou** 姜后. 9th cent. B.C. The consort of Prince Hsüan[a] of the Chou dynasty. When her husband gave himself up to festivity, she stripped herself of all her jewels, and proceeded to the palace gaol for women of the Court; at the same time notifying the Prince that she considered herself to be the cause of his misconduct, and was awaiting punishment accordingly. Touched by this behaviour, the Prince not only amended his ways, but from that time associated her with himself in all affairs of State.

334 **Chiang Ko** 江革 (T. 休映). Died A.D. 535. A native of K'ao-ch'êng in Honan, distinguished as one of the 24 examples of filial piety. At six years of age he was already good in composition, and before he was sixteen he is said to have rescued his mother from brigands by carrying her many miles on his back. Entering public life, he rose to high office under the first Emperor of the Liang dynasty. On one occasion he was captured by the forces of the Wei State, but refused to abjure his allegiance, and was allowed to return home unharmed. Canonised as 彊子.

Chiang Kung 姜肱. 1st and 2nd cent. A.D. One of three 335
brothers (仲海 and 季江), who lived under the Eastern Han dynasty and were so fond of each other that even after marriage they all slept with their wives under the same quilt.

Chiang Pin 江彬. Died A.D. 1521. The chief favourite of the 336
Emperor Wu Tsung, whose notice he attracted by his pluck in action against the rebels in the Imperial Domain in 1511. He encouraged the Emperor to make tours to the frontier, and to seize girls and even married women for his harem. In 1517, 1518, and 1519, the north-west was visited; and in 1519 the drunken monarch appointed himself to the chief command against the rebel 宸濠 Chên Hao, and proceeded to Yang-chou, spending his time in riot and debauchery. In 1520 the Emperor began to doubt Chiang's loyalty, and insisted on returning. On his Majesty's death Chiang, who had been ennobled and placed in command of the frontier men substituted for the Peking garrison, meditated rebellion. But Yang T'ing-ho lured him into the palace on pretence of sharing in the Imperial obsequies, and he was seized and executed. His confiscated property included 70 chests of gold, 2,200 chests of silver, and many other valuables.

Chiang P'u 蔣溥 (T. 質甫. H. 恒軒). A.D. 1708—1761. 337
Son of Chiang T'ing-hsi. He early displayed signs of talent, and at the age of 13 was a great favourite with the Emperor Yung Chêng. His career, except for two years as Governor of Hunan, was passed in Peking; and in 1759 he became a Grand Secretary to the Emperor Ch'ien Lung, who treated him with especial consideration. Canonised as 文恪, and included in the Temple of Worthies.

Chiang Shêng 江聲 (T. 叔雲. H. 艮庭). A.D. 1733— 338
1810. A native of Kiangsu, who wrote on the text of the *Canon of History*, advocating the ancient interpretations of the Han

school. He also wrote on the Six Scripts, and on the 釋名 of Liu Chên. So conservative was he in all matters relating to antiquarian usage, that even in private life he only used the seal character!

339 **Chiang Shih** 姜詩. 1st cent. A.D. One of the 24 examples of filial piety, in the practice of which virtue he was rivalled by his wife. The latter, because her mother-in-law preferred river water, used to trudge several miles every day to fetch it. An effort was also made to provide the old lady with minced fish, of which she was very fond; the upshot of all which was that one morning a spring, with a flavour precisely like that of river water, burst forth near their dwelling, and daily threw out on the bank two fine fresh carp. The Red-Eyebrow Rebel, Fan Ch'ung, was so impressed with their filial conduct that he bade his soldiers spare their village, and even sent them food during a dearth, which Chiang Shih however buried in the ground. In A.D. 60, there was an Imperial levy of men of filial piety; and Chiang Shih received a Magistracy, at which post he died.

340 **Chiang Shih** 江式 (T. 法安). 5th and 6th cent. A.D. An official under the Northern Wei dynasty. Author of the 古今文字, a lexicon based upon the *Shuo Wên*. He was an accomplished master of the seal character, and wrote the inscriptions for the palace gates at Lo-yang.

341 **Chiang Shih-ch'üan** 蔣士銓 (T. 心餘 and 苕生. H. 淸容). A.D. 1725—1784. A distinguished literary official of Kiangsi, whose mother began to teach him philosophy and instruct him in the T'ang poets when he was only four years of age. Besides holding literary and educational posts at the capital and in the provinces, he became Vice President of the Censorate. In 1781 he was sent at his own request to set in order the Imperial Library at Moukden, and died there. He was a poet, and also wrote

several historical and biographical works, such as 契丹國志 *A History of the Kitan Tartars*, 歷代職官表考 *Biographies of Officials*, etc. etc. The treatises on the Constitution entitled 欽定皇朝通典 and 皇朝文獻通考 are founded on an unfinished work of his.

Chiang T'ing-hsi 蔣廷錫 (T. 揚孫 and 西谷. H. 南 342
沙). A.D. 1668—1732. A native of Kiangsu, who graduated as *chin shih* in 1703, and in 1717 became one of the Readers to the Emperor K'ang Hsi. Under Yung Chêng he rose rapidly to be a Grand Secretary. As a youth, he was successful as a poet and a flower-painter. Author of a collection of poems and essays entitled 青桐軒諸集, and President of the Commission under which the 圖書集成, the vast encyclopædia initiated by the Emperor K'ang Hsi, was ultimately brought to completion. He had also been Vice President of the Commission appointed to compile the *Institutes* of the present dynasty. Canonised as 文肅.

Chiang Tzŭ-ya 姜子牙. 11th and 12th cent. B.C. The 343
common designation of an old man named 呂尙 Lü Shang (T. 子牙), whose clan name was Chiang, and who became the chief counsellor to Wên Wang. One day, when the latter was going out hunting, he was told by the divining-grass that his quarry would be none of the usual animals, but a "Prince's Teacher." He fell in with the above old man, then eighty years of age, who was fishing with a straight piece of iron instead of a hook, upon which the fishes readily allowed themselves to be caught, in order to satisfy the needs of this wise and virtuous angler. "Ah!" cried Wên Wang, "it is you for whom my grandsire 望 looked." Thereupon he carried the old man home with him in his chariot, and named him accordingly 太公望. For twenty years he served Wên Wang and his son, aiding them

in consolidating the dynasty of Chou. He is said to have exercised authority over the spirits of the unseen universe; and on one occasion during Wu Wang's campaigns, when the ground was covered with deep snow, he enabled the whole army to pass over it without leaving a footprint or a cart-rut behind. Even Ssŭ-ma Ch'ien speaks of him as having "marshalled the spirits." Hence the phrase 姜太公在此 "Chiang T'ai Kung is here!" often seen written up on doors to frighten away evil spirits, this being another form of the name under which he is known. Reputed author of the 六韜, a work on military tactics.

344 **Chiang Wei** 姜維 (T. 伯約). Died A.D. 263. A native of 天水 T'ien-shui in Kansuh, whose ambitious temperament led him to leave his humble farmstead and attach himself to the fortunes of Chu-ko Liang. After rising to high military rank and greatly distinguishing himself in various campaigns, he failed to oppose the armies of Wei; and at the tragic close of the reign of the Emperor Hou Chu of the Minor Han dynasty, he was taken prisoner and put to death.

345 **Chiang Yen** 江淹 (T. 文通). A.D. 443–504. A native of K'ao-ch'êng in Shantung, who distinguished himself in youth by his application to books, and rose to the highest offices of State under the last Emperors of the Ch'i and the first Emperor of the Liang dynasty. He was a voluminous writer and published two collections of his miscellaneous works, entitled 前集 and 後集, as well as the 齊史十志, consisting of episodes in the history of the Ch'i dynasty. One night while still a young man, he dreamt that some one gave him a gaily-painted pen which put forth flowers, from which date his compositions became far more elegant than before. At the end of ten years, a handsome man, who said his name was Kuo P'o, appeared to him in a dream and claimed the pen; after which Chiang's compositions

began to fall off, and soon ceased to attract any attention. He was ennobled as Marquis, and canonised as 憲.

Chiang Yung 江永 (T. 慎修). A.D. 1680–1762. A native 346
of 婺源 Wu-yüan in Anhui, who passed his long life as a teacher and a recluse. His studies lay chiefly in the direction of the Confucian Canon, but he also devoted much attention to Lao Tzŭ and to Chuang Tzŭ. His greatest work is the 禮記綱目, on the *Book of Rites*; besides this he wrote on the topography of the *Spring and Autumn*, on ancient rhymes, on astronomy, on music, and an important treatise on the ancient sounds of certain characters, entitled 古韻標準.

Chiao Fu-tzŭ 焦夫子. A legendary philosopher, said by 347
Chang Shih-nan to have been worshipped in the 10th century B.C. at 岷山 Min-shan in Ssŭch'uan. His cognomen had been forgotten, and he was accordingly styled only Fu-tzŭ, or the Master, in honour of his great learning. He was represented in a grotesque and repulsive form, with huge eyes, an immense nose, and a curly beard.

Chiao Hung 焦竑 (T. 弱侯. H. 澹園). A.D. 1541–1620. 348
A native of Chiang-ning in Kiangsu, who took his first degree in 1564, and graduated in 1589 as first on the list at the Palace Examination. He then entered the Han-lin College, and became Expositor to the Heir Apparent. In 1598 he was Examiner for the Metropolitan District, but got into trouble over the language used in the essays of some of his successful candidates, and was banished to Foochow as sub-Prefect. He was shortly afterwards further degraded, and then retired from public life. He was a fine scholar, and especially good in the archaic style of writing. His honours were posthumously restored to him, and he was canonised as 文端.

Chiao Kan 焦贛 (T. 延壽). 1st cent. B.C. A great scholar, 349

who served under the Emperor Yüan Ti of the Han dynasty. He was the pupil of 孟喜 Mêng Hsi, and the instructor of Ching Fang. As magistrate of 少黃 Shao-huang he distinguished himself by his skill in detecting crime; and his labours for the public welfare so endeared him to his people that when he was recommended for promotion, they went in a body to demand that he should remain where he was. Author of the 易林, a work on the *Canon of Changes.*

350 **Chiao Sui** 焦遂. 8th cent. A.D. One of the Eight Immortals of the Winecup (see *Li Po*). He was said to stammer so badly that when sober he would not say a word; but after five pints of wine his repartees would flash out as quickly as echo follows sound.

351 **Ch'iao Chou** 譙周 (T. 允南). A.D. 200—270. A famous scholar of the Minor Han dynasty, employed by Chu-ko Liang to promote learning in 益 Yi-chou in Ssŭch'uan. Devoted to the past and an ardent student, he was employed as Tutor to the Heir Apparent of the last monarch of his dynasty, and though taking no active part in the administration, was highly respected. In 263, moved by the worn-out state of the people, he advocated submission to the Wei invaders, by whom he was ennobled and repeatedly invited to take office, but was prevented from doing so by ill-health. Author of a large collection of writings on law, the Classics, history, and literature.

352 **Ch'iao Kuo Fu Jen** 譙國夫人. 6th cent. A.D. The title bestowed upon the Lady 冼 Hsi, wife of 馮寶 Fêng Pao, for her services in aiding the founder of the Sui dynasty in his operations against the aborigines of modern Kuangtung. She not only equipped a strong force, but actually led her men on to battle, herself dressed in the garb of a soldier.

353 **Chieh Chih-t'ui** 介之推 *or* **Chieh Tzŭ-t'ui** 介子推. 7th cent. B.C. A native of the Chin State, whose name was originally

王光 Wang-kuang. It is recorded in the 尙友錄 that when only fifteen years of age he was Minister in the Ch'u State, and that Confucius (who was not then born!) sent to make enquiries about him. The messenger returned and said that in the verandah he had seen twenty-five refined scholars, and in the hall twenty-five old men. "The wisdom of twenty-five scholars," cried Confucius, "is more than that of Ch'êng T'ang or Wu Wang, and twenty-five old men are more than equal to P'êng Tsu!" In B.C. 635 he went into exile with Ch'ung Erh, and returned with him nineteen years afterwards, when the latter came to the throne as Duke 文 Wên of Chin. In the distribution of rewards which ensued, he seems to have been overlooked; although on one occasion, in the days of exile, he had cut a piece off his thigh to feed his starving master. He retired with his mother to the 緜上 Mien-shang mountain, disdaining to remind the prince of his services; but his friends posted a notice on the palace gates, calling attention to the neglect of a faithful adherent. The prince then set to work to find him, but without success. He died in his retirement; and then, as an act of atonement to his memory, the name of the Mien-shang mountain was changed to Mt. Chieh. According to a later legend, when he flatly refused to leave his mountain retreat, the prince, in mistaken kindness, caused the wood which covered the mountain to be set on fire, in order to smoke him out. But Chieh and his mother clasped hands around the trunk of a tree, and perished in the flames. [The origin of the Cold-meat Festival has been erroneously attributed to the tragic fate of Chieh Chih-t'ui.]

Chieh Kuei 桀癸. Died B.C. 1763. The last Emperor of the 354
Hsia dynasty. He came to the throne B.C. 1818, and for many years indulged in cruel brutality and lust almost unparalleled in history. He spent vast sums of money merely to amuse his

favourite concubine Mo Hsi. His utter wickedness was even said to have caused the rivers 伊 I and 洛 Lo to dry up. Only one of his Ministers, named 關龍逢 Kuan Lung-fêng, ventured to remonstrate; and to him the Emperor replied, "I am to the empire what the sun is to the sky; when the sun goes, I shall." He then caused Kuan to be put to death. At length Ch'êng T'ang took up arms against him. His forces were defeated, and in B.C. 1766 he himself was sent into banishment, where he died three years later.

355 **Chieh Lin** 結璘. A name for the old man, seen on the ice by moonlight, and sometimes called 月老, who is supposed to join by an invisible red thread such persons as are destined afterwards to become man and wife.

356 **Chieh Ni** 桀溺. A man who was working with Ch'ang Chü (*q. v.*) when accosted by Tzŭ Lu. He took the opportunity to moralise upon the iniquity of the world, and advised the disciple to withdraw from it into retirement.

357 **Chien I** 蹇義 (T. 宜之). Died A.D. 1435. As President of the Board of Civil Office from 1403 until his death, he and Hsia Yüan-chi were the most prominent statesmen of their time. He graduated as *chin shih* in 1385, and entered the Privy Council, becoming a great favourite with Chu Yüan-chang, who altered his name from 瑢 Jung to I on account of his fine character. He persuaded the Emperor Yung Lo to modify his intention of reversing all the acts of the preceding reign; and in 1421, as one of the twenty-six Imperial Commissioners sent to inspect the condition of the people, he procured the adoption of many reforms. The Emperor Jen Tsung on his accession gave him an autograph letter recognising his services, and also a seal, inscribed 蹇忠貞 "Chien, the Loyal and Pure", to be kept as an heirloom. Canonised as 忠定.

Chien Wên Ti. See (Chin) **Ssŭ-ma Yü;** (Liang) **Hsiao Kang.**

Ch'ien Ch'ên-ch'ün 錢陳羣 (T. 主敬. H. 香樹). A.D. 1686—1744. A native of Chia-hsing in Chehkiang, who graduated as *chin shih* in 1721, and by 1752, when a throat affection necessitated his retirement, had risen to be Vice President of the Board of Punishments. His mother, who had in his youth supported the family by the sale of her paintings, styling herself 南樓老人, had also been his tutor; and in 1766 the Emperor accepted a book of her pictures, each bearing a descriptive verse from his father's pen. He himself was no mean poet, and celebrated in verse each notable achievement in peace or war during the reign of Ch'ien Lung, presenting them written in "grass" or other fanciful characters. The Emperor and he were wont at frequent intervals to exchange poems and drawings, and he is one of the Five Men of Letters of Ch'ien Lung (see *Chang Chao*). He enjoyed great popularity, and was universally mourned. Canonised as 文端, and included in the Temple of Worthies. 358

Ch'ien Ch'i 錢起 (T. 仲文 or 仲玄). 8th cent. A.D. A native of Wu-hsing, who flourished as a poet under the T'ang dynasty contemporaneously with Wang Wei, to whom he addresses one of his poems. He graduated as *chin shih* about 750, and was one of the Ten Men of Genius of the period A.D. 766—779. 359

Ch'ien Chieh 錢傑. Famous as the only instance of a 三元 "triple first" under the present dynasty; that is to say, he graduated as 解元, 會元, and 狀元 successively. See *Ch'ên Chi-ch'ang.* 360

Ch'ien Liu 錢鏐 (T. 具美). A.D. 851—932. A native of Lin-an in Chehkiang, noted as a child for the skill with which he drilled his playmates as soldiers, while he sat under a big tree and directed their evolutions. He grew up with a distaste for ordinary occupations, and took to salt smuggling for a living. He 361

was a good archer and spearman, and had some knowledge of drawing. In 875 he enrolled himself as a volunteer to put down a local rebellion; and later on he inflicted a severe defeat upon Huang Ch'ao's forces, killing his general and taking a large number of prisoners. Thenceforward his career was rapid and brilliant, until in 907 he was finally created Prince of Wu and Yüeh. He had already in 898 received a certificate, engraved on iron, of exemption from the death-penalty on nine possible occasions. In 923 the first Emperor of the Later T'ang dynasty presented him with a jade tablet and a golden seal, and for many years he reigned as a practically independent sovereign. At the instigation of An Ch'ung-hui, who thought that he was growing too powerful, the second Emperor deprived him of his rank; but after An's death this was immediately restored. Like Ssŭ-ma Kuang in his study, Ch'ien Liu is said to have used on his campaigns a cylindrical pillow, to prevent him from sleeping too heavily. He built an embankment against the famous "bore" in the Ch'ien-t'ang river near Hangchow, which was his capital; and on one occasion, when the works were threatened, he is said to have driven back the waters by the discharge of a flight of arrows. Canonised as 武肅.

362 **Ch'ien Lo** 錢樂. 5th cent. A.D. A scholar who is said to have re-constructed the armillary sphere. It had been known to the ancients, but all knowledge of it had disappeared since the accession of the First Emperor.

363 **Ch'ien Lou Tzŭ** 黔婁子. 5th cent. B.C. A philosopher and recluse of the Ch'i State. At his death, the shroud was found to be too short. If his head was covered, his feet stuck out; if the feet were covered, his head remained bare. Some one suggested that the shroud should be placed cornerwise. "No!" cried his wife; "better the straight, even if insufficient, than the crooked, though enough and to spare!"

Ch'ien Lung 乾隆. A.D. 1710—1799. The title of the reign 364
of 弘曆 Hung-li, fourth son of the Emperor Yung Chêng, whom he succeeded in 1735. An able ruler, with an insatiable thirst for knowledge, and an indefatigable administrator, he rivals his grandfather's fame as a sovereign and a patron of letters. He disliked missionaries, and forbade the propagation of the Christian religion, whose professors were persecuted in 1746 and 1785. After ten years of internal reorganisation, his reign became a succession of wars. The aborigines of Ssŭch'uan and Kueichou were crushed wholly or for a time; Burmah and Nepaul were forced to pay tribute; the Chinese supremacy was established in Tibet; Kuldja and Kashgaria were added to the empire; and rebellions in Kansuh and Formosa were suppressed. At the same time it was found advisable to cease from interfering with the government of Annam. In 1770 the Turguts, who had emigrated from Sungaria into Russia between 1650 and 1673, returned in one vast body from the borders of the Caspian Sea, and settled in Ili among the Altai mountains. Their journey and their sufferings have been poetically described by De Quincey in his essay on *The Flight of the Kalmuck Tartars.* In fifty years the population nearly doubled itself, and the empire on the whole enjoyed peace and prosperity throughout the reign, in spite of occasional famines and floods. The year 1792 saw the first outbreak of the White Lily Society. Every effort was made to perfect the conservation of the Yellow River, and to improve the administration in general. With western nations relations were friendly, a Portuguese embassy in 1750 being succeeded by Lord Macartney's mission and a Dutch mission in 1723, and by a Spanish envoy in 1795. With Russia, in spite of frontier disputes, caravan trade through Kiachta was maintained. In 1763 two Chinese visited Europe. In literature the *Thirteen Classics* and the *Twenty-one*

Histories were revised, and new editions issued of the 綱目三編, of the 通鑑輯覽, and of the three great encyclopædias. In 1772 search was ordered for all literary works worthy of preservation, and in 1782 was published the 武英殿聚珍版書, a collection embracing many rare works partly taken from the *Yung Lo Ta Tien*. The descriptive catalogue of the Imperial Library, the 四庫全書總目, containing 3,460 works arranged under the four heads of Classics, History, Philosophy, and General Literature, was drawn up in 1772—1790. It gives the history of each work, which is also criticised. The vastness of this catalogue led to the publication of an abridgment entitled 四庫全書簡明目錄, which omits all works not actually preserved in the Library. In 1795, on completing a cycle of sixty years of power, the Emperor abdicated in favour of his son; and three years later he died. Canonised as 高宗純皇帝.

365 **Ch'ien Shu** 錢俶 (T. 文德). A.D. 929—988. Ninth son of Ch'ien Yüan-kuan, and fifth Prince of Wu and Yüeh, to the throne of which he succeeded in 947. His personal name was originally 弘俶 Hung-shu, the character "Hung" having been introduced into the family in consequence of an inscription which promised power and a long line to some combination of *an open mouth* and *a bow*; but it was laid aside in deference to the custom of taboo in names. He continued to govern his Principality until 975, when he determined to hand it over to the first Emperor of the now firmly-established Sung dynasty. Proceeding to the capital, he was met by the Heir Apparent, and introduced at Court with much honour. He received a present of a sword; he was not addressed as usual by his personal name; his wife was gratified with a patent of nobility; and to crown all, he and the Heir Apparent were ordered to become sworn brothers. With tears and prostrations he declined this honour, but up to his

death continued to receive marks of Imperial favour. On his sixtieth birthday, while feasting the Imperial envoy who had brought him some valuable presents, a shooting star was seen to fall as it were in his bedroom, its brightness illumining the whole courtyard. And during the night he died. Canonised as 忠懿.

Ch'ien Ta-hsin 錢大昕 (T. 曉徵. H. 辛楣 and 竹 366
汀). A.D. 1727—1804. A native of 嘉定 Chia-ting in Kiangsu. Taking his degree in 1754, he was for some time employed in editing various works on geography for the Court. In 1767 he went as Literary Chancellor to Canton, but was soon forced to retire in mourning, after which he steadfastly refused to resume his official career, contenting himself with the headship of a college in his native place. His studies embraced the Classics, history, music, archæology, genealogy, geography, and mathematics, in all of which he was distinguished. His principal works are 二十二史考異 a critical examination of the Twenty-two Dynastic Histories, and the 研堂之集, a very clever collection of essays. He also wrote poems, notes on the pottery of the Yüan dynasty, the 聲類, which was published after his death, and the 疑年錄, in which the births and deaths of many eminent persons are given with the correct dates.

Ch'ien Tien 錢玷 (T. 獻之). Graduated as *hsiu ts'ai* in 367
A.D. 1744. A skilled writer of the lesser seal character, and author of several works on the Classics and on geography.

Ch'ien Tsai 錢載 (T. 坤一. H. 蘀石 and 瓠尊). A.D. 368
1708—1793. A native of Chia-hsing in Chehkiang. He graduated as *chin shih* in 1752, and rose to be President of the Board of Rites. But he is chiefly famous as a painter, especially of the bamboo and orchidaceous plants. Also known as 萬松居士.

Ch'ien Tso 錢佐 (T. 祐立). A.D. 928—947. Son of Ch'ien 369
Yüan-kuan, and third Prince of Wu and Yüeh. He was only

thirteen when he came to the throne, and his short reign was quiet and uneventful. Canonised as 忠獻.

370 **Ch'ien Tsung** 錢倧. Younger brother of Ch'ien Tso. He was fourth Prince of Wu and Yüeh for a short time in A.D. 947, but was deposed by General 胡進思 Hu Chin-ssŭ in favour of Ch'ien Shu.

371 **Ch'ien Wei-ch'êng** 錢維城 (T. 幼安. H. 稼軒). Graduated as first *chin shih* in 1745, and rose to be a Vice President of the Board of Punishments. He was a distinguished poet and painter, and author of the collection entitled 茶山集. His daughter 孟鈿 Mêng-tien was also a poetess, and wrote two books of verses, entitled 浣青詩草 and 鳴秋合籟. Canonised as 文敏.

372 **Ch'ien Wei-yen** 錢惟演 (T. 希聖). Died A.D. 1029. Son of Ch'ien Shu, and distinguished as a scholar and official during the early decades of the Sung dynasty. He rose to the highest offices of State, and his family became connected by marriage with that of the Empress, in consequence of which he was impeached by a Censor for interference with the ancestral temple of the Imperial House. Canonised as 文僖.

373 **Ch'ien Wên-fêng** 錢文奉. 10th cent. A.D. Grandson of Ch'ien Liu, and foremost of the young men of his age in shooting, hunting, book-learning, music, painting, medical skill, and even in football. He rose to high rank under the first Emperor of the Later Chin dynasty, and was canonised as 威.

374 **Ch'ien Yüan-kuan** 錢元瓘 (T. 明寶). A.D. 886—941. Son of Ch'ien Liu, and second Prince of Wu and Yüeh. As a child, he had been placed as a hostage with 田頵 T'ien Yün; but after the latter's revolt and death, he managed to return home. He was a kindly ruler, and was a patron of literature. He was however very extravagant, especially in the matter of building

palaces. One of these, in which he was living at the time, having caught fire, he removed to another, which shortly afterwards also took fire. This gave him such a shock that he fell ill and died. Canonised as 文穆.

Chih Hsi 脂習 (T. 元升). 2nd and 3rd cent. A.D. Bosom 375
friend of K'ung Jung. When the latter was executed, and no one dared to show sympathy, he rushed forwards and flung himself upon the corpse, crying out, "O my friend, let me die with thee! What have I now to live for?" He was immediately arrested by order of Ts'ao Ts'ao, but was subsequently pardoned.

Chih-i 智顗. Died A.D. 597. A native of Ying-ch'uan in 376
Anhui, named 陳德安 Ch'ên Tê-an, who became a Buddhist priest under the above name and was leader of the Chung-lun school of Buddhism (see *Hui-ssŭ*). In 569 he parted from Hui-ssŭ, whose views on Samâdhi and the Lotus Sûtra he had fully acquired; and in 575 he betook himself to the 天台 T'ien-t'ai Hill in Chehkiang, where he died after founding the famous T'ien-t'ai school from which he is sometimes called. Besides considerable literary work on the Canon, he is said to have founded 35 large monasteries, and to have personally ordained over 4,000 Buddhist priests. The Emperor Yang Ti wrote his epitaph.

Chih Ti. See **Liu Tsuan.**

Ch'ih Sung Tzŭ 赤松子. A being who controlled the rain 377
and wind in the legendary age of Shên Nung. Among other feats, he was able to pass unharmed through fire.

Ch'ih Yu 蚩尤. A famous rebel, who tried to overthrow the 378
power of the Yellow Emperor, B.C. 2698, but was defeated in battle at 涿鹿 Cho-lu, the capital, in modern Chihli.

Chin Fu 靳輔 (T. 紫垣). A.D. 1633—1692. A native of 379
Liao-yang, who in 1671 was sent to Anhui as Governor, and there succeeded in re-introducing the irrigation system. From 1677

to his death he was engaged in keeping in order the Yellow River, which had been greatly neglected. His fondness for dyking, on which he spent altogether some $2^1/_2$ million taels, led to many disputes, from which he emerged successful, being able to report in 1683 that the river was in its old bed. In 1685 he introduced locks to let off flood waters, and caused willows to be planted along the dykes. He was anxious to be allowed to keep back the sea by dykes at the mouth of the river, but this scheme met with disapproval. In 1689 he retired, but was recalled in 1692 to his old post, his last work being the successful transport up river of grain for the famine in Shensi. His work, the 治河書, on the conservancy of the Yellow River, is still highly valued. Canonised as 文襄.

380 **Chin Kang Chih** 金剛智. Vadjramati, an Indian priest, of royal descent, who arrived in China A.D. 270. He was summoned to Court, and succeeded in procuring rain during a time of drought. He introduced the system of magic formulae, which was elaborated later on by Amôgha (see *Pu K'ung*).

381 **Chin Li-hsiang** 金履祥 (T. 吉父. H. 仁山). A.D. 1232—1303. A native of 蘭溪 Lan-ch'i in Chehkiang. Devoted to study in his youth, the Mongol invasion and subsequent fall of the Sung dynasty deterred him from entering upon an official career. He retired to a quiet life upon Mt. 仁 Jen near his native place; hence the name by which he is known in literature. Later on, he appears to have become head of a college at Chin-hua, and to have had numerous disciples. He was author of the 通鑑前編, a history of early China, from the days of the Emperor Yao down to the point at which Ssŭ-ma Kuang's history begins. Also of a miscellaneous collection, published under the title of 仁山文集, and of many commentaries upon the Classics. He was canonised by the last Emperor of the Yüan

dynasty as 文安, and in 1437 his tablet was placed in the Confucian Temple.

Chin Mi-ti 金日磾 (T. 翁叔). Died B.C. 86. A statesman 382
of the Han dynasty, orginally Heir Apparent to 休屠 Hsiu-ch'u, Khan of the Hsiung-nu. Taken prisoner by Ho Ch'ü-p'ing, he was made a Government slave, and set to tend horses. Being eight feet in stature, he attracted the notice of the Emperor Wu Ti, who gave him the name of *Chin* (said to be taken from the *golden* image of Buddha brought by Ho Ch'ü-p'ing) and rapidly raised him to important posts. In B.C. 88 he detected the conspiracy of 莽何羅 Mang Ho-lo, — who had slain the Heir Apparent, wrongfully as the Emperor found out too late, — and caught the traitor entering the palace with a sword concealed under his robes, overpowering him after a desperate struggle. Together with Ho Kuang, into whose family he married, he received the dying commands of his Imperial patron, and together they became guardians of the young Emperor Chao Ti. His two sons had been the playmates of the latter, and both received signal marks of favour; but Chin slew the elder with his own hand when he found him spoilt by prosperity. The phrase 金張古族 "the old families of Chin and Chang," as opposed to "new men," has reference to the families of Chin Mi-ti and Chang An-shih, and the influential position occupied by their descendants for several generations. By a posthumous Decree of the Emperor Wu Ti, Chin Mi-ti was ennobled as Marquis, and at death he was canonised as 敬.

Chin P'ang 金榜 (T. 蕊中 and 檠齋). A distinguished 383
pupil of Chiang Yung, he graduated in 1772, and henceforth devoted his life to study. He wrote the 禮箋, a work on the *Book of Rites*, much esteemed by scholars.

Chin Shan 金善 (T. 幼孜). A.D. 1368—1431. Graduating 384

as *chin shih* in 1400, he shared the favour of the Emperor Yung Lo with Hsieh Chin and the three Yangs (see *Yang P'u*). He accompanied the Emperor on two northern expeditions, the events of which he duly recorded. In 1414 he aided in preparing a new edition of the *Four Books*, and six years later was made a Grand Secretary. He was left in charge of the Emperor's remains in 1424, while Yang Jung hastened to Peking with the news of his decease. He continued to be greatly trusted, drawing three salaries, as President of the Board of Rites, as Grand Secretary, and as Han-lin Chancellor, until in 1425 he retired to attend on his aged mother. On her death in 1426 he was entrusted with the preparation of the biographical records of the third and fourth Ming Emperors. In 1428 he was sent on a mission to 寧夏 Ning-hsia in Kansuh, and reported on the grievances of the people. He named his house 退庵 The Retreat, and is himself always spoken of by his "style." Canonised as 文靖.

385 **Chin Shêng-t'an** 金聖嘆 (T. 若采. H. 人端). Born A.D. 1627. Editor of the four novels 三國志演義, 西廂記, 金瓶梅, and 水滸傳, which he published with commentaries and entitled the 四大奇書 *Four Wonderful Works*. Being suspected of treasonable tendencies shortly after the accession of the Emperor K'ang Hsi in 1662, he was executed, together with sixteen other men of letters.

386 **Chin-shun** 金順. Died A.D. 1886. A Bannerman of Kirin, who left his native place in 1853. He did good service against the T'ai-p'ings in Hupeh and Anhui, rising in 1872 to be Military Governor of Uliasutai. From 1873—77 he was occupied in suppressing the Mahomedan rebels in Kansuh and Kashgaria, becoming Military Governor of Ili in December 1876. He and Liu Chin-t'ang did most of the hard fighting as lieutenants to Tso Tsung-t'ang, under whom he was Assistant Administrator of the

New Dominion. He died at Su-chou in Kansuh on his way to Peking for audience, and received the posthumous title of Senior Guardian of the Heir Apparent. He is described as a good official, but too lax with his subordinates. In 1892 a temple was erected to his memory at Kirin, on the ground that he had encouraged learning and subscribed liberally to public undertakings in his native province.

Chin Ying 金英. 15th cent. A.D. The trusted eunuch of the 387
Emperors Hsüan Tsung and Ying Tsung of the Ming dynasty, until Wang Chên engrossed supreme power. In 1449 he was appointed Chief Commissioner to examine into criminal appeals, sitting under a yellow canopy in the centre at the Court of Revision, with Presidents and other officials ranged on both sides. When Ying Tsung was captured by the Oirads, he and the eunuch 謝安 Hsieh An induced the Empress Dowager to place the Emperor Ching Ti on the throne. A year later he was sentenced to death on a charge of receiving bribes, but escaped with imprisonment.

Ch'in Ch'iung 秦瓊 (T. 叔寶). 6th and 7th cent. A.D. A 388
native of Li-ch'êng in Shantung. He served under 張須陀 Chang Hsü-t'o against the rebel 盧明月 Lu Ming-yüeh; and when they were outnumbered ten to one, he distinguished himself by volunteering to lead a forlorn-hope party against the enemy's camp in order to cover the retreat of the main body. The plan was eminently successful, and the rebel host was put to the rout. Hitherto a servant of the Sui dynasty, he was ultimately driven to join the standard of the first Emperor of the T'ang dynasty, under whom he rose to high office and was ennobled. At his death, the second Emperor gave orders that a statue of him and of his horse should be carved in stone and erected at his grave, in token of the valour with which he had fought; and in 639

he was posthumously ennobled as Duke. His portrait, with that of Wei-ch'ih Kung, is often painted on the entrance doors to official residences, the two being regarded as special guardians of the welfare of the State. He is depicted with a white face, and Wei-ch'ih Kung with a black face. The phrases 文丞 and 武尉, often seen on doors, have also reference to the above two heroes, respectively.

389 **Ch'in Hsi** 禽息. 7th cent. B.C. An official under Duke Mu of the Ch'in State. He recommended Po-li Hsi to his master; and when the latter declined to employ him, he watched his opportunity, and rushing up to the Duke's chariot cried out, "Since I am of no use to my country, I had better die!" With that he dashed his brains out against the wheel. The Duke's eyes were opened, and he took Po-li Hsi into his service, with great advantage to the State.

390 **Ch'in Hui-t'ien** 秦蕙田 (T. 樹峰. H. 味經). A.D. 1697—1759. Famous as a writer on ceremonial observances. He graduated as *chin shih* in 1736, and served all his life in the Peking Boards. In 1750 and 1753 he was Chief Examiner for the metropolitan examination, retiring from ill-health in 1754, as President of the Board of Punishments and Senior Guardian of the Heir Apparent. He earned a reputation for justice, and for an extraordinary knowledge of precedent; also for filial piety, having begged to be allowed to take the place of his father who was imprisoned for deficiencies in his official accounts. Canonised as 文恭.

391 **Ch'in Kuan** 秦觀 (T. 少游 and 太虛). A.D. 1049—1101. A native of 高郵 Kao-yu in Kiangsu. He was high-spirited and chivalrous, and of good literary capacity. He failed however to take his final degree, and in disgust set to work to study military writers. Meanwhile, he fell in with Su Shih, who

greatly admired his poetry, and brought it to the notice of Wang An-shih, and at the same time coached him for his degree once more. This time he passed, and was duly drafted into the public service. He rose to high rank, and was employed in the preparation of the dynastic history; but in 1094—98 he fell a victim to intrigue, and was accused of falsifying the records. He was sent to a petty post in Chehkiang, and then banished, on a further charge of Buddhistic leanings, to Lei-chou in Kuangtung. Upon the accession of the Emperor Hui Tsung in 1101, he was appointed to a small office and allowed to return; but he died at 藤 T'êng-chou in Kuangsi, while visiting one of the sights of the neighbourhood. He was reckoned as one of the Four Great Scholars of the empire (see *Chang Lei*).

Ch'in Kuei 秦檜 (T. 會之). A.D. 1090—1155. A native of 392
Chiang-ning in Kiangsu, who graduated as *chin shih* in 1115 and entered upon a public career. In 1126 he was employed upon the commission for ceding territory to the Chin[a] Tartars, and was promoted to be a Censor. In 1127, when the Emperor and his father proceeded to the camp of the invading Tartars to ask for terms, he accompanied them; and when they were sent away northwards (see *Chao Hêng*), he followed them as far as Peking, in spite of Chang Pang-ch'ang's invitation to him to return. In 1130 he was allowed to go back, on the secret understanding that he was to use his influence with the Emperor to secure terms of peace. On presenting himself at Court, he was made President of the Board of Rites, and at once set himself to serve the cause of the Tartars. In spite of the opposition of Li Kang, Chao Ting, Yen Tun-fu, and others, a peace was concluded in 1134, under which the northern half of China was ceded to the enemy. From that time Ch'in Kuei's influence was paramount, and he was loaded with honours. The Emperor visited him at

his private house, and conferred distinctions upon his wife and children. He himself was several times ennobled; finally, in 1147, as Duke. In 1150 an attempt was made to assassinate him; after which he was allowed to come to Court in a sedan-chair, and in consequence of ill-health was excused the usual prostrations. When on his death-bed, the Emperor went to enquire after his health and gave orders that he should be raised to the rank of a Prince; but that very night he died. He was posthumously ennobled as Prince, and canonised as 忠獻 in token of his unshaken loyalty. But the Chinese people could never forgive him for surrendering their soil, coupled with his official murder of the patriot Yo Fei, who opposed him. Exactly fifty years after his death his patent of princely nobility was cancelled, and the glorious phrasing of his canonisation was changed into 謬醜 *False* and *Foul*. Worse than that. Posterity took his name — cherished possession of all high-spirited men — and contemptuously bestowed it upon a spittoon!

393 **Ch'in Mi** 秦宓 (T. 子勅). Died A.D. 226. A learned scholar, who for a long time refused to take office. An envoy from the Kingdom of Wu being sent to obtain his services, the latter enquired of him, "Has God a head?" "Do not the *Odes* tell us," replied Ch'in, "that He beholds this lower world in majesty?" "Has He ears?" asked the envoy. "Do not the *Odes* tell us," replied Ch'in, "that God on high hearkens unto the lowly?" "Has He feet?" continued the envoy. "Do not the *Odes* tell us," replied Ch'in, "that the way of God is hard and difficult?" "Has He a surname?" asked the envoy. "Yes," replied Ch'in, "His name is Liu." "How do you know that?" enquired the envoy. "Because that," replied Chin, "is the name of the Son of God." By this term he referred to the newly proclaimed Emperor, the great opponent of the Wu Kingdom, Liu Pei, under whom he subsequently became Minister of Agriculture.

Ch'in P'êng 秦彭 (T. 伯平). Died A.D. 88. A native of Mou-ling in Shensi, whose twin sister entered the seraglio of the Emperor Ming Ti of the Han dynasty. Through her influence, he obtained in 64 an official appointment, and in 72 was operating against the Hsiung-nu. In 76 he became Governor of Shan-yang in Shantung, where he abolished punishments and tried to influence the people aright, promoting education and religious ceremonial; the result being that a *ch'i lin*, a phoenix, and other good portents appeared. From the high offices held by five members, with salaries at the rate of 2,000 piculs of rice, the family came to be known as 萬石秦氏. 394

Ch'in Tsung 欽宗. A man of the Sung dynasty, who is said to have given birth to a child, after a gestation of ten months. 395

Ch'in Tsung. See **Chao Hêng.**

Ch'in Wang. See **Li Shih-min.**

Ch'in Yüeh-jen 秦越人. 5th cent. B.C. The keeper of an inn in the Chêng State, who received from one of his customers, an old man named 長桑君 Ch'ang Sang Chün, a certain drug which he had to take for thirty consecutive days, and which then caused him to understand the nature of things. The old man also gave him books on medicine and healing, armed with which he set forth and travelled from State to State as a doctor, performing all kinds of wonderful cures, and earning for himself the name of 扁鵲 Pien Ch'iao. He was said to be able to see into the viscera of his patients, and the knowledge of the pulse is still inseparably associated with his name. He was assassinated at the instigation of 李醯 Li Hsi, chief physician at the Court of Ch'in, out of jealousy of his unrivalled skill. 396

Ching Ch'ai 景差. 4th cent. B.C. A poet contemporary with Ch'ü Yüan. A few of his poems are included in the collection known as the *Elegies of Ch'u*. One authority says that he was an 397

official in the Chêng State, and that it was he, and not Tzŭ Ch'an, who lent his carriage to convey people over its rivers, an act of condescension censured by Mencius.

398 **Ching Fang** 京房 (T. 君明). 1st cent. B.C. A disciple of 焦贛 Chiao Kung (T. 延壽), under whom he made a deep study of the *Canon of Changes*. The latter was delighted with his progress, but predicted that his learning would lead to his destruction. He was also distinguished as a fine musician. In B.C. 51 he graduated in the second degree, and soon attracted the notice of the Emperor by his skill in foretelling the future, and was summoned to Court. He then tried to introduce a scheme for periodical examinations of officials; but it was rejected by the Ministers of State, who hated him and who persuaded the Emperor to send him as Governor to 魏郡 Wei-chün (parts of Chihli and Honan). There he was allowed to carry his scheme into execution. Shortly afterwards, however, he announced that a great inundation was imminent; and when this came to pass, he was thrown into prison and put to death at the age of forty-one. His real name was 李 Li, changed by himself to Ching.

399 **Ching K'o** 荆軻. Died B.C. 227. The Ch'in State having claimed from the Yen State the rendition of a deserter, together with the surrender of a slice of territory as a fine, Prince 丹 Tan of Yen induced Ching K'o, a bold adventurer of the day, to undertake the assassination of the ruler of Ch'in, who was later on to become famous as the "First Emperor." Ching K'o was sent on a pretended mission to Ch'in to tender the humble allegiance of the Yen State. He carried with him a roll-map of Yen, in which lay concealed a sword. Prince Tan with a few friends escorted Ching K'o as far as the river 易 I, where the latter as he bade farewell uttered the following lines: —

The shrill blast is blowing, chilly the burn;
Your champion is going — not to return!

His prophecy was fulfilled. On reaching the capital of Ch'in and gaining access to the sovereign, Ching K'o unfolded his pretended mission, and seized an opportunity of striking a blow at his intended victim. He only succeeded however in wounding the Prince of Ch'in, who thereupon fled down a narrow passage, where he would have been killed but for a eunuch who called to him to turn and draw. He did so, and ultimately succeeded in slaying his pursuer.

Ching Po 敬播. Died A.D. 649. One of the great scholars at 400
the Court of the Emperor T'ai Tsung of the T'ang dynasty, whom he aided in the compilation of the *History of the Chin Dynasty*. He graduated as *chin shih* about 627, and rose to be a Supervising Censor, but incurring his master's displeasure, he was sent to a subordinate post in Ssŭch'uan, and died on the way thither. Joint author, with Hsü Ching-tsung, of the *History of the Rise of the T'ang Dynasty*, and biographer of T'ai Tsung. He also wrote a preface to the *Record of Western Countries* by Hsüan Tsang.

Ching Ti. See (Han) **Liu Ch'i**; (Wu) **Sun Hsiu**; (Liang) **Hsiao Fang-chih**; (N. Chou) **Yü-wên Yung**; (Ming) **Chu Ch'i-yü.**

Ching Tsung. See (T'ang) **Li Chan**; (Liao) **Yeh-lü Hsien.**

Ching Wei 精衛. A daughter of the legendary ruler 炎帝 401
Yen Ti. She was drowned in the Eastern Sea, and changed into the small bird known as the Ching Wei. Ever since her death she has been carrying chips and pebbles from the Western mountains to fill up the sea. Hence the saying 精衛啣石 "like the tomtit carrying pebbles," in the sense of wasting one's powers over a hopeless task.

Ch'ing Chi 慶忌. A swift runner of the Wu State of old. 402

Ch'ing I-kuang 慶弈劻. Grandson of the 17th son of the 403

Emperor Ch'ien Lung. While only a Prince of the 3rd order, he was placed at the head of the Tsung-li Yamên on the fall of Prince Kung in April 1884. On the Empress Dowager's fiftieth birthday he was promoted to be a Prince of the 2nd order, and in February 1894 of the 1st order. In November 1885 he became a Minister of the Board of Admiralty, and in 1891 he succeeded Prince Ch'un as its President. In consequence of his strongly-expressed opinion that there was no danger to be apprehended from Japan, he fell from power; however in November 1894 he was appointed to assist Prince Kung in the command of the armies about Peking and in the general conduct of the war.

404 **Ch'ing-kuei** 慶桂 (T. 樹齋). A.D. 1735—1816. Son of Yin-chi-shan. He served for many years in Turkestan and Manchuria, becoming in 1799 a Grand Secretary. In 1802 he was ennobled, and in 1813 he retired, having held most of the highest offices in the Government. Canonised as 文恪.

405 **Chiu Fang Yin** 九方歅. A famous phrenologist of old. The "Lavater' of China.

406 **Ch'iu Ch'ang-ch'un** 邱長春 (name in religion 處機). A.D. 1148—1227. A Taoist of great repute for wisdom and sanctity, who in 1221 was summoned from his retirement in Shantung by Genghis Khan, and travelled in quest of the Emperor's camp through Central Asia to Persia and the frontiers of India. A disciple, named 李志常 Li Chih-ch'ang, who accompanied him, wrote an account of their wanderings, entitled 西游記, which was published in 1228.

407 **Ch'iu Chün** 邱濬 (T. 仲深). A.D. 1420—1495. A native of Hainan, distinguished as a scholar and statesman. He lost his father at an early age, and was brought up by his mother in great poverty. However, by dint of borrowing books he managed to pass his examinations, and became a member of the Han-lin

College. In 1465, when a rebellion broke out in Kuangtung and Kuangsi, he submitted his views to the Grand Secretary Li Hsien, who brought him to the notice of the Emperor; and in 1488 he rose to be President of the Board of Rites. He was one of the continuators of the 通鑑綱目 (see *Chu Hsi*), and author of numerous historical and biographical works. He also compiled the well-known 幼學古事瓊林, a handbook of historical and mythological allusions, for beginners, variously known as the 成語考 and the 古事尋原. Canonised as 文莊.

Ch'iu Hsiang 仇香 *or* **Ch'iu Lan** 仇覽 (T. 季智). 1st and 2nd cent. A.D. A beadle, who lived under the Eastern Han dynasty, and distinguished himself by reforming, without punishment, an unfilial son named 陳元 Ch'ên Yüan. For this he was ultimately promoted to be a magistrate, on the ground that "the phoenix does not roost on a bramble, nor does an area of one hundred *li* give sufficient scope for a worthy official." **408**

Ch'iu Shên-chi 邱神勣. A military commander who was put to death for conspiracy under the reign of the Empress Wu Hou, at the close of the 7th cent. A.D. See *Lai Chün-ch'ên*. **409**

Ch'iu Yüeh-hsiu 裘日修 (T. 叔度 and 漫士). A.D. 1712—1773. A native of 新建 Hsin-chien in Kiangsi, who graduated as *chin shih* in 1739, and rose to high office. In 1756 his suggestions as to the Ili campaign attracted the Emperor's notice; and after a year at Barkul, he was sent on many important judicial enquiries all over China. But it was as an adviser on river conservation that he won his chief fame. He advocated the clearing out of waterways so as to let off floods; and at his proposal the practice of filching the banks and beds of rivers for agricultural purposes was prohibited — unfortunately only for a time. He owed much to his mother, a stern lady who, when announcing the death of his favourite son, warned him that as **410**

the people were his children he should not on his son's account neglect his public duty. He was a noted calligraphist, and was employed to restore injured portions of certain works in the Imperial Library. Canonised as 文達.

411 **Cho Mao** 卓茂 (T. 子康). Died A.D. 28. A native of Nan-yang in Honan, who distinguished himself in his youth by his profound knowledge not only of the Classics, but also of mathematics and military science, gaining the name of 通儒 Universal Scholar. Entering upon an official career, he proved such a successful Magistrate that "things left on the road were not picked up." He was liberal-minded and humane, and no violent language was ever heard to escape his lips. He rose to the highest offices under the Emperor Kuang Wu Ti, and was ennobled as Marquis.

412 **Chou Fu-ch'êng** 周輔成. Died A.D. 1031. Father of the famous Chou Tun-i. He graduated as *chin shih* in 1015, and rose to be Magistrate of 桂嶺 Kuei-ling in Kuangsi. In 1595 his tablet was placed in the Confucian Temple.

413 **Chou Han** 周漢 (H. 鐵楨). A native of 甯鄉 Ning-hsiang in Hunan, who graduated as *hsiu ts'ai*, and then enrolled himself for service under Tso Tsung-t'ang, whom he accompanied upon the great campaign into Turkestan. He subsequently became Prefect of Yen-an in Shensi, whence he was transferred to a military post. He acquitted himself so well that he was promoted to be Taot'ai, with the brevet rank of Judge. A disagreement with Tso Tsung-t'ang caused him to retire into private life, since which date he has occupied himself in fostering a bitterly hostile feeling to foreigners in general and missionaries in particular. He is known to have issued many inflammatory placards against Christianity, and was suspected of complicity in the Yang-tsze Valley riots of 1891. The last report, however, was that he himself had become a convert!

Chou Hsin 紂辛. Died B.C. 1122. The title of 受 Shou, 414
last Emperor of the Yin dynasty. His career was one course of extravagance, lust, and cruelty. To please his infamous concubine, T'a Chi, he constructed a vast pleasaunce, known as the 鹿臺, in which there was a lake of wine and a garden with meat hanging on the trees. There all kinds of the wildest orgies were carried on, until he was finally overthrown by Wu Wang, and perished in the flames of his palace, which he had himself caused to be destroyed. See *Pi Kan*.

Chou Hsing 周興. Died A.D. 691. A native of Wan-nien in 415
Kiangsu, who by studying law rose from a mere clerk to be a Judge under the Empress Wu. His memory is execrated, inasmuch as he condemned many innocent people to death (see *Lai Chün-ch'ên*). He was ultimately banished to Kuangtung, and slain by an enemy on his way thither.

Chou Hsing-ssŭ 周興嗣 (T. 思纂). Died A.D. 521. A 416
scholar of the Southern Ch'i dynasty, who graduated as *hsiu ts'ai* in 494, and was appointed sub-Prefect of Kuei-yang in Honan. He was dismissed by the first Emperor of the Liang dynasty; whereupon he addressed a poem to his Majesty, which so enchanted the latter that he was re-employed and rose to be a supervising Censor. The story that he composed the 千字文 *Thousand Character Essay* in a single night, and that his hair turned white under the effort, appears to be apocryphal.

Chou I 周顗 (T. 伯仁). Died A.D. 322. One of the 417
officials who helped to consolidate the empire of the Emperor Yüan Ti of the Chin dynasty. At first a man of great promise, he developed into a drunken sot, and was once cashiered for drunkenness. As Lord Chamberlain, he gained the nickname of the 三日僕射 Three-days' Chamberlain. He was ultimately taken prisoner by Wang Tun, and put to death.

418 **Chou Kung** 周公 (Duke of Chou). Died B.C. 1105. The title under which 旦 Tan, fourth son of Wên Wang and younger brother to Wu Wang, is generally known in history, though sometimes spoken of as 姬公 Duke of Chi. At the death of his father he was left counsellor and assistant to his elder brother, and by his wise advice aided materially in establishing the dynasty of Chou. He drew up a legal code, purified the morals of the people, and devoted himself wholly to the welfare of the State. He was so energetic that he could hardly take a bath without rushing forth several times in the middle of it, holding his long wet hair in his hand, to consult with some official on matters of public importance. Several times during every meal he would put the food out of his mouth for the same purpose. He is said to have had a wrist like a swivel, on which his hand could turn completely round. Tradition also assigns to him the invention of a wonderful "south-pointing chariot," which he devised in order to assist some tribute-bearing envoys from Tongking back to their own country; and on the strength of this, the discovery of the mariner's compass has been loosely credited to the Chinese. Ennobled as Prince of Lu.

419 **Chou Liang-kung** 周亮工 (T. 元亭. H. 櫟園). A.D. 1612—1672. A celebrated public servant and scholar under the reign of the Emperor K'ang Hsi. Author of 閩小記 *Notes on the Province of Fuhkien*, and of 印人傳 *Biographies of Seal-engravers.*

420 **Chou Pi-ta** 周必大 (T. 洪道. H. 子充). A.D. 1126—1204. A native of Lu-ling in Kiangsi, who graduated while still a mere boy, and soon attracted the notice of the Emperor Kao Tsung. He held high office under the Emperor Hsiao Tsung, but is chiefly renowned for his writings and erudition. Author of the 玉堂雜記, memoranda of his official experience, dwelling at

length on the duties of members of the Han-lin College, and the 文忠集, a collation of various issues of the writings of Ou-yang Hsiu. Was ennobled as Duke, and canonised as 文忠.

Chou Po-ch'i 周伯琦 (T. 伯温). Died A.D.? 1370. A 421
native of Jao-chou in Kiangsi, who by 1352 had risen to be Vice President of the Board of War, and in 1357 was sent to put down the rebellion of Chang Shih-ch'êng. He was detained in the rebel lines for over ten years; and on the collapse of the movement before the arms of the first Emperor of the Ming dynasty, he returned to his home, where he shortly afterwards died. A man of profound learning, he was the author of the 六書正譌, a work on orthography, and also of the 說文字原, on the sources of the characters in the *Shuo Wên*.

Chou P'o 周勃. Died B.C. 169. A native of 卷 Chüan in 422
Honan, who removed to P'ei in Kiangsu, where he supported himself by composing popular songs, blowing the trumpet at funerals, etc. Attracting the notice of Liu Pang, future founder of the Han dynasty, he soon received a command, and by his unflinching integrity ere long obtained the full confidence of his patron, honours and rewards being showered upon him. Upon the death of the Empress Lü Hou in B.C. 179, there was a conspiracy among the members of her family to raise one of their own number to the throne. Chou P'o thereupon proceeded to the army and notified the soldiers that all in favour of the Empress's family were to bare their right arms, while all in favour of the direct Imperial line were to bare their left arms. To a man the soldiers declared in favour of the latter, and Chou P'o at once caused the Princes of the Lü family to be put to death. Placing the rightful heir upon the throne, he served as Minister of State for eighteen months, and then retired; but on the death of Ch'ên P'ing he again took office. Later on he was accused of treason,

of which charge however he was honourably acquitted and was finally restored to his honours. He was ennobled as Marquis, and canonised as 武.

423 **Chou Shu** 周術. One of the Four Gray-heads (see *T'ang Hsüan-lang*). He took the name of 角里先生.

424 **Chou Tê-wei** 周德威 (T. 鎭遠). Died A.D. 919. A commander in the service of the Prince of Chin, subsequently first Emperor of the Later T'ang dynasty, whom he greatly assisted in his opposition to the usurping House of Liang. Of military instincts from his youth upwards, he could judge of the number of an enemy by the accompanying cloud of dust. In 911 he inflicted a severe defeat upon the forces of the Liangs (see *Liu Shou-kuang*), and in 919 accompanied the Prince upon a campaign along the Yang-tsze. Passing a night at 胡柳陂 Hu-liu-p'o, in the early dawn it was announced that the Liangs were upon them. There was a rush to arms, and a confusion of which the enemy took full advantage, Chou Tê-wei and his son being both among the slain.

425 **Chou Tun-i** 周敦頤 (T. 茂叔). A.D. 1017–1073. A scholar of the Sung dynasty, commonly known as 周子 Chou Tzŭ, and ranked second only to Chu Hsi. He was born at Lien-ch'i in Hunan; hence he came to be spoken of as 濂溪先生. He was holding a small military command at Nan-an in Kiangsi, when Ch'êng Hsiang applied to him for instruction. He replied that the latter was too old to profit by such a course, but was prevailed upon to undertake the education of his two sons, the afterwards famous scholars Ch'êng Hao and Ch'êng I. He subsequently occupied a judicial post in Kuangtung, where he made himself ill by overwork and strict attention to the interests of the people at all hazards to himself. His chief works were the 太極圖書 and the 通書, written to elucidate the mysteries

of the *Canon of Changes* and published after his death by his disciples, with commentaries by Chu Hsi. Canonised as 元從. [His personal name was originally 惇實. It was changed to avoid clashing with the personal name of the Emperor Ying Tsung.]

Chou Ya-fu 周亞夫. Died B.C. 152. A virtuous young man, **426**
who was posthumously assigned as son and heir to Chou P'o, whose own son, Chou 勝之 Shêng-chih, had been put to death for murder. In B.C. 174 he was appointed to a command against the Hsiung-nu, who were then invading the empire; and when the Emperor Wên Ti presented himself at his stronghold, his Majesty was unable to gain admittance until Chou himself had given orders for the gate to be opened. He also refused to make the usual obeisance, declaring that soldiers under arms were exempt from ceremonial observances. This action was justified by success, and the gratified Emperor advanced him to high posts. Under the next Emperor Ching Ti he conducted an expedition against the States of Wu and Ch'u, then in open rebellion. He was unable to bring their troops to close quarters; but by dint of cutting off supplies, he succeeded in utterly destroying them. In A.D. 152 he became a Minister of State, but fell into disfavour by opposing the Emperor, who wished to set aside the Heir Apparent. The Emperor sent for him to the palace, and caused food to be put before him, without giving him any chopsticks with which to eat it; whereupon Chou, who began to feel uncomfortable, mentioned it to his Majesty. "Nothing satisfies you," cried the Emperor, laughing. Resigning office, as he passed out of the door the Emperor followed him with his eyes, and said, "That is a great grief to both Prince and Minister." Shortly afterwards he bought a suit of armour, and wished to bury alive in it one of his slaves, as an offering to his dead father. The

affair created much scandal; and Chou Ya-fu being summoned to Court, remained five days without eating, and so starved himself to death.

427 **Chou Yen-ju** 周延儒 (T. 玉繩). A.D. 1593—1643. A native of 宜興 I-hsing in Kansuh, who graduated as first *chin shih* when little over twenty, and attracted notice by his handsome face and spirited bearing. The last Emperor of the Ming dynasty made him a Grand Secretary in 1630, and in spite of Censor denunciations of him as an evil liver, the sovereign reposed great confidence in him. Chou allied himself with Wên T'i-jen, who repaid his help by undermining his position with the Emperor, until in 1633 Chou was driven from office on a charge of treasonable correspondence with the rebels. Eight years later he was recalled as Prime Minister, partly through the 東林 Tung Lin faction; and having learnt wisdom in adversity, he laboured to neutralise the evil government of Wên T'i-jên. He was, however, quite unable to cope with the rebels and with the Manchus, and his partisans were greedy and corrupt. In 1643, when the Manchus raided Shantung, he obtained command at 通 T'ung-chou, where he spent his time in carousing, while he reported imaginary victories. The Emperor was ultimately informed of the truth; but Chou was only dismissed to his home. His enemies presently charged him with speaking ill of his Majesty; whereupon he was brought up for trial to Peking, and was forced to commit suicide.

428 **Chou Yü** 周瑜 (T. 公瑾). A.D. 174—218. A native of 舒 Shu in Anhui, whose father and grandfather had both occupied high official posts. He was a handsome lad; and when Sun Chien, who had raised a volunteer force to oppose Tung Cho, was quartered at Shu, he became very friendly with the general's son, Sun Ts'ê, and ultimately attached himself to the

latter's fortunes, and in 198 obtained a command. He was then twenty-four years of age, and was popularly known as 周郎. Two years later, when Sun Ts'ê died, he joined his brother Sun Ch'üan, and remained for many years his faithful counsellor and lieutenant. In 208 he was chosen to oppose the advance of Ts'ao Ts'ao, and inflicted upon him a crushing defeat at the 赤壁 Red Wall, near 夏口 Hsia-k'ou in Hupeh. Ts'ao Ts'ao's forces were estimated at eight hundred thousand men; his war-vessels were said to stretch stem and stern for a thousand *li*; his banners darkened the sky. Against this host, Chou Yü is reported to have asked for only thirty thousand men. Yet he burnt Ts'ao Ts'ao's fleet; and the Red Wall, discoloured by the smoke, was still to be seen in the days of the poet Su Shih. For these services he was made generalissimo and Governor of modern Hupeh. After some time he planned an attack upon Liu Pei, with a view to bring modern Ssŭch'uan under the sway of his master; but he died ere he could carry out his design, at the early age of thirty-six. He is said to have possessed such an exquisite ear for music that if any one played or sang a false note, he would immediately look up, even though tipsy. Hence the phrase 曲有誤周郎顧. It was said by 程普 Ch'êng P'u, who had been associated with him in the glorious victory at the Red Wall, that friendship with Chou Yü was like drinking good wine; it made a man drunk without his knowing it.

Chou Yung 周顒 (T. 彥倫). 5th cent. A.D. A native of 安 429
成 An-ch'êng in Honan, who distinguished himself as a scholar, and rose to high office under the Emperor Ming Ti of the Southern Ch'i dynasty, by whom he was taken into confidence. Not venturing to remonstrate openly with his Majesty, he would skilfully introduce some allusion from the Classics bearing upon the point in question, and thus influence the Emperor in the

right direction. He wrote the 四聲切韻, a work on the four tones, of which he is considered by some to have been the first exponent (see *Shên Yo*). He devoted much attention to Buddhism, and published a treatise, entitled 三宗論, in which the doctrines of its three chief schools are discussed.

430 **Chou Yung-nien** 周永年 (T. 書昌). Graduated in 1771, and was employed in the Imperial Library. He devoted his life to study, and spent all his fortune upon books, building a special library to hold them.

431 **Ch'ou Luan** 仇鸞. Died A.D. 1552. One of the most worthless Ministers of the Ming dynasty. Very studious as a boy and a clever writer, he proved proud and haughty when placed in office. In 1529 he went as Governor to Canton, and only escaped disgrace for cruelty and extortion by retiring ill. In 1537 he was sent to 寧夏 Ning-hsia in Kansuh, and took command against Anda, Prince of 順義 Shun-i, who was ravaging the border. By promising to open trading stations, he tried to induce the enemy to retire; but Anda raided up to Peking, and being attacked at 古北口 Ku-pei-k'ou while retreating, defeated his pursuers. However, by falsely reporting a victory and presenting some eighty heads of peaceful villagers, Ch'ou obtained rewards and honours. In the following year the Tartars crowded inside the Wall on the pretext of trading. He shirked an engagement; and at the instigation of Yen Sung, whom he had displaced as first favourite, he was recalled. He died the day before his secret dealing with the enemy was discovered. His corpse was beheaded, his family exterminated, and his ill-gotten possessions confiscated.

432 **Chu Chan-chi** 朱瞻基. A.D. 1398—1435. Eldest son of Chu Kao-chih, whom he succeeded in 1425 as fifth Emperor of the Ming dynasty. His reign was marked by the rebellion of his uncle, Chu Kao-hsü, and by a revolt of the Kuangsi aborigines.

Annam was left to itself, and the north-western frontier which he occasionally visited was withdrawn to a point in 宣化 Hsüan-hua in Chihli. A well-meaning monarch, he lightened the grain tribute, allowed commutation in rice for all penalties, and in 1429 established custom-houses at important centres. By organising within the palace a school for youthful eunuchs, he fostered their growing power. His favourite concubine, who palmed off on the childless monarch a supposititious son, succeeded in displacing the Empress. Canonised as 宣宗章皇帝.

Chu Ch'ang-lo 朱常洛. A.D. 1582—1620. Son of Chu I- 433
chün, whom he succeeded in 1620 as fourteenth Emperor of the Ming dynasty. On his accession the mining taxes were abolished, and the eunuch collectors were recalled. He died after a reign of two months under suspicious circumstances, and his father's favourite, the concubine Chêng, in vain tried to retain power by taking possession of his eldest son. She was forced to retire, and two eunuchs, of whom one was the infamous Wei Chung-hsien, obtained control of the Emperor. Canonised as 光宗貞皇帝.

Chu Chi-wêng 祝鷄翁. The surname and sobriquet of an 434
old hermit, who lived under the Chou dynasty and amused himself by breeding chickens.

Chu Ch'i-chên 朱祁鎮. A.D. 1427—1464. The supposititious 435
son of Chu Chan-chi, whom he succeeded in 1435 as sixth Emperor of the Ming dynasty. The Empress, acting as Regent, left the administration to the Grand Secretariat. The Emperor fell under the malign influence of Wang Chên, a eunuch who had been his constant companion as a boy, and became a devout Buddhist, spending vast sums on temples. The Oirads gave continual trouble, to say nothing of three expeditions against 麓川 Lu-ch'uan in Yünnan, and in 1449 the Emperor led an army against them. He was routed and captured by their

chieftain 也先 Yeh-hsien, Wang Chên and many others being slain. Next year he was released and lived in seclusion until, on his brother's refusal to appoint his nephew his successor, Shih Hêng and the eunuch Ts'ao Chi-hsiang forced him to re-ascend the throne. During his second term he was a mere puppet in the hands of Shih Hêng and Ts'ao Chi-hsiang; and after their fall in 1461, of another eunuch named Mên Ta, who was ultimately banished to Kuangsi. He was the first of the Ming sovereigns who gave orders that none of his concubines should be sacrificed at his death. Canonised as 英宗睿皇帝.

436 **Chu Ch'i-yü** 朱祁鈺. A.D. 1428—1457. Brother of Chu Ch'i-chên, on whose capture by the Oirads in 1449 he became Regent, subsequently ascending the throne as seventh Emperor of the Ming dynasty. The attack of the Oirads on Peking was beaten off, and in 1450 they sued for peace. A devout Buddhist, he built a vast new temple at the suggestion of a eunuch; and under the same influence he set up his own son as Heir Apparent in place of his nephew. Money was scarce, and in 1453 entry into the Imperial Academy was to be bought. An attempt was made to replace *cash* by notes, but the people would not permit it. In 1453 his son died, and in 1457, as he persistently refused to nominate his nephew to be his successor, he was deposed in favour of his predecessor and died soon afterwards. Known in history as 代宗 or 景帝.

437 **Chu Chia** 朱家. 2nd and 3rd cent. B.C. A famous knight-errant of the Han dynasty, contemporary with Liu Pang. He had over 100 retainers and crowds of servants; yet he was neither haughty nor overbearing, but always ready to sacrifice himself for others. He once saved the life of Chi Pu by receiving him when a fugitive from the wrath of Liu Pang; yet when the latter became a great man, he made no claim upon him for the service he had formerly rendered.

Chu Chien-shên 朱見深. A.D. 1439—1487. The eldest son of Chu Ch'i-chên, whom he succeeded in 1464 as eighth Emperor of the Ming dynasty. He removed his father's favourite eunuch, but was himself entirely under the influence of his concubine 萬 Wan, on whom he lavished untold wealth and who in return for heavy bribes appointed eunuchs to important posts. The reign was marked by weakness abroad, and by disturbances, floods, and drought at home. After 1471 no audience was given to Ministers, and the eunuch Wang Chih practically ruled the country. In 1475, for the first time, an embassy from the Manchus is recorded. The Heir Apparent died in 1472, and it was not until 1475 that the existence of another son by a concubine, whom the Lady Wan had ordered to be destroyed, was revealed to him. Canonised as 憲宗純皇帝. 438

Chu Chih-hsi 朱之錫 (T. 孟九. H. 梅麓). A.D. 1624—1666. A native of 義烏 I-wu in Chehkiang, who graduated as *chin shih* in 1646. In 1649 he was employed on the *History of the Ming Dynasty*. In 1656 he was sent to the Yellow River; and in this post he laboured for ten years, introducing improved systems of conservation with the aid of dredgers, and getting rid of abuses and oppressive customs. In 1662, on the occasion of a serious breach in the embankments, he composed a short ditty which inspirited the men to labour with zeal. He was also the author of a popular work on river conservation. Constant exposure in all weathers, together with want of rest and regular meals, caused his death. His devotion to the public weal led to his being worshipped as a deity by the people along the river, and even prayed to by boatmen when in danger. Canonised as 佑安. 439

Chu Ch'in-ming 祝欽明 (T. 文思). Died A.D. 711. A native of 始平 Shih-p'ing in Shensi, who rose to high office under the Emperor Chung Tsung of the T'ang dynasty, and 440

in 705 became President of the Board of Rites and was ennobled as Duke. He was banished for concealing the death of a parent in order to escape enforced temporary retirement from public life, but was soon afterwards taken back into favour. Upon the occasion of a grand banquet, in order to amuse the Emperor he danced about and finally stood on his head. His Majesty laughed heartily, but Lu Ts'ang-yung sighed and said it was as bad as sweeping the ground with the *Five Classics*.

441 **Chu Fang** 朱放. 7th cent. A.D. A native of Hsiang-chou in Hupeh, distinguished as an official and poet under the T'ang dynasty. He was summoned to Court in A.D. 627, but declined to proceed.

442 **Chu Hai** 朱亥. 3rd cent. B.C. A man of the Wei State, famous for his great strength. He was introduced by Hou Ying to Wu Chi, and the latter sent him on a mission to the Prince of Ch'in. The Prince however threw him into a den of tigers; whereupon Chu's hair stood on end, and he glared so fearfully at the tigers that they did not venture to attack him, and he was released. When the Ch'in army was besieging Han-tan, Wu Chi hastened to its succour. The Wei army was commanded by 晉鄙 Chin P'i; but by the advice of Hou Ying, Wu Chi persuaded the Prince's favourite concubine to steal from her lord the other half of Chin P'i's tally of command. Armed with this, Wu Chi and Chu Hai proceeded to Chin P'i's tent, and called upon him to surrender his post; and when he refused to do so, Chu Hai produced from his sleeve a forty-pound mace of iron, and brained him on the spot. With the aid of his troops, Wu Chi succeeded in raising the siege.

443 **Chu Hao-ling** 朱鶴齡 (T. 長孺. H. 愚庵). A native of Kiangsu, who distinguished himself during the 17th century as an enthusiastic student, and who was a friend and contemporary

of Ku Yen-wu. He wrote on the Classics, and also published poetry and essays.

Chu Hou-chao 朱厚照. A.D. 1491—1521. Son of Chu Yu- 444
t'ang, whom he succeeded in 1487 as tenth Emperor of the Ming dynasty. He devoted himself entirely to pleasure, and his exorbitant demands for money caused frequent rebellions, until in 1511 Peking was in danger and many provinces were harassed by bandits. The people found the troops worse than the rebels; and they said in Hu-Kuang that the rebels combed them with an ordinary comb, the Imperialist troops with a tooth-comb, and the officers with a razor. Eight eunuchs, known as the Eight Tigers, encouraged their master's vagaries, and bribery and corruption were rife, until in 1510 the chief eunuch was executed for treason and his vast treasures confiscated. The Emperor learnt Tibetan, Mongol, and Manchu, and gave himself titles in these languages, besides taking the Buddhist style of Prince of the Law. In 1517 and 1518 he travelled incognito to Hsüan[a] Fu, and was nearly captured in a Tartar raid. He next gave orders to himself, under the name 朱壽 Chu Shou, to go on a southern tour; and when Wang Shou-jen put down a serious rising in Kiangsi, he proposed to have the rebel leader left at large on the Po-yang lake until he could proceed thither and smite him in person. He died from the effects of being upset from his fishing-skiff. Canonised as 武宗毅皇帝.

Chu Hou-tsung 朱厚熜. A.D. 1507—1566. Nephew of Chu 445
Yu-t'ang, and paternal second cousin of Chu Hou-chao whom he succeeded in 1522 as eleventh Emperor of the Ming dynasty. He proved an autocratic ruler and was swayed by a series of worthless favourites, among whom Ch'ou Luan, Hsia Yen, and Yen Sung were the most infamous, to the exclusion of such men as Mao Ch'êng, Yang T'ing-ho, and Yang Shên. The north-west

frontiers were constantly raided and Peking itself was in a state of siege more than once, while the Japanese, angry at the stoppage of trade, harried Kiangnan, Chehkiang and Fuhkien, and local and aboriginal risings were frequent. Audiences to officials were rare; large sums were spent on palaces and temples; while the Emperor, especially in his latter years, wasted much valuable time in seeking after the elixir of life. The growing weakness of the Court was shown by an attempt in 1542 to murder the Emperor while in a concubine's apartments. Canonised as 世宗肅皇帝.

446 **Chu Hsi** 朱熹 (T. 元晦 and 仲晦. H. 晦菴 and 沈郎 and 季延 and 晦翁 and 遯翁 and 雲谷老人). A.D. 1130—1200. The famous commentator, known as Chu Tzŭ or Chu Fu Tzŭ. Born at 尤溪 Yu-ch'i in Fuhkien, where his father, Chu Sung, was an official, he soon displayed signs of unusual ability and graduated as *chin shih* at the early age of nineteen. His father had already died, but had left his education to the care of three trusty friends. In 1151 he was sent as assistant Magistrate to T'ung-an in Fuhkien, where he remained for three years, reforming the administration and improving the condition of the people. He had previously been suspected of a strong leaning towards Buddhism — some say that he actually became a Buddhist priest; but by the year 1154, under the guidance of the philosopher Li T'ung, he had seen the error of his ways and had given himself up completely to the study of orthodox doctrines. His next appointment was a sinecure in Hunan, which left him an abundance of leisure for literary work until 1163, when he was summoned to the capital by the Emperor Hsiao Tsung. He soon returned to his old life and remained in comparative retirement until 1178, when he was forced to become Governor of 南康 Nan-k'ang in Kiangsi,

where his administration was again very successful. While holding office here he built for himself a retreat at the White Deer Grotto on the hills near the Po-yang lake, and thither he was accustomed to retire for intervals of meditation. He was afterwards appointed for special duty on the coast of Chehkiang; and while there he ordered the demolition of the shrine which had been built in honour of the infamous Ch'in Kuei, his father's foe. In 1190 he was made Governor of Chang-chou in Fuhkien; and then began a series of attacks in which he was accused of sedition, of magic, of breaches of loyalty and filial piety, of seducing nuns, and even of weeping at the death of 趙汝愚 Chao Ju-yü, when all the Court was rejoicing. At first these attacks were unsuccessful; but at length Hu Hung, in 1196, caused him to be deprived of all honours and of his official posts. Three years later he was to a great measure re-instated; but he was now too old and infirm to re-enter official life. He passed the rest of his days in retirement, soothed by the ministrations of his faithful disciple Ts'ai Ch'ên. At his death, his coffin is said to have taken up a position, suspended in the air, about three feet from the ground. Whereupon his son-in-law, falling on his knees beside the bier, reminded the departed spirit of the great principles of which he had been such a brilliant exponent in life, — and the coffin descended gently to the ground. He was a most voluminous writer. In addition to his revision of the history of Ssŭ-ma Kuang, which under the title of 通鑑綱目 is still regarded as the standard history of China, he placed himself first in the first rank of all commentators on the Confucian Canon. He introduced interpretations either wholly or partly at variance with those which had been put forth by the scholars of the Han dynasty and hitherto received as infallible, thus modifying to a certain extent the prevailing standard of political and social

morality. His principle was simply one of consistency. He refused to interpret words in a given passage in one sense, and the same words occurring elsewhere, in another sense. In the preface to his 四書朱子本義匯參, published in 1745, 王步青 Wang Pu-ch'ing (born 1671) has the following passage: — "Shao Yung tried to explain the *Canon of Changes* by numbers, and Ch'êng I by the eternal fitness of things; but Chu Hsi alone was able to pierce through the meaning and appropriate the thought of the prophets who composed it." His other best known works are the 近思錄, a metaphysical treatise containing the essence of his later speculations, and the 小學 *Lesser Learning*, a handbook for the young. He was ennobled as Duke, and canonised as 文, and in 1241 his tablet was placed in the Confucian Temple.

447 **Chu Hsü** 朱序. 4th cent. A.D. Governor of Hsiang-yang in Hupeh when it was besieged by the lieutenants of Fu Chien. His mother, heading a body of some hundred men, together with all the women of the city, proceeded to throw up an earthwork, afterwards known as the 夫人城 Ladies' Rampart, by means of which the enemy's assault was effectually repulsed.

448 **Chu Huan** 朱桓 (T. 休穆). Died A.D. 238. A hot-tempered but brave and honest officer under Sun Ch'üan. In A.D. 222 he was ennobled as Marquis for successfully repelling an incursion by 曹仁 Ts'ao Jen of the Wei Kingdom.

449 **Chu Huan** 朱桓 (T. 涪村. H. 拙存). Author of the 歷代名臣言行錄, a biographical dictionary of eminent officials, published in A.D. 1758.

450 **Chu I** 朱邑 (T. 仲卿). Died B.C. 61. A pure and incorrupt official of the Han dynasty, who rose to be Minister of Agriculture. In early life he had been a petty Magistrate at 桐鄉 T'ung-hsiang in Chehkiang, and had so won the love of the people that

he left orders with his son to bury him there, where his memory would be kindly cherished. The Emperor Hsüan Ti greatly lamented his death, and presented a hundred ounces of gold to the family.

Chu I 朱异 (T. 彥和). A.D. 483—549. A native of Ch'ien- 451
t'ang in Chehkiang, who as a youth was a great gambler and a disgrace to his neighbourhood. When he grew up, he reformed and devoted himself to study, acquiring a profound knowledge of the Classics, of history, and even of the arts and sciences. He was personally examined by Shên Yo, and received an official post when only 21 years of age. His fine presence and marvellous power of work led to his appointment to the Privy Council by the Emperor Wu Ti, an office which he held for twelve years without once incurring reproof. He was greedy of wealth, venal, a sycophant, and fond of luxury and sensuality. He and his sons lived in a group of palaces within a splendid park, never spending a *cash* in charity. He advised the Emperor to accept Hou Ching's offer of allegiance, and died of shame when Hou Ching promptly revolted and besieged the capital. Author of commentaries on the *Book of Rites* and the *Canon of Changes.*

Chu I-chün 朱翊鈞. A.D. 1563—1620. Son of Chu Tsai- 452
hou, whom he succeeded in 1572 as thirteenth Emperor of the Ming dynasty. His long reign ushered in the ruin of the dynasty. It opened well, his Minister Chang Chü-chêng ruling for the first ten years arbitrarily but well. In 1578 the population was returned at 60½ millions, and in 1580 the arable land was found to be over 106 million acres, an increase of 45 million acres in a century. The frontiers were kept at peace and even extended, and the country was very rich. The death of Chang left the Emperor free to indulge in sensualism and extravagance; and in 1599, the metropolitan treasuries being empty, provincial surpluses were

annexed to provide Tls. 24,000,000 for the marriage of the Heir Apparent. For a quarter of a century before 1610, when one single public Court was held to celebrate the reconciliation of the Emperor with his heir, no one but eunuchs ever saw the sovereign. The Court was torn by several parties, half the offices were left vacant, memorials were not answered, and distress in the provinces went unrelieved. Meanwhile, the empire was harassed with special taxes, inquisitorially collected on petty household articles by eunuchs, to pay for mines, the proceeds of which went into the Privy Purse. The middle class were mostly ruined, and the people, finding life unendurable, took to brigandage. In 1583 Nurhachu appears in history, and before the end of the reign the Manchus had risen to power and were invading Korea and threatening Liao-yang, meeting with but a feeble resistance from the ill-paid soldiery and corrupt officers of the Mings. The Japanese invaded Korea in 1592; and when on the death of 平秀吉 P'ing Hsiu-chi they at last evacuated Fusan, China had lost incalculable sums and thousands of men. Aboriginal risings, Mongol incursions, Yellow River floods, droughts and famines, are recorded again and again; and the avaricious monarch left a ruined country to his feeble successors. Canonised as 神宗顯皇帝.

453 **Chu I-tsun** 朱彝尊 (T. 竹垞). A.D. 1629—1709. A devoted student of archæology, who travelled far and wide to compare inscriptions on tombs and buildings with the records of them as given in books. He was also a clever essayist and a poet. In 1679 he was brought to the notice of the Emperor, and employed in historical and other work. He was the author of the 日下舊門, an archæological and historical description of Peking and its neighbourhood, of which an Imperial edition was published in 1774. Also, of the 經義考, a critical commentary on the Classics.

Chu Ju 侏儒. A dwarf of the Chou dynasty. The Chinese "Tom Thumb." 454

Chu Jung 祝融. A legendary being, said by some to have been a Minister under Huang Ti; by others, to be identical with Ch'ung Li, a descendant of Chuan Hsü; while a third account makes him contemporary with Fu Hsi. He is the God of Fire and rules over the south; hence he is sometimes called 南方君 and 南方赤帝. He is also known to the Taoists as 赤精成子 and is represented as an animal with a human face. 455

Chu Kao-chih 朱高熾. A.D. 1378—1425. The eldest son of the Emperor Yung Lo. He reigned as fourth sovereign of the Ming dynasty for one year. He released all political prisoners, and set to work to lighten the heavy burdens which had been imposed on the people by the splendour and enterprise of his father. Canonised as 仁宗昭皇帝. 456

Chu Kao-hsü 朱高煦. Died A.D.? 1426. The second son of the Emperor Yung Lo. He gained fame and favour during his father's successful rebellion, and aspired to succeed him on the throne. In 1404 his hopes were disappointed through the representations of Yang Shih-ch'i, Hsieh Chin, and other counsellors; and for the rest of the reign he took every opportunity of attacking them and the Heir Apparent. In 1417 his father, discovering that during his absence on an expedition against A-lu-t'ai, the Prince of Han (the title of Chu Kao-hsü) had enrolled some 3,000 men and rioted at will in Nanking, wished to degrade him; but at the tearful entreaty of his brother, he was merely sent to 樂安 Lo-an in Shantung. There in 1426, on the accession of his nephew, he raised the standard of revolt; but the prompt appearance of the Emperor with artillery forced him to submit. He was shackled and manacled like a criminal; and when the Emperor went to see him, his Majesty 457

stumbled over one of the shackles and upset a large caldron, by which Chu was so severely burnt that he died of his injuries.

458 **Chu-ko Chin** 諸葛瑾 (T. 子瑜). A.D. 173—241. Younger brother of the famous Chu-ko Liang. In the troubles which gathered around the close of the Han dynasty he attached himself to the fortunes of Sun Ch'üan, under whom he rose to high office in the Kingdom of Wu. At a conference between the rival leaders he met his brother face to face, but allowed no sign to escape him that he was dealing with other than a stranger. An attempt was once made to persuade Sun Ch'üan that he was in treacherous collusion with the enemy; whereupon the latter said, "His oath is for life and death; he would no more desert me than I would desert him."

459 **Chu-ko Liang** 諸葛亮 (T. 孔明. Also known as 臥龍先生). A.D. 181—234. A native of 陽都 Yang-tu in Shantung, whose father died while he was still a child and left him to the care of an uncle serving under Yüan Shu. Thence he went to the district ruled by Liu Piao, and there much of his early life was passed. As a young man he showed signs of literary genius, occupying his leisure in versifying. He used to compare himself with the famous Kuan Chung and Yo I, and one of his intimate friends recommended him to Liu Pei. The latter, then an unimportant adventurer, made three expeditions in A.D. 207 to the reed-hut where the future Minister, like another Cincinnatus, was leading a life of retirement. On the third occasion he obtained an interview, at which the recluse showed such wide knowledge of the empire and such a grasp of the needs of the times that Liu Pei was astounded, and declared that on receiving a promise of his services he felt the joy of a fish regaining its native element. At that juncture Sun Ch'üan had a strong position in Wu, while Ts'ao Ts'ao was in command of

Wei. Putting himself entirely into the hands of his new counsellor, and following his advice in everything, Liu Pei embarked upon the contest with his two rivals for the possession of the empire. Chu-ko Liang, seeing that a coalition would be fatal to the prospects of his master, kept a watchful eye on the conduct of the vacillating Sun Ch'üan, with whom he succeeded in making a defensive alliance, and by whose means he inflicted a severe blow on Ts'ao Ts'ao at the 赤壁 Red Wall on the Yang-tsze. Having at length seated Liu Pei upon a throne in Shu, modern Ssŭch'uan, he next devoted himself ardently to internal reforms, as well as to the organisation of a great army. Liu Pei upon his deathbed confided his son to his Minister's care, at the same time begging him, if the young man should prove incapable, to mount the throne himself. The government of Shu having been satisfactorily settled, Chu-ko Liang undertook an expedition to the south to subdue the border tribes, and is said to have penetrated into Burmah. Returning from this expedition in A.D. 227, he began a great campaign against Wei, which was successful but not to the extent anticipated. Chu-ko Liang thereupon applied to be degraded; and degraded he actually was, although still retained as chief in the conduct of affairs. Another campaign was undertaken in A.D. 231, when he made use of the famous device of "wooden oxen and running horses" as a means of transport. What the device was, nobody now knows. He died while engaged in another campaign against Wei in A.D. 234. Always well informed as to the doings of his contemporaries, "K'ung-ming," as this darling hero of the Chinese people is affectionately styled, was gifted with a deep insight into human nature, often seeming to his subordinates to be in possession of superhuman faculties. Besides the "oxen and horses" mentioned above, he invented a bow for shooting several arrows at once. He

did not invent, as is often stated, but improved and ultimately perfected the Eight Dispositions, a series of military tactics. He was generally regarded as a mechanical and mathematical genius, and one who could not only foretell the course of natural phenomena but even control them. His collected writings have been published in two thin volumes. He was ennobled as Marquis in A.D. 223, and canonised as 忠武; and in 1724 his tablet was placed in the Confucian Temple.

460 **Chu Kuang-ch'ing** 朱光卿. 14th cent. A.D. A rebel chief, who set up his standard of revolt towards the close of the Mongol dynasty, styling himself Emperor of the 大金國 Great Chin nation.

461 **Chu Kuei** 朱珪 (T. 石君. H. 南厓). A.D. 1731—1807. A native of Ta-hsing in Chihli, who was the youngest of four brothers, another of whom, Chu Yün, also became celebrated as a scholar and official. He graduated as *chin shih* in 1748; and in 1775, when Treasurer of Shansi, he was denounced for studying all day and recalled to be tutor to the young prince who subsequently reigned under the style of Chia Ch'ing. In 1790 he became Governor of Anhui; and five years later, while acting as Viceroy at Canton, he is said to have "turned back an English tribute-mission." What he appears really to have done was to return the gifts which the English mission had given to the former Viceroy and Hoppo, his action in which matter was approved by the venerable Emperor Ch'ien Lung only five days before his abdication. On the death of the Emperor Ch'ien Lung he became one of Chia Ch'ing's chief advisers, and in 1805 was made Grand Secretary. He was exemplary in all his family duties, and a stranger to corruption in every form. For the last forty years of his life, subsequent to the death of his wife, he lived alone, not even taking a concubine. Author of the 知不

足齋詩文集, a collection of poems and essays to which the Emperor prefixed some stanzas. Canonised as 文正, and admitted into the Temple of Worthies.

Chu Kuei-chên 朱桂楨 (T. 幹臣. H. 樸庵). A.D. 462
1766—1839. A native of 上元 Shang-yüan in Kiangsu, who graduated as *chin shih* in 1799 and rose by 1830 to be Governor of Kuangtung. As a boy, he induced his father to sell his property in order to give relief in a time of famine; and when Prefect of 鎮遠 Chên-yüan in Kueichou, he risked his own life by unauthorisedly spending all the *cash* in the treasury for a similar purpose. The grateful people made good the deficit by public subscription. He is admired as a model of zeal for the sovereign and the people, and of personal uprightness and thrift. Canonised as 莊恪.

Chu Kuo-chih 朱國治. Died A.D. 1674. A Chinese Bannerman, 463
who after distinguishing himself at minor posts was appointed Governor of Yünnan. Captured by Wu San-kuei in 1674, he died cursing the rebels. In 1742 he was included in the Temple of Patriots.

Chu-ma-la 珠瑪喇. A.D. 1605—1662. A Mongol adherent of 464
the Emperor T'ai Tsu of the present dynasty, noted for his reckless bravery. After a chequered career of honour and degradation, he was sent in 1654 to repel an incursion of Chang Hsien-chung's successors, and for his victory he was ennobled as Viscount. Canonised as 襄公.

Chu Mai-ch'ên 朱買臣 (T. 翁子). Died B.C. 116. A 465
wood-cutter under the Han dynasty, whose wife left him because she could not stand poverty. By diligent study he became Governor of Kuei-chi in Chehkiang; and his wife, who had sunk to destitution, begged to be allowed to rejoin him. But he replied, "If you can pick up spilt water, you may return;" whereupon

his wife went and hanged herself. On his appointment to Kuei-chi, he proceeded to his post in old clothes and without any ceremony; suddenly producing his seal of office, to the great astonishment of his disconcerted subordinates, who were spending their time in drinking. He ultimately rose to the rank of Minister of State, but became mixed up in some intrigue and was put to death.

466 **Chu Mien** 朱勔. Died A.D. 1126. The son of a druggist of P'ing chiang in Hunan, who with the aid of Ts'ai Ching was enabled to present the particular precious stones which the Emperor Hui Tsung loved, and thus to obtain official rank. Placed at the head of the Tribute Office, he so oppressed the people of Chehkiang that they rose in rebellion in 1120, and T'ung Kuan was forced to abolish the office and dismiss him. Nevertheless his immense wealth, wrung from the people, enabled him to control the bestowal of offices, so that it was said there was an imitation Court in the south-east. At the close of the reign of Hui Tsung, he leagued himself with the eunuchs and was appointed to high office. His huge palaces, hosts of retainers, and fleet and bodyguard, excited the suspicion of the new monarch, and in 1126 he was disgraced and compelled to commit suicide, the whole of his vast landed property being confiscated.

467 **Chu Shih** 朱軾 (T. 若瞻 and 可亭). A.D. 1666–1736. A native of Kao-an, whence he is often spoken of as 高安相國. Graduated as *chin shih* in 1694, and rose by 1730 to be President of the Board of War. He was the trusted counsellor of two Emperors, whose esteem he enjoyed throughout their lives, receiving an Imperial visit of sympathy during his last illness. He wrote on the Classics and on history. Canonised as 文端.

468 **Chu Shou-ch'ang** 朱壽昌 (T. 康叔). A.D. 1031–1102. One of the twenty-four examples of filial piety. His mother was his father's concubine, and gave birth to him shortly after the

latter's departure for his post as Governor of the Metropolitan District. A few years later he was sent as a child to his father's house at the capital, and heard no more of his mother. Entering into official life, he distinguished himself by his energetic administration; and after many years had elapsed, he determined to find her. All his efforts were for some time in vain. He tried various Buddhistic methods, such as cauterising his back, burning the top of his head, and writing out *sûtras* with blood. At length he resigned office and set out to search for her, his efforts being ultimately crowned with success after a separation of about fifty years. He was at once restored to office, and became a Minister of State.

Chu Shu-chêng 朱淑貞. 9th cent. A.D. A poetess of the 469
T'ang dynasty, and a descendant of Han Yü.

Chu Sung 朱松 (T. 喬年. H. 韋齋). A.D. 1097–1143. 470
The father of the famous Chu Hsi. A native of Anhui, who graduated as *chin shih* in 1118 and entered upon an official career, rising to be a secretary in the Board of Civil Office. But his opposition to Ch'in Kuei and to the peace proposals with the Chin[a] Tartars brought him into trouble, and he retired into private life. In 1530 his tablet was placed in the Confucian Temple.

Chu Ti 朱棣. A.D. 1360–1424. The fourth son of Chu Yüan- 471
chang, and uncle to the Emperor Hui Ti whom he succeeded in 1403. The elder son of Chu Yüan-chang having died, Chu Yün-wên became Heir Apparent. Shortly afterwards the Emperor sent Chu Ti to the north in a kind of Viceregal position, as Prince of 北平 P'ei-p'ing, his mental capacity and energetic temperament being in awkward contrast with those of his nephew, the Heir Apparent. The seat of his government was to be at Peking, the old capital of the Mongols, from which he came to adopt the title of Prince of Yen. It was popularly believed that

the Emperor allowed his son but a trifling force with which to venture on his northern raid; at any rate the son proved himself fully equal to the emergency. Upon the whole journey from Nanking to Peking, he found only one place, 毛 Mao-chou in Shantung, which succeeded in holding out against him; and on the return of the victorious army this city was captured, and taken to pieces brick by brick. This march is one of the most memorable events in modern Chinese history. The great plain north of the Yang-tsze was depopulated, "swept by the besom of Prince Yen." Immediately after the installation of his nephew upon the throne, the Prince of Yen threw off his allegiance. At the head of a large army he marched southwards, defeating the forces which loyally endeavoured to support the legitimate sovereign. Notwithstanding several early reverses in Shantung, where he was twice defeated by the Imperialist commanders, he advanced to the Yang-tsze which he crossed in the summer of 1403; and having been joined by 李景隆 Li Ching-lung and others of the chief Imperial leaders, he entered Nanking in triumph. The young Emperor disappeared in the confusion which followed upon the entry of the troops into his palace, and was never seen again; although in after years pretenders started up on more than one occasion, and obtained the support of many in their efforts to recover the throne. This victory was signalised on the part of the Prince of Yen by the immediate assumption of the Imperial dignity, under the now famous year-title of 永樂 Yung Lo. The new Emperor showed that he could govern as well as he could fight. He brought immigrants from Shantung and Shansi to repeople the districts which had been laid waste. Peking was built; a Penal Code was drawn up; and missions under the charge of eunuchs were sent to Java, Sumatra, Siam, and even to Ceylon. Various military expeditions were dispatched against the Tartars, costing vast sums

of money, with however very little result. In 1409 eunuchs were appointed to official posts, and set to watch the doings of the regular staff. In 1419 the Japanese invaded Liao-tung, but their attempt proved a disastrous failure. In 1421 the capital was moved to Peking. The Emperor patronised literature, and issued the huge encyclopædia known as the 永樂大典, which occupied for over two years the energies of five chief directors, twenty sub-directors, and 2,169 subordinates (see *Hsieh Chin*). His Majesty was an ardent Buddhist, and the priests of that religion were raised to high positions and exerted considerable influence at Court. In 1421 there were loud complaints that some 10,000 priests were maintained in Peking, while the people of several provinces were reduced to eating bark and grass. Canonised as 文皇帝, to which was added later on the temple-name of 成祖.

Chu Tsai-hou 朱載垕. A.D. 1537—1572. Son of Chu Hou- 472
tsung, whom he succeeded in 1567 as twelfth Emperor of the Ming dynasty. His short reign opened with reforms, the building of palaces being stopped and magicians punished. The grain-transport route was reopened and the breach in the Yellow River was closed, though fresh breaches took place in 1569 and 1570. Eunuchs however still continued to be charged with the supervision of the regular officials. In 1567 Anda threatened the capital, but four years later made peace and received a title. Canonised as 穆宗莊皇帝.

Chu Tz'ŭ 朱泚. A.D. 742—784. A native of Ch'ang-p'ing in 473
Chihli, and son of a lieutenant under An-lu-shan. He gained great popularity by his ostentatious liberality while serving under 李懷仙 Li Huai-hsien. In 772 he was confirmed as Viceroy of 盧龍 Lu-lung in Chihli, and was ennobled as Prince. Two years later he came to Court in state, and at his own request was transferred to Shensi, his post being changed to Fêng-hsiang

in 780. In 782 he was recalled to the capital and received high rank but no power, his brother Chu 滔 T'ao having revolted. In 783 the troops sent against Li Hsi-lieh mutinied while passing Lo-yang, and the Emperor fled to Fêng-t'ien in Shensi. The mutineers, old soldiers of Chu Tz'ŭ, placed him at their head, and he styled himself Emperor of the Han dynasty; but he failed to capture Fêng-t'ien, and in spite of the friendship of Li Huai-kuang, was driven from Ch'ang-an in 784. He was slain by one of his own officers while trying to reach the Turfan.

474 **Chu Wang Shên** 竹王神. It is related that in the country of the 夜郎 Yeh-lang a girl was once washing linen when suddenly a large piece of bamboo was drifted up to her feet. Hearing a sound from within, the girl broke open the bamboo and found a man-child. This child became in time a great warrior and made himself chief of the Yeh-lang, adopting *Chu* as his surname. In B.C. 111, when the Yeh-lang territory was absorbed into the empire, he tendered his submission and received from the Emperor a seal of jade. Was worshipped after death as a god.

475 **Chu Wên** 朱温. A.D. 854–914. A native of 楊山 Yang-shan in Honan. He began by following the fortunes of Huang Ch'ao; but in 882 he submitted, and was appointed to be Magistrate at 汴 Pien-chou by the Emperor Hsi Tsung, his name being changed from Wên to 全忠 Ch'üan-chung. The last Emperor of the T'ang dynasty, in return for his rescue from the eunuchs, made him Prince of Liang, and ultimately became a puppet in his hands. He compelled the weak monarch to move the capital from Ch'ang-an to Lo-yang which was Chu's own place of residence; and in 904 he assassinated him and all his sons, except one boy of fourteen who abdicated in Chu's favour in 907. He then changed his name to 晃 Huang, and mounted the throne as first Emperor of the Later Liang dynasty. In 909

he transferred his capital from Pien-chou to Lo-yang, and there he was murdered by his eldest son 朱友珪 Chu Yu-kuei, lest his own claim to the throne should be set aside in favour of an adopted son who happened to have a lovely wife. He was a most licentious man, and is said to have had incestuous relations with his eight daughters-in-law. He is sometimes spoken of as 李 Li Ch'üan-chung, Li being the surname of the House of T'ang. Canonised as 太祖.

Chu Wên-lao 朱文嶸 (T. 峻三. H. 西嚴). 18th cent. 476
A.D. A native of Wu-chin in Kiangsu, who gained great reputation as a painter under the reign of the Emperor Ch'ien Lung. His painting in water-colours of the hundred horses famous in Chinese history was a wonderful work of art, being one hundred and thirty-two feet in length by seventy-three feet in breadth. For this *chef d'œuvre* he was rewarded with an official appointment in his native province, and also with an honorary degree.

Chu Yu-chên 朱友貞. Died A.D. 923. Son of Chu Wên, 477
whom he succeeded as second Emperor of the Later Liang dynasty. He killed his elder brother and placed himself upon the throne, changing his name to 瑱 T'ien. But he was ultimately overpowered by Li Ts'un-hsü, and perished in the flames of his palace to which he himself had set fire. Known in history as 末帝.

Chu Yu-chien 朱由檢. Died A.D. 1644. Brother of Chu 478
Yu-chiao, whom he succeeded in 1627 as sixteenth and last Emperor of the Ming dynasty. The eunuchs were promptly put down, and an attempt made to reorganise the Government and army. The regular annual deficit of over a million taels, apart from the Palace expenses, necessitated extra taxation; and this, joined with bad seasons, drove the north-west into revolt. Yet

the rebels were often in great straits, from which they were saved only by the jealousies of the Imperialist Generals and the constant pressure of Manchu incursions. The Emperor desired to rule well, but his fear of parties led him to reappoint eunuchs to watch his Generals. In 1640 grain in Honan was 10,000 *cash* a peck; and the province, after the capture of Honan and K'ai-fêng by Li Tzŭ-ch'êng, was in a state of anarchy. In 1642 Li found himself strong enough to bid for the empire; and after easily scattering the raw levies of which the Imperialist armies were now composed, advanced into Shensi, where he assumed the Imperial title and issued a manifesto, and then through Shansi on Peking. In the capital all was confusion. The treasury was empty; the garrison were too few to man the walls; and the Ministers were anxious each to secure his own safety. Li's advance was scarcely opposed, the eunuch commanders of cities and passes hastening to surrender them; and on April 9, 1644, Peking fell. On the previous night the Emperor, who had refused to flee, slew the eldest Princess, commanded the Empress to commit suicide, and sent his three sons into hiding. At dawn the bell was struck for the Court to assemble; but no one came. His Majesty then ascended the 萬歲 Wan Sui Hill in the palace grounds and wrote a last Decree on the lapel of his robe: — "WE, poor in virtue and of contemptible personality, have incurred the wrath of God on high. My Ministers have deceived me. I am ashamed to meet my ancestors; and therefore I myself take off my crown, and with my hair covering my face await dismemberment at the hands of the rebels. Do not hurt a single one of my people!" He then hanged himself, as did one faithful eunuch. Li Tzŭ-ch'êng caused his body and that of the Empress to be coffined, and they were buried by the Manchus. His three sons were caught by Li, and were taken with him when he

was driven from Peking by Wu San-kuei and the Manchus. Canonised as 莊烈愍皇帝, and also known in history as 懷宗.

Chu Yu-hsiao 朱由校. A.D. 1605—1627. The fifteenth 479
Emperor of the Ming dynasty. He succeeded his father in 1620, and left the government entirely to the eunuch Wei Chung-hsien. During this reign nothing was done to check the Manchu advance, all Liao-tung being practically abandoned, while in Ssŭch'uan and the south-west there was a serious native rising. So impoverished was the Government, that when in 1624 the Yellow River burst its banks at Hsü-chou, that city was abandoned and no attempt was made to repair the dykes. During the year 1623 the Dutch made an attack on the Pescadores and other places, and also occupied Formosa. Canonised as 熹宗悊皇帝.

Chu Yu-lang 朱由榔. Died A.D. 1662. Known as Prince 480
永明 Yung Ming, who in 1646 set up as Protector, with his Court at 肇慶 Chao-ch'ing in Kuangtung, and soon adopted the Imperial style as heir and successor of the Mings. In 1648 no less than seven provinces owned allegiance to him; but by the end of 1651 only Yünnan and Kueichou remained. In spite of the efforts of his brave Minister, Chü Shih-ssŭ, the Manchus gradually advanced and in 1659 entered Yünnan. Chu fled by way of Moulmein into Burmah; and when that country was invaded by Wu San-kuei in 1661, he was surrendered to the conquerors and in due course put to death. He and many of his adherents were Christians; and the Jesuit Father, A. Koffler, has styled him the Constantine of China.

Chu Yu-t'ang 朱祐樘. A.D. 1470—1505. Son of Chu 481
Chien-shên, whom he succeeded in 1487 as ninth Emperor of the Ming dynasty. A kindly, weak man, he instituted several reforms,

but was too much in the hands of relatives and favourites. During his reign there was some desultory fighting about Hami, and occasional Tartar raids, while the aborigines of the south-west rose more than once and the Yellow River gave much trouble. He consulted his Ministers, and curtailed the power of the eunuchs. In 1491 the population of the empire was returned at 52¼ millions. He left his young son under the regency of three high officials. Canonised as 孝宗敬皇帝.

482 **Chu Yü-chien** 朱聿鍵. Died A.D. 1646. The Prince of T'ang, a descendant of the first Ming Emperor, who was set up by Chêng Chih-lung on the fall of Hangchow in 1645. He was himself energetic, but his partisans in Hu-Kuang would not obey his orders. The Manchu forces steadily advanced through Fuhkien into Kiangsi, and the Prince, who in his distrust of Chêng Chih-lung had reached Kan on his way to Ch'u-chou, was forced to flee. He was ultimately captured, and starved himself to death.

483 **Chu Yüan-chang** 朱元章 (T. 國瑞). A.D. 1328–1399. A native of 鍾離 Chung-li in Anhui. His family was poor, and his early years were spent in tending cattle. At the age of 17 he lost both his parents and an elder brother. It was a year of famine, and they died from want of food. He had no money to buy coffins, and was forced to bury them in straw. He was then advised by his dead parents, who appeared to him in a dream, to enter the Buddhist priesthood; and accordingly he enrolled himself as a novice at the 皇覺 Huang-chüeh monastery near Fêng-yang. At this time Shun Ti, the last Emperor of the Mongol dynasty, had degenerated into a voluptuary and was a mere puppet in the hands of his Ministers. Misgovernment and rebellion prevailed. The priests, unable to provide for their own wants, dismissed the novices. Chu proceeded to Ho-fei, where he led a wandering life for some three years, and at length returned

to the monastery. Shortly afterwards, Kuo Tzŭ-hsing at the head of a large force attacked and took 濠 Hao-chou and burnt the monastery. The priests all fled for their lives, and with them Chu; but the latter soon returned to the city with a view of offering his services to Kuo Tzŭ-hsing. As a Mongol army was close at hand, he was at first taken for a spy and nearly lost his life. He managed however to obtain an interview with Kuo Tzŭ-hsing, and so impressed the Generalissimo, as he styled himself, with his military bearing, that his offer was readily accepted. He did good work under Kuo Tzŭ-hsing, winning victories wherever he fought; and when Kuo died in 1355, and Han Lin-êrh was set up at Hao-chou, he was appointed Assistant Generalissimo. Declining the post, he crossed the Yang-tsze; and after recovering all the left bank of the river, proclaimed himself Prince of Wu in 1364. Within the next two years he became master of Kiangsi and parts of Chehkiang. In 1367 he sent his generals northwards, and in 1368 he mounted the throne as first Emperor of the Great Ming dynasty, with the year title 洪武 Hung Wu, by which he is commonly known to foreigners. In the same year he conquered Fuhkien, Kuangtung, Kuangsi, and Shansi; and in 1369 Shensi was reduced. In 1370 the Mongol Emperor Shun Ti died at Karakorum, and all hopes of a re-establishment of the Mongol power were at an end, though Mongol invasions continued periodically throughout the reign. In 1371 Ssŭch'uan and Liao-tung were added to his dominions, and Yünnan in 1381. Meanwhile the new Emperor, in addition to his military genius, showed almost equal skill in the administration of the empire and also became a liberal patron of literature and education. He organised the present system of examinations; restored the dress of the T'ang dynasty; published a Penal Code; abolished such punishments as mutilation; drew up a kind of Domesday Book

under which taxation was regulated; and fixed the coinage upon a proper basis, government notes and *cash* being equally current. Eunuchs were prohibited from holding official posts. Buddhism and Taoism were made State religions. Suzerainty was asserted over Korea, which on a dynastic revolution in 1392 became known as 朝鮮 Chao-hsien. On the other hand, the Japanese made frequent descents all through the reign upon the coast of Chehkiang, necessitating a special system of coast defence. By his wife, who had been the adopted daughter of Kuo Tzŭ-hsing and was afterwards known as Ma Hou and by four concubines he had twenty-four sons. All of these became Princes, and nine of them were set over nine separate divisions of the empire. In his old age he grew very suspicious, and many of the able men who had aided him in early days were accused of treason and perished on the scaffold. Popularly known as the "Beggar King," in allusion to the poverty of his early days, he was canonised as 孝康皇帝, with the temple name of 太祖, and is sometimes spoken of as the Golden Youth.

484 **Chu Yün** 朱雲 (T. 游). 1st cent. A.D. A native of modern Shantung, who led the life of a swashbuckler until he was 40, when he reformed and entered upon a public career. His life was a chequered one, and he was more than once sentenced to death. On one occasion, he asked the Emperor Yüan Ti to lend him his Imperial sword that with it he might slay a certain traitor. At this his Majesty was very angry and ordered him to be beheaded at once. But he clung to the railings, demanding to be cut open like Pi Kan, which so touched the Emperor that he was pardoned. Instructions were then given that the railings, broken in the scuffle, were not to be replaced but to be left there as a tribute to a loyal official.

485 **Chu Yün** 朱筠 (T. 東美 and 竹君. H. 笥河). A.D.

1729–1780. A native of Ta-hsing in Chihli and elder brother of Chu Kuei, celebrated as a scholar under the reign of the Emperor Ch'ien Lung. Graduating as *chin shih* in 1754, he was sent in 1771 as Literary Chancellor to Anhui. Here he published a new edition of the famous *Shuo Wên*, with a learned preface; and on the issue of an Imperial Decree calling for the production of works not generally known, he memorialised the Throne, drawing attention to the famous encyclopædia of Yung Lo (see *Chu Ti*), then preserved among the archives of the Han-lin College. This, he said, contained a vast number of ancient works quite unknown to the public at large; and he proposed that Commissioners should be appointed to examine its contents on a system which he proceeded to set forth in detail. At this time, Liu T'ung-hsün was a member of the Grand Council, and he viewed the question unfavourably on the ground that it was of no importance to the administration of government. However, after much opposition Chu Yün's proposal was laid before the Emperor. Hence the Commission which resulted in the publication of the 四庫全書. It was in activity for the space of 13 years, during which time 3460 separate works were brought together, no less than 500 being extracted from the encyclopædia, all of which were at the time out of circulation. Chu Yün next suggested a revision of the *Thirteen Classics*, but this scheme was not carried out. He was subsequently appointed Literary Chancellor of Fuhkien, and died at his post in the following year. He was the author of a collection of essays, published under the title of 笥河文集. Canonised as 文正公.

Chu Yün-ch'ien 朱允倩 (T. 馬聲. H. 豐芑). Born A.D. 486
1789. A native of the Soochow Prefecture, who took his *hsiu ts'ai* degree at 14 and was afterwards a Magistrate in Anhui. There he completed in 1853 his 說文通訓定聲 *Phonetic Shuo Wên*,

in which he was aided by 朱鏡蓉 Chu Ching-jung. He also wrote commentaries on four of the Classics and on Mencius, and is the author of poems, and of works on history, astronomy, and mathematics.

487 **Chu Yün-ming** 祝允明 (T. 希哲. H. 枝山). A.D. 1460—1526. A native of Ch'ang-chou in Kiangsu, who distinguished himself as a scholar and calligraphist under the Ming dynasty.

488 **Chu Yün-wên** 朱允炆. Died A.D. 1440. The son of 標 Piao, eldest son of Chu Yüan-chang. He had a very receding forehead, which much displeased his grandfather; however he grew up to be a clever boy, and could make good verses. His father dying in 1392, he succeeded to the throne in 1398 as second Emperor of the Ming dynasty, and at once took measures to deprive of power his uncles who were Princes of various parts of the empire. Five of them were degraded; but 棣 Ti, Prince of Yen, who ruled modern Chihli, rebelled in 1399, nominally on the pretence that he wished to remove his sovereign's evil advisers. The Emperor and Fang Hsiao-ju mismanaged the war, trusting to double-dealing, until in 1402 Ti was treacherously allowed to cross the Yang-tsze, and Nanking opened its gates to the great monarch afterwards known as Yung Lo. The defeated sovereign vanished. It is supposed that he fled to Yünnan in the garb of a monk, left to him, so the story runs, with full directions by his grandfather. After nearly forty years' wandering, he is said to have gone to Peking and lived in seclusion in the palace until his death. He was recognised by a eunuch from a mole on his left foot, but the eunuch was afraid to reveal his identity. Known in history as 建文君 or 惠帝.

489 **Chu Yung-shun** 朱用純 (T. 致一. H. 栢廬). A.D. 1617—1689. A native of K'un-shan in Kiangsu, at the sack of which town by the conquering Tartars his father perished rather

than submit to the new dynasty. In consequence of his father's death he steadily declined to enter upon a public career, and gave up his life to study and teaching. He was the author of commentaries upon the *Great Learning* and the *Doctrine of the Mean*, and of other works; but none of these is so famous as his *Family Maxims*, which has sometimes been published under the title of 朱文公家訓, as though the great Chu Hsi had been the author. His favourite saying was, "To know what one ought to know, and to do what one ought to do, that is enough; there is no time for anything else."

Ch'u I 鉏麑. A swashbuckler of the Chin State, employed by **490**
Duke Ling to assassinate 趙宣子 Chao Hsüan Tzŭ. But when he saw "the people's lord," sitting ready dressed and waiting to go to Court, he could not bring himself to strike the fatal blow. "It would be a disloyal act," said he; "and yet it is a breach of faith to disobey the Duke. . . . ." Thereupon he dashed out his own brains against a tree.

Ch'u-k'u 褚庫. A.D. 1615—1675. Won the title of *baturu* by **491**
his prowess at the age of 17, and later on shared in the pursuit of Li Tzŭ-ch'êng and the destruction of Chang Hsien-chung, and in the expedition of 1652 against the Ordos Mongols. In 1656 he fought a successful engagement off Foochow with Koxinga's fleet. Canonised as 襄壯, and admitted into the Temple of Worthies.

Ch'u Kuang-hsi 儲光羲. 8th cent. A.D. A native of 潤 Jun- **492**
chou in Kiangsu, who graduated as *chin shih* in 726 and distinguished himself as a poet. He rose to the rank of Censor about A.D. 750, and left a collection of his writings entitled 欒城遺言.

Ch'u P'ou 褚裒 (T. 季野). 4th cent. A.D. A military **493**
official of the Chin dynasty, who was said by the father of Huan Wên to have had the *Spring and Autumn* inside him. This remark was based upon the well known "praise and blame" theory of the

Annals, and meant that he did not openly praise and blame, but kept his judgments to himself. Hsieh An remarked of him, "Though Ch'u P'ou says nothing, yet he acts like the varying influences of the four seasons;" meaning that he could warm to life or chill to death, as occasion might require, without even opening his lips.

494 **Ch'u Sui-liang** 褚遂良 (T. 登善). A.D. 596—658. An official who rose to high office under the first Emperor of the T'ang dynasty. Appointed Guardian of the Heir Apparent, he continued to enjoy the favour of the young Emperor, who ennobled him as Duke. In A.D. 655 he strenuously opposed the elevation of the Empress Wu Hou, to the great dissatisfaction of the Emperor. The climax was reached when in full Court dress he flung himself at the foot of the throne, and beat his head in obeisance upon the ground until the blood flowed freely. He was dismissed to a provincial post and finally banished to Korea where he died, his two sons being shortly afterwards put to death. In later years he took up with Buddhism, and is said to have sat in a niche with an image of Maitrêya Buddha. He was famous as a calligraphist, and is regarded as a disciple of Wang Hsi-chih.

Ch'u Ti. See **Shih Ch'ung-kuei.**

495 **Ch'u Yin-liang** 褚寅亮 (T. 搢升. H. 鶴侶). Died A.D. 1785. A writer on the Classics, chiefly on the 儀禮 *Decorum Ritual*; but more especially a mathematician and astronomer.

496 **Ch'u Ying** 楚英. 1st cent. A.D. The name under which is known Ying, Prince of Ch'u, sixth son of the Emperor Kuang Wu Ti of the Han dynasty. He is said to have been one of the first in China to become a believer in the Buddhist religion.

497 **Ch'u Yüan** 褚淵 (T. 彥回). A.D. 435—482. The son of a princess of the Northern Sung dynasty, and one of the 四貴

Four Regents left by the Emperor Ming Ti at his death in 472. He aided his joint Regent, Hsiao Tao-ch'êng, to slay the young prince 主昱 Chu Yü and he revealed the plot of the other two Regents against Hsiao. Consequently, when the latter came to the throne in 479 as first ruler of the House of Ch'i, Ch'u was appointed to be Minister of Works.

Chü Liang 據梁. A strong man or "Samson" of old. 498

Chü Shih-ssŭ 瞿式耜 (T. 起田). Died A.D. 1659. A 499
native of Ch'ang-shu in Kiangsu. He graduated as *chin shih* in 1616, and entered upon an official career. A successful Magistrate, he got into trouble over the impeachment of Chou Yen-ju for treason and was compelled to retire. He subsequently attached himself to the fortunes of Chu Yu-lang when the latter proclaimed himself Emperor, and underwent great hardships in that service, his wife even selling her jewels to raise money for paying the soldiery. When the Manchus closed around him after the defeat at 肇慶 Chao-ch'ing in Kuangtung, he and 張同敞 Chang T'ung-ch'ang resolved to die together. They sat pledging each other in wine until seized by the enemy; and when led out to execution gravely adjusted their official robes, made obeisance towards the south, and submitted calmly to their fate.

Chü Sung 沮誦. A legendary personage, said to have filled 500
the office of Recorder under the Yellow Emperor, B.C. 2598, and to have been associated with Ts'ang Chieh in the invention of the art of writing.

Chü Yüan 蘧瑗 (T. 伯玉). Died B.C. 500. A disciple of 501
Confucius, whom the Master reckoned to be a superior man, saying, "When good government prevails in his State, Chü is to be found in office. When bad government prevails, he can roll his principles up and keep them in his breast." In A.D. 739 his tablet was placed in the Confucian Temple.

502 **Ch'ü Ju-chi** 瞿汝稷 (T. 元立). 16th and 17th cent. A.D. The son of a high official, who on the strength of his father's services obtained an entry into the public service. His career however was not a successful one, and he finally retired. He is known as the author of the 指月錄, a large collection of Buddhist biographies.

503 **Ch'ü Yüan** 屈原 or **Ch'ü P'ing** 屈平 (T. 靈均). B.C. 332—295. A native of 郢 Ying, who is still famous throughout the length and breadth of China as the type of a loyal Minister. He was appointed to the high office of 三閭 San Lü (Director of the affairs of the three families 昭 Chao, 屈 Ch'ü, and 景 Ching) under Prince 懷 Huai of the Ch'u State, and enjoyed the full confidence of his sovereign until impeached through the intrigues of rivals. Then it was that he composed the well-known poem entitled 離騷 *Falling into Trouble*, which is an allegorical description of the writer's search after a prince who will listen to good counsels in government. He himself had advised Prince Huai against making war upon the Ch'in State, but the latter disregarded his Minister's warnings, and finally fell into an ambuscade and was captured by his opponents. His son coming to the throne as Prince Hsiang, Ch'ü Yüan sank still deeper into disfavour; until at length, caring no longer to live, he went out to the bank of the 汨羅 Mi-lo river. There he met a fisherman who accosted him, saying, "Are you not his Excellency the Minister? What has brought you to this pass?" "The world," replied Ch'ü Yüan, "is foul, and I alone am clean. There they are all drunk, while I alone am sober. So I am dismissed." "Ah!" said the fisherman, "the true sage does not quarrel with his environment, but adapts himself to it. If, as you say, the world is foul, why not leap into the tide and make it clean? If all men are drunk, why not drink with them and teach them to

avoid excess?" After some further colloquy, the fisherman rowed away; and Ch'ü Yüan, clasping a large stone in his arms, plunged into the river and was seen no more. This took place on the 5th of the 5th moon; and ever afterwards the people of Ch'u commemorated the day by an annual festival, when offerings of rice in bamboo tubes were cast into the river as a sacrifice to the spirit of their great hero. Such is the origin of the modern Dragon-boat Festival, which is supposed to be a search for the body of Ch'ü Yüan. See *Chêng Chan-yin.*

Chuan Chu 專諸. 6th cent. B.C. A native of the Wu State, **504**
who was employed by 公子光 Kung-tzŭ Kuang to assassinate his sovereign, Prince 僚 Liao, with a dagger which he secreted in the belly of a fish served up at a banquet. See *Wu Yüan.*

Chuan-sun Shih 顓孫師 (T. 子張). Born B.C. 504. A **505**
native of the Ch'ên State, and one of the disciples of Confucius. His ideal man was one ready to risk his life at the call of duty, and to set public before private interest; reverential at a sacrifice, and at a funeral sad. In A.D. 720 his tablet was placed in the Confucian Temple, and he was subsequently ennobled under a variety of titles.

Chüan Pu-i 雋不疑. 2nd cent. B.C. An official under the **506**
Han dynasty. On one occasion, a fellow-lodger missed a sum of money, and suspected him of taking it. Chüan at once paid up, but shortly afterwards another fellow-lodger returned to say that when leaving he had accidentally carried off the money in question. Chüan subsequently rose to be a Censor, and was ennobled as Marquis.

Ch'üan Tê-yü 權德輿 (T. 載之). A.D. 759—818. A **507**
statesman and scholar of the T'ang dynasty. At three years of age he could distinguish the four tones, and at four he could compose poetry. At seven, his father died; and it is recorded that

he felt the loss as keenly as though he were a grown man. Entering the public service he rose to the highest offices of State, never being seen from his earliest youth to his latest hours without a book in his hand. Canonised as 文.

508 **Ch'üan Tsu-wang** 全祖望 (T. 紹衣 and 謝山). A.D. 1705—1755. A scholar of profound learning, who attracted much attention in his youth, but who failed to distinguish himself in Peking and retired into private life at his home in Chehkiang. He was the head of several colleges, and wrote notes on history, on the topography of the Han History, essays, etc. etc.

509 **Chuang Chou** 莊周 (T. 子休). Commonly known as 莊生 or 莊子 Chuang Tzŭ. 3rd and 4th cent. B.C. A native of 蒙 Mêng in modern Anhui, who devoted his life and energies to the glorification of Lao Tzŭ. He appears to have held a petty official post at 漆園 Ch'i-yüan in Shantung; hence in the book language he is often spoken of under that name. When the Prince of Ch'u, hearing of his fame as a scholar, sent messengers with costly gifts to offer him the post of Prime Minister, Chuang Tzŭ smiled and said, "You offer me great wealth and a proud position indeed; but have you never seen a sacrificial ox? After being fattened up for several years it is decked with embroidered trappings and led to the altar; but would it not then willingly change places with some uncared-for pigling? .... Begone! I will never take office." On another occasion he was out fishing when the Prince sent two high officials to beg him to undertake the administration of the Ch'u State. "I have heard," replied Chuang Tzŭ, "that in Ch'u there is a sacred tortoise which has been dead now for some three thousand years; and that the Prince keeps this tortoise carefully enclosed in a chest on the altar of his ancestral temple. Now would this tortoise rather be dead and have its remains venerated,

or be alive and wagging its tail in the mud?" "It would rather be alive," said the officials, "and wagging its tail in the mud." "Begone!" cried Chuang Tzŭ, "I too will wag my tail in the mud." He accordingly gave himself up entirely to the study of philosophy, attacking the schools of Confucius and Mo Tzŭ with such dialectic skill that the best scholars of the age were unable to refute his destructive criticism. His work, which now consists of thirty-three chapters, though fifty-three were extant in the fourth century, has been known since A.D. 742 as the 南華聖經 *Holy Canon of Nan-hua*; Nan-hua being the name of a hill in Ts'ao-chou, Shantung, on which Chuang Tzŭ lived in retirement. When he was about to die, his disciples expressed a wish to give him a splendid funeral. But Chuang Tzŭ said, "With Heaven and Earth for my coffin and shell; with the sun, moon, and stars as my burial regalia; and with all creation to escort me to the grave, — are not my funeral paraphernalia ready to hand?" "We fear," argued the disciples, "lest the carrion-kite should eat the body of our Master;" to which Chuang Tzŭ replied, "Above ground I shall be food for kites, below ground I shall be food for mole-crickets and ants. Why rob the one to feed the other?" He is occasionally spoken of as 秋水 "Autumn Floods", from the title of one of his most famous chapters.

Chuang Lieh Ti. See **Chu Yu-chien.**

Chuang Tsung. See **Li Ts'un-hsü.**

Chun-t'a 準塔. Died 1647. Fourth son of Hu-êrh-han. He **510**
gained considerable reputation by his successes against the Mings, for which he was ennobled, and received the rank of *baturu.* In 1646 he managed to rid Ssŭch'uan of the tyrant Chang Hsien-chung, and later on put down the Shensi pretender 武大定 Wu Ta-ting. Canonised as 襄毅.

511 **Ch'un I-huan** 醇奕譞. Died A.D. 1891. The seventh son of the Emperor Tao Kuang, his mother being the sister of the Empress Dowager Tz'ŭ Hsi, whose son reigned as T'ung Chih. Under the latter monarch he became a Prince of the 1st order and a Grand Chamberlain, and held other high posts at Court. On the accession of his son, the Emperor Kuang Hsü, he relinquished the command of the Peking Field Force, and retired into private life until the Treaty of Livadia. On the fall of Prince Kung in 1884, he succeeded to the leadership of the Government, a Decree of the Empress Dowager directing the Grand Council, during the Emperor's minority, to refer all important questions to him. In 1885 he became President of the new Board of Admiralty, and went on a tour of inspection to Tientsin, Chefoo, and Port Arthur in the following year, during which he also received the foreign Ministers at Peking. His princedom was made hereditary for ever by his son; and after 1880 he was Director-in-chief of the Peking Field Force. He was popularly known as 七爺 the Seventh Prince, and his style was 皇父 the Imperial Father. He was canonised as 賢; his name 譞 was forbidden to be used in writing; and a temple was erected to him in the Imperial City, where Imperial rites are paid to his memory.

512 **Ch'un-yü I** 淳于意. Born B.C. 205. A superintendent of granaries in the Principality of Ch'i, distinguished for his knowledge of medicine. In B.C. 180 he was appointed to be Court physician, and is said to have practised according to the principles of the legendary Pien Ch'iao with much success. Being treated contemptuously by the nobles, he declined to make further use of his skill, and in B.C. 167 fell into disfavour with the Emperor Wên Ti, who would have subjected him to the punishment of mutilation but for the devotion of his daughter T'i-ying. From this date the above penalty was abolished.

Ch'un-yü K'un 淳于髡. 4th cent. B.C. A famous conversationalist and wit of the Ch'i State, who declared that his capacity for drink varied with his company, that is, from a single cup with the Emperor to a cask with a bevy of courtesans who had shown all their other male companions to the door. Hence the phrase 送客留髡, used for "being in clover" in a vicious sense. He was contemporary with Mencius; and on one occasion tried to entrap the Master into admitting that, because men and women should not touch each other's hands, a man ought to allow his sister-in-law to drown before his eyes. On another occasion, when the Ch'u State was about to attack the Ch'i State, he was ordered by the Prince of Ch'i who was his father-in-law, to proceed to the Chao State and ask that an army might be sent to their assistance; to which end the Prince supplied him with 100 lbs. of silver and 10 chariots, as offerings to the ruler of Chao. At this Ch'un-yü laughed so immoderately that he snapped the lash of his cap; and when the Prince asked him what was the joke, he said, "As I was coming along this morning, I saw a husbandman sacrificing a pig's foot and a single cup of wine; after which he prayed, saying, "O God, make my upper terraces fill baskets, and my lower terraces fill carts; make my fields bloom with crops, and my barns burst with grain!" And I could not help laughing at a man who offered so little and wanted so much." The Prince took the hint, and obtained the assistance he required. 513

Chung Chün 終軍 (T. 子雲). 2nd cent. B.C. A precocious youth, who at 18 years of age was placed among the selected scholars of the empire. He attracted the notice of the Emperor Wu Ti, and became a Supervising Censor. Within three or four years he was sent on a mission to the Hsiung-nu, and later on to Annam, where he fell a victim to local intrigues and perished 514

with all his suite. He was known as 終童, in reference to his extreme youth.

Chün Wang. See **Chu Yu-chên.**

515 **Chung Hui** 仲虺. One of the chief Ministers of Ch'êng T'ang. He was descended from Hsi Chung, who was Master of the Equipage under the Hsia dynasty.

516 **Chung Hui** 鍾會 (T. 士季). Died A.D. 263. Youngest son of Chung Yu. He distinguished himself in the campaign against Liu Ch'an and rose to the highest offices of State, being ennobled together with his two sons. In the troublous times which marked the close of the Wei dynasty, his loyalty gave way. He planned rebellion, but was killed in a mutiny of his troops. After his death a work by him, entitled 道論 but really a treatise on criminal law, was found in his house. Many stories are told of his early life. On one occasion, when his father was dozing, he and his brother Chung 毓 Yü thought they would help themselves to a rare kind of wine which was on the table. The elder made the usual obeisance and then drank up his glass, whereas Chung Hui made no obeisance at all. Their father, who had been quietly watching the scene, asked Chung Yü why he made obeisance. "Oh," he replied, "it was the proper ceremony when drinking." "And why did you make no obeisance?" said the father to Chung Hui. "Because," replied he, "there is no ceremony in stealing." Again, Hsün Hsü had a valuable sword, which his mother kept for him. By forging Hsün Hsü's handwriting, Chung Hui got the mother to deliver up the sword. Hsün Hsü, guessing who had played him this trick, avenged himself in the following manner. Being an artist, he went to a house which Chung Hui and his brother were building, and painted on one of the inner walls a huge picture of their dead father in full Court costume. The brothers on entering their new house were so shocked by this sight that

they declined to live there, and allowed the place to go to ruin.

Chung K'uei 鍾馗. An imaginary being, believed to wield powers of exorcism over malignant demons, and depicted as an old man in ragged clothes, attended by a 蝠 bat (= 福 happiness). His portrait is hung up in doorways on New Year's Day, in order to keep off wicked spirits. According to Chao Yi, the legend dates from the days of the T'ang dynasty when the above characters were substituted for 終葵, the name of a plant to which magic virtues of a like kind were attributed. But in the *History of the Northern Kingdoms* the origin of the term is more correctly ascribed to 堯暄 Yao Hsüan, a commander of the 5th cent. A.D. who was named 鍾葵 Chung K'uei (T. 辟邪 = exorcism). 517

Chung-li Ch'üan 鍾離權 (T. 寂道. H. 雲房先生). The chief of the Eight Immortals of Taoism, the other seven being Chang Kuo, Lü Yen, Ts'ao Kuo-ch'iu, Li T'ieh-kuai, Han Hsiang Tzŭ, Lan Ts'ai-ho, and Ho Hsien-ku. He is said to have lived some thousand years B.C. and to have obtained the elixir of life. 518

Chung-li Ch'un 鍾離春. 4th cent. B.C. A native of a place called 無鹽 Wu-yen, sometimes spoken of as the Woman of Wu-yen, who was so ugly that at forty years of age she was still unmarried. At length she obtained an audience of Prince Hsüan[a] of the Ch'i State, and in spite of the laughter of the courtiers she so impressed his Highness with her wit that he forthwith took her to wife. 519

Chung Tsung. See **Li Hsien.**

Chung Tzŭ-ch'i 鍾子期. The name of a musical woodcutter mentioned in the story of Po Ya. Now used in the sense of a connoisseur of music. 520

Chung Yu 鍾繇 (T. 元常). Died A.D. 230. A native of 521

長社 Ch'ang-shê in Anhui, famous for his skill as a calligraphist in the *li* style. After studying for a couple of years under 劉勝 Liu Shêng, he had returned home when he chanced to see at the house of the calligraphist 韋誕 Wei Tan a specimen of the handwriting of the great Ts'ai Yung. Wei Tan refused to part with it; but on his death his coffin was broken open by thieves and the precious document passed into the possession of Chung Yu. The latter further distinguished himself by arranging the escape of the Emperor Hsien Ti after his capture at Ch'ang-an by Li Ts'ui; after which he was employed by Ts'ao Ts'ao on a campaign against the Hsiung-nu, whom he defeated in battle, killing their Khan. Under the Emperor Wên Ti of the Wei dynasty he was raised to high office, and ennobled as Marquis, his Majesty declaring that he and Hua Yin and Wang Lang were "the three great giants of the age." Canonised as 成.

522 **Chung Yu** 仲由 (T. 子路). B.C. 543–480. A native of 卞 Pien in the State of Lu. For some time he was one of the most intimate of the disciples of Confucius, but finally entered upon a public career and became Magistrate at 蒲邑 P'u-i. His family was poor, and he had been accustomed to fetch rice from a distance for his parents while living chiefly on bishopwort himself. When his parents had died and he himself was "sitting on double cushions and eating from an array of dishes," he grieved that the days of rice-carrying and bishopwort would never return again. Hence he has been enrolled as one of the twenty-four examples of filial piety. Upon the discovery of a plot against his chief, the ruler of Wei[a], he boldly espoused the cause of the man whose pay he took, and met his death at the hands of the conspirators. He was rash to a fault; and Confucius, who dreaded his impetuosity, foretold that he would come to a violent

end. Yet the Master frankly declared that had he to sail forth on a raft over the ocean, Tzŭ Lu would be the man he would choose to have with him *sub isdem trabibus*. He was posthumously ennobled as Duke, and his tablet was placed in the Confucian Temple.

Ch'ung Erh 重耳. B.C. 696–628. Personal name of the son 523
of Duke Hsien of the Chin State. In 654 his father, at the instigation of his favourite concubine Li Chi, who wished to clear the way for her own son Hsi Ch'i, sent a eunuch to kill him; but he escaped with a few followers (see *Chao Ts'ui*) and took refuge among the wild tribes of the north. He remained there nineteen years, and married the daughter of one of the chiefs. In 634 he returned to his country and assumed the reins of government as Duke 文 Wên, succeeding also to leadership in the confederacy of Princes, known as the 五霸, by which the empire was swayed from B.C. 685 to B.C. 591.

Ch'ung-hou 崇厚 *or* 崇顏崒厚 (T. 地山). A.D. 1824– 524
1893. A Manchu official, said to have been a lineal descendant of the Imperial House of the Chin[a] Tartars. Graduating as *chü jen*, he became a Taot'ai in Chihli in 1858, and in 1861 Superintendent of Trade for the three northern ports, to reside at Tientsin. He was occupying this post when the Tientsin Massacre occurred on the 21st June, 1870. Of all actual connivance at or participation in this tragedy he was doubtless innocent, though with a stronger man in power it would most likely not have taken place. He was sent to France with a letter of apology, which he handed to M. Thiers, being undoubtedly the first Chinese official of any rank who had ever visited the west. On his return in 1872 he was appointed Vice President of the Board of War and a member of the Tsung-li Yamên. In 1874 he was Vice President of the Board of Revenue, and in 1876 he was

sent as acting Military Governor to Shingking, replacing his brother who had died that year. In 1878 he proceeded as Ambassador to St. Petersburg, and negotiated the Treaty of Livadia, by which a large portion of Ili was ceded to Russia. In 1880 he was denounced by Li Hung-chang and Tso Tsung-t'ang, nominally for returning without leave; and also by the then Censor Chang Chih-tung for having exceeded his powers. He was cashiered and arrested, and finally sentenced to death. For some time it was feared that he would lose his head. The foreign Ministers did all in their power to effect his release, but in vain. At length Queen Victoria interposed on his behalf; and in response to her letter he was pardoned, upon which he retired into private life. He died in 1893, of creeping paralysis; and in 1894 his rank was restored, less two grades. He was extremely courteous to foreigners, and was much liked by all foreign officials with whom he was thrown into contact.

525 **Ch'ung Li** 重黎. The God of Fire (see *Chu Jung*). Also explained as two separate personages, ruling over the elements wood and fire, and entrusted with the administration of heaven and earth, respectively.

Ch'ung Ti. See **Liu Ping.**

Confucius. See **K'ung Ch'iu.**

F.

526 **Fa Hsien** 法顯. 4th and 5th cent. A.D. A native of Wu-yang in Shansi, who became a novice in the Buddhist priesthood at the age of three, exchanging his family name of 龔 Kung for the religious designation above. On reaching manhood he was ordained, and proceeded to Ch'ang-an to make a thorough study of the Buddhist religion. Finding that there was a lack of material for this purpose, and full of zeal and faith, he set out

in A.D. 399 in company with several others on an overland pilgrimage to India, his object being to obtain a complete set of the Buddhist Canon in the original tongue. Alone of the party he reached the goal, and spent some time in India, travelling about to various important Buddhist centres and generally fulfilling the purposes of his mission. In A.D. 414 he was back in China, having returned by sea, viâ Ceylon and the Straits of Malacca; and then he spent several years at Nanking, being prevented by the disturbed state of the empire from carrying his books and sacred relics on to Ch'ang-an. He occupied the time in translating the 僧祇律, a work on monastic discipline. He also related to his friend and fellow-labourer, Buddha Bhadra, a great Indian Buddhist, then in China, the incidents of his long journey. These Buddha Bhadra committed to writing, thus forming the work now known as the 佛國記 *Record of the Buddhistic Kingdoms.* The original title is uncertain, as also the date of publication; but the latter was certainly not later than A.D. 420.

Fa Shun 法順. Died A.D. 640. A Buddhist priest, surnamed 527
杜, a native of Wan-nien in Kiangsi, who founded at 慶 Ch'ing-chou the exoteric school usually known as the 法性宗 "School of the True Nature" of the written doctrine. He devoted his attention chiefly to the 華嚴 *Hua-yen* sûtra. He is said to have possessed marvellous healing powers, and is popularly supposed to have been a re-incarnation of 文殊 Manjusri.

Fan Ch'êng-hsün 范承勳. Died A.D. 1714. Third son of 528
Fan Wên-ch'êng, and distinguished as a provincial administrator, especially in subjugating the aborigines of Yünnan.

Fan Ch'êng-mo 范承謨 (T. 覲公). Died A.D. 1676. 529
Graduating in 1652, by 1668 he had risen to be Governor of Chehkiang, where he earned a name for sympathy with the people. Promoted to be Viceroy of Fuhkien, he was seized by Kêng

Ching-chung on the outbreak of his rebellion in 1674; and after an attempt to starve him into complicity had failed, he was kept in close confinement. He employed his leisure in composing verses and essays, which he scrawled with a bit of charcoal on the white-washed walls of his cell. In 1676 Kêng Ching-chung himself was forced to submit. He first compelled Fan to hang himself, after which he burnt Fan's corpse and dispersed the ashes, in the hope of destroying all traces of his crime. Fan's constancy however was reported to the Emperor K'ang Hsi, who caused his ashes to be collected and interred with high honours. A collection of his works, composed in prison, was published with a preface by the Emperor. Canonised as 忠貞.

530 **Fan Ch'êng-ta** 范成大 (T. 致能. H. 石湖). A.D. 1126–1193. A poet and official of the Sung dynasty. The first Emperor of the Southern Sung dynasty made him a secretary in the Board of Civil Office; but the Censors objecting to such rapid promotion, he was forced to become magistrate at 處 Ch'u-chou in Chehkiang, where he improved the system of public labour and restored the old irrigation works. In 1170 he was sent as envoy to the Chin Tartars, and later on to Ssŭch'uan, where he put the frontier defences in order. In 1179 he was a Minister of State. Besides a collection of poems, entitled 石湖詞, he wrote the 范村菊譜, a work on 35 varieties of chrysanthemum cultivated in his own gardens. He also published various records of his long journeys, especially that from Ssŭch'uan to Hangchow in 1177, entitled 吳船錄. This last work contains notes of a mission of 300 priests to India in search of Buddhist relics. Canonised as 文穆.

531 **Fan Chi** 樊姬. The consort of Prince 莊 Chuang of the Ch'u State. Because her lord was too much devoted to the chase she abstained for two years from animal food; until

at length, touched by her determination, he gave up hunting altogether.

Fan Chih 范質 (T. 文素). Died A.D. 954. A native of 532
宗城 Tsung-ch'êng in Chihli, who graduated as *chin shih* in 933. At his final examination he was placed thirteenth on the list, "in order," as 和凝 Ho Ning the Grand Examiner told him, "that you may hand down my robe and bowl (*q. d.* follow in my footsteps), though you really ought to have been higher." Ho Ning himself had been thirteenth, and rose to be a Minister of State, a dignity which was subsequently attained by Fan Chih.

Fan Chü 范雎 (T. 叔). 3rd cent. B.C. A native of the 533
Wei State, who began life in a subordinate capacity to an official named 須賈 Hsü Ku. He accompanied his master on a mission to the Ch'i State, and fell under suspicion of receiving bribes to divulge State secrets. Hsü Ku reported this to the Minister, 魏齊 Wei Ch'i, with the result that Fan Chü was severely beaten. He pretended to be dead, and his body was cast into a privy; but he was rescued by a night-watchman, and lived for some time in concealment under the assumed name of 張祿 Chang Lu. Attracting the attention of 王稽 Wang Chi, who had come on a mission to the Wei State, he was taken by the latter to the Ch'in State. As they neared the frontier, they met the great Wei Jan coming out; whereupon Fan Chü hid himself in the carriage, for itinerant politicians were not admitted within the State. "Ah!" cried Fan, when the Minister's cortège had passed, "Wei Jan is a clever man, but he will regret not having examined this carriage more carefully." On arriving at Ch'in, he received no employment for some time; but at length he managed to obtain an interview with King Chao Hsiang and was appointed Foreign Minister. Then he set to work to undermine Wei Jan, urging that no one ever heard of the King of Ch'in, but only of the

Marquis of Jang (Wei Jan) and of the queen-dowager. In B.C. 266 Wei Jan fell, and Fan Chü took his place, being ennobled at the same time as Marquis. Shortly afterwards, Hsü Ku was sent on a mission to Ch'in, having no idea that the powerful Minister known as Chang Lu was none other than his old victim. Before receiving him, Fan Chü, dressed in rags, paid him a private visit. "What!" cried Hsü Ku, "Is Fan Chü reduced to this?" Thereupon, in pity, the former took off his own robe and placed it on Fan Chü's shivering body, and otherwise showed him kindness. This saved his life; but Wei Ch'i did not escape so easily. Fan Chü pursued him with such relentless vigour that he was at last driven to cut his own throat. From this time the aggressive policy of the Ch'in State was steadily pursued, and by B.C. 259 all Shansi was annexed. In the same year Fan Chü was beguiled by the King of Chao into making peace, though the Chao State was in extremities, on the ground that Po Ch'i would probably take all power out of his hands. This led to a breach between Po Ch'i and Fan Chü; and in the following year, when another campaign was organised against Chao, the former refused to conduct it, alleging ill-health as his excuse. Serious defeats ensued; a check was given to the designs of Ch'in; and from that time the influence of Fan Chü began to wane. Upon the advice of 蔡澤 Ts'ai Tsê, who succeeded him, he retired into private life, B.C. 255.

534 **Fan Ch'un-jen** 范純仁 (T. 堯夫). Son of Fan Chung-yen. On one occasion, when returning home with a boatload of grain, he fell in with a friend, named Shih Yen-nien; and learning that the latter was in difficulty about the burial of three relatives he at once presented him with all the grain, to help defray expenses. Further, when he heard that two of Shih's daughters were still unmarried he handed over the boat too as a

contribution to their dowry. Arriving at his home, he reported all this to his father who at once approved of what he had done.

Fan Chung-yen 范仲淹 (T. 希文). A.D. 989—1052. A native of the Wu District in Kiangsu. When three years of age, his father died and his mother married a man named 朱 Chu, under which name he grew up to manhood. About 1012 he graduated as *chin shih*, and entering upon an official career reverted to his own family name. He became Governor of Yen-an in Shensi, and proved a most successful administrator. He was popularly known as 小范老子 to distinguish him from 大范老子, or 范雍 Fan Yung, who had also been Governor of Yen-an. Under the Emperor Jen Tsung he was advanced to high office; but at length he fell a victim to slander, and was banished to Jao-chou in Kiangsi. When the Tartars invaded the eastern portion of the empire, he was once more summoned to play a leading part, and operated against them with such skill and success that peace and order were restored. His name was coupled with that of Han Ch'i, as striking terror into the hearts of the western rebels. He was noted for his filial piety; and when his mother's second husband died, he received her into his home and tended her until death. He was an opponent of Buddhism and the supernatural in general, declaring that he could not believe in anything he could not see. "Nevertheless," cried an adversary, "you believe in what your pulse tells you as to the state of your bodily health, although you cannot see the conditions thus indicated!" He was canonised as 文正, and the Emperor wrote his epitaph; and in 1715 his tablet was placed in the Confucian Temple. 535

Fan Ch'ung 樊崇. A brigand chief, who ravaged north-western China about A.D. 30. He and his soldiers all dyed their eyebrows red, in order to inspire terror, and he himself adopted the name 536

赤眉 Red Eyebrows. After setting up a temporary claim to the sovereignty, he submitted to the Emperor Kuang Wu Ti.

537 **Fan Hsüan** 范宣 (T. 宣子). 4th cent. A.D. A clever youth, fond of solitude and of studying the *Book of Rites.* Extremely poor, he supported himself by farming, and proudly declined aid from an admirer, the Prefect of Yü-chang in Kiangsi. His fame attracted Tai K'uei and others from great distances, and to him and to Fan Ning is attributed the taste for classical studies which developed in Kiangnan and Chehkiang. Author of a work on the *Rites* and *Canon of Changes*, entitled 禮易論難.

538 **Fan Jan** 范冉 or 范丹 **Fan Tan** (T. 史雲). Died A.D. 185. A native of 外黃 Wai-huang in Honan. When young, he and a friend had only a single coat between them; and in this they used to visit their friends, one waiting outside the door until the other came out. Upon receiving an official appointment he ran away and supported himself for some time by telling fortunes. Ultimately however he rose to be a Minister of State, and was canonised as 貞節先生.

539 **Fan K'uai** 樊噲. Died B.C. 189. A dog-butcher of P'ei in modern Kiangsu, who attached himself early to the fortunes of Liu Pang; and who, when the latter became Emperor, was raised to the highest honours and ennobled as Marquis. It was he who had prevented the attempt on Liu Pang's life, as planned by Fan Ts'êng; and as a further reward for his services, he was allowed to marry the daughter of a younger brother of the Empress. When the Emperor was failing, his Majesty shut himself up in his palace and refused admittance to all. But Fan K'uai forced his way in and found his master sleeping, pillowed upon a eunuch. He burst into tears and cried, "Sire, think of Chao Kao!" The Emperor smiled and rose up, and soon after appointed Fan K'uai to put down a rising in the Principality of Yen. Fan

K'uai's severity in this case was so extreme that he incurred much odium, and the Emperor ordered Ch'ên P'ing to have him beheaded. The latter however prudently disobeyed this order; and when shortly afterwards his Majesty died, the Empress Lü Hou restored her niece's husband to all his honours.

Fan Li 范蠡. 5th cent. B.C. A native of the Yüeh State, 540
who became Minister under Kou Chien and planned the scheme (see *Hsi Shih*) by which his master was enabled to reduce the rival State of Wu. After this success he withdrew from official life, declaring that Kou Chien was one with whom adversity but not prosperity might be shared; and that having spent the best part of his life in the public service, he wished to devote his remaining energies to private enjoyment. He repaired first of all to the Ch'i State, where he adopted the sobriquet of 鴟夷子皮, and afterwards to 陶 T'ao, where he took the name of 朱公. Here he seems to have amassed a large fortune; and the name 陶朱公, by which he is sometimes known, is now often used in the sense of "millionaire."

Fan Ning 范甯 (T. 武子). A.D. 339—441. A native of 541
順陽 Shun-yang in Honan. In youth a diligent student, he did not take office until over thirty years of age, when he became a Magistrate in Chehkiang. Six years later he held high office at the capital; but he attacked the powerful Minister 司馬温 Ssŭ-ma Wên, and was sent away to be Governor of Yü-chang in Kiangsi, shortly after which he retired into private life. As an author he is chiefly known by his 春秋穀梁傳集解, a work on Ku Liang's commentary to the *Spring and Autumn Annals*. In 647 his tablet was placed in the Confucian Temple; in 1530 it was removed; and in 1724 replaced.

Fan Shih-ch'ung 范時崇. Died A.D. 1720. Son of Fan 542
Ch'êng-mo. On the execution of Kêng Ching-chung, he tore

away a piece of the dead man's flesh to place on his murdered father's grave. Rose to be Viceroy of Fuhkien and Chehkiang, and died President of the Board of War.

543 **Fan Su** 樊素. A concubine of the poet Po Chü-i, famous for her cherry lips. See *Hsiao Man*.

544 **Fan Ts'êng** 范增 B.C. 278—204. The famous counsellor, first of Hsiang Liang, and afterwards of Hsiang Chi, who is said to have advised the assassination of Liu Pang, and who smashed to atoms with his sword the jade vessels sent to him as a present by that potentate. The title 亞夫 *Ya*[4] *Fu*[3] was granted to him by Hsiang Chi; but falling under suspicion of treacherous dealings with Liu Pang, his power was curtailed; whereupon he retired in disgust, and soon afterwards died.

545 **Fan Tsu-yü** 范祖禹 (T. 淳甫 and 夢得. H. 華陽). A.D. 1041—1098. Graduating as *chin shih*, he assisted Ssŭ-ma Kuang in the compilation of his history; and when this was finished he received an appointment in the Imperial Library, and ultimately rose to be a Supervising Censor. He firmly opposed the employment of such a man as Chang Tun; and when his counsels were unheeded, he applied for a provincial post and died in exile.

546 **Fan Wên-ch'êng** 范文程 (T. 憲斗). Died A.D. 1665. A descendant of Fan Chung-yen, who joined the Emperor T'ai Tsu of the present dynasty in 1618, and became his secretary and confidential adviser. In 1632 he urged the invasion of China, and in 1637 he accompanied the army of invasion. On the capture of Peking he induced the Regent to attend before anything else to the proper burial of the last Ming Emperor and his consort. He successfully advocated reforms of government and the speedy restoration of the examination system, measures which won great popularity for the new dynasty. Trusted and consulted

by four Emperors, he died loaded with honours. Canonised as 文肅.

Fan Yeh 范曄 (T. 蔚宗). Died A.D. 445. Distinguished from his youth for learning and literary ability, he compiled the *History of the Eastern Han Dynasty* while Governor of 宣城 Hsüan-ch'êng in Anhui. He afterwards rose to be Supervisor of Instruction to the Heir Apparent under the Emperor Wên Ti of the Sung dynasty, but was executed for his share in the treasonable designs of 孔熙先 K'ung Hsi-hsien (see *T'an-ch'ien*). 547

Fan Yün 范雲 (T. 彥龍). A.D. 451—503. A distinguished official of the Southern Ch'i and Liang dynasties, who was ennobled by the founder of the latter and canonised as 文 or 宣. A great student of ancient inscriptions, he left only a few essays. 548

Fang Chung-t'ung 方中通 (T. 位伯). A famous mathematician, who flourished at the end of the 17th cent. A.D. His chief work was the 數度衍, a mathematical summary, including geometry, calculation by abacus, written arithmetic, and the ancient 九章. It was published about 1721. 549

Fang Fêng-shih 方逢時 (T. 行之). Died A.D. 1596. A distinguished frontier official, who graduated as *chin shih* in 1541. He helped to quell an insurrection in Kuangtung and Kuangsi, and in 1570 was placed in command at Ta-t'ung in Shansi, where he induced Anda and his allies to enter into friendly relations. His policy of subsidies and trade was supported by Kao Kung, and proved a success. He succeeded 王崇古 Wang Ch'ung-ku as Military Superintendent of the north-west, and carried out his policy of strengthening the strategic frontier. His ability as a general and an administrator gained him great fame. 550

Fang Hsiao-ju 方孝孺 (T. 希直 and 希古. H. 正學 and 遜志). A.D. 1357—1402. A native of 緱城 Hou-ch'êng 551

in Chehkiang, near the T'ien-t'ai mountains, whence he is sometimes spoken of as 天台先生. As a child he was precocious and clever, and by his skill in composition earned for himself the nickname of 小韓子 the little Han Yü. In 1373 he accompanied his father to the official post of the latter in Shantung, and remained there until his father's execution. After conveying the body home, he set to work to study under Sung Lien. About 1390 he became tutor to one of the sons of the Emperor, and followed him to his Principality in Ssŭch'uan. The Emperor Hui Ti loaded him with honours and made him a Minister of State. And when that monarch vanished so mysteriously from the scene, Fang Hsiao-ju absolutely refused to place his services at the disposal of the new Emperor who ruled under the year-title of Yung Lo. For this refusal he was cut to pieces in the market-place, his family being as far as possible exterminated, and his philosophical writings burned. A small collection of his miscellanies, known as 方正學集, was preserved by a faithful disciple and afterwards republished. Himself a poet, he edited in conjunction with Sung Lien the poems of Chang K'o-chiu of the Yüan dynasty. He was canonised as 文正, and in 1863 his tablet was placed in the Confucian Temple.

552 **Fang Hsien** 方顯 (T. 周謨. H. 敬齋). A.D. 1676–1741. Noted for having first brought under regular civil government the aboriginal tribes occupying territory in southern Kueichou. In 1731 he was promoted to be Judge, and in 1732 he built the city of 台拱 T'ai-kung, which he held during a local rebellion for sixty-nine days against overwhelming odds. He subsequently became Governor of Ssŭch'uan and Kuangsi, but was forced by failing sight to retire into private life. He wrote an account of his operations against the Miao-tzŭ.

Fang Hsüan-ling 房玄齡 (T. 喬). A.D. 578—648. A native of 臨淄 Lin-tzŭ in Shantung, who exhibited great precocity of intellect and was called 國器, *i. e.* something that would be of service to the State. He joined the Emperor T'ai Tsung while the latter was still Prince of Ch'in, and was at once received into favour. In 628 he became Lord High Chamberlain, and in 630 he was appointed to supervise the compilation of the *History of the Chin Dynasty*. Five years later, on his retiring from Court in consequence of some slight rebuke, the Emperor went in person to fetch him back; in such high estimation was he held as a loyal and able adviser. During his last illness he was attended to in the palace, and his dying request was that the disastrous war with Korea might be abandoned. He was ennobled as Duke, and canonised as 文昭. See *Tu Ju-hui*. 553

Fang Kuan-ch'êng 方觀承 (T. 宜田. H. 問亭). A.D. 1698—1768. His father being banished to the Amoor, Fang was brought up in a temple. In 1733 he served in a campaign against the Sungans and rose by 1749 to be Viceroy of Chihli, which post he held until his death. He devoted himself to improving the condition of the people by establishing granaries, conserving waterways, and reforming the grain-transport. In spite of Imperial progresses, and of troops for Burmah and the west passing through his province, the people were never oppressed. Many famous men of the day owed their promotion to his keen insight. And his early travels having given him a wide knowledge of the wants of the empire, he was always loth to yield to the theoretical views of the Peking Boards. Canonised as 格敏. 554

Fang Kuo-chên 方國珍. Died A.D. 1374. A farmer of T'ai-chou in Kiangsu, devoted to athletic exercises. In 1319 he took to piracy, on account of a fatal quarrel with his landlord. In 1348 he submitted and received a post; but he soon returned to piracy, 555

which he varied with periods of submission until in 1367 he became Governor of Chehkiang and Kiangsu, and was ennobled as Duke. He received a salary, but was not entrusted with any real power. His name was originally 方珍 Fang Chên (T. 國珍). He changed it to 貞 (T. 谷貞) out of respect to Chu Yüan-chang.

556 **Fang Pao** 方苞 (T. 靈皋. H. 望溪). A.D. 1678—1749. A native of Kiangnan, who graduated in 1699 as first *chü jen* and as *chin shih* in 1706. He devoted himself to a study of the Classics and of philosophical literature in general; but his name happening to be mentioned in a treasonable work written by a relative, he was arrested in 1711 and cast into prison. There he still managed to continue his work, and in 1713 his real merits were brought to light. He not only received a full pardon, but was at once made tutor to the Imperial princes. In 1735 he was appointed to assist in editing works for the Imperial Library, and his advice was much sought by the Ministers of the day. In 1737 he became Vice President of the Board of Rites, but not agreeing with his colleagues he soon resigned on the plea of ill-health. In 1742 he finally retired from official life and spent his remaining years in study. His collected writings were published under the title of 望溪集, and he himself was popularly known as 方侍郎.

557 **Fang Ts'ung-chê** 方從哲 (T. 中涵). Died A.D. 1628. Graduating as *chin shih* in 1583, he soon withdrew from public life. But the fame of his culture reaching the Emperor's ears, he was by private Decree made a Vice President of the Board of Civil Office in spite of his protests; and in 1613 he became a Grand Secretary. He succeeded Yeh Hsiang-kao as Prime Minister; and finding remonstrances useless, he made friends with the eunuchs and allowed the Emperor to neglect his duties. Of the three

factions of Ch'i, Ch'u, and 浙 Chê, which fought for place and so threw the Emperors into the hands of the eunuchs, the first was led by one of his own followers. The capture of Fu-shun by the Manchus in 1618, and a great defeat in 1619, failed to arouse the slothful Emperor who would not part with Fang; however in 1620 his rash recommendation of a sub-Director of the Banqueting Court, as physician to his dying master, compelled his retirement. Canonised as 文端. See *Hsiung T'ing-p'i.*

Fang Yao 方耀 (T. 照軒). A.D. 1834—1891. A native of the 558
普甯 P'u-ning District in Kuangtung. Entering the military service in 1851, he rose from the ranks, fighting against the T'ai-p'ing rebels in various provinces, to be Brigade General at Ch'ao-chou Fu, in which capacity he distinguished himself by the rigour, not to say brutality, of his measures for repressing local clan-fights and piracy. For these services he was rewarded with the Yellow Jacket. He established a College at Ch'ao-yang, and repaired the waterways so as to prevent floods. From 1877—79 he was acting Commander-in-chief at Hui-chou; but on the landing of the Japanese in Formosa, he returned to his previous post. In 1883 he was placed by a secret Decree in command of the forts at Bocca Tigris, and in 1885 he was gazetted Admiral. Known to foreigners as "General Fong."

Fei Ch'ang-fang 費長房. A native of Ju-nan in Honan, 559
who lived during the Han dynasty and studied the art of magic under Hu Kung. On taking leave of his master, the latter presented him with a bamboo rod upon which he could traverse immense distances in a few moments; also with a charm, consisting of two lines of verse relating to the magic rod. Fei, who thought that he had been absent from home for a few days only, found that some ten or fifteen years had in reality elapsed since his departure. On laying down his staff, he discovered that

it was a dragon. From this time forward he had control over all the powers of darkness, and in the course of one day he was seen at places many thousands of leagues apart. Having subsequently lost the charm given him by his master, he was attacked and slain by assembled demons.

560 **Fei Hsin** 費信. Son of an official at 太倉 T'ai-ts'ang in Kiangsu, to whose duties he succeeded. Author of the 星槎勝覽, an account of four voyages made to the Indian Ocean by Imperial envoys during the first quarter of the fifteenth century.

Fei Ti. See (Wei) **Ts'ao Fang**; (Wu) **Sun Liang**; (E. Sung) **Liu Yeh**; (N. Ch'i) **Kao Yin**; (L. T'ang) **Li Ts'ung-k'o.**

561 **Fei-yang-ku** 費揚古. Died A.D. 1701. Distinguished himself in the war of 1674—1679 in Kiangsi against Wu San-kuei's lieutenants, and was appointed Minister of the Council. In 1690 he accompanied the expedition against Galdan, whom he utterly defeated in 1696 at Chaomoto, to the north of the desert of Gobi, and was left in charge of the Khalka pastures. In 1697 Galdan committed suicide in despair and his followers submitted, all the country to the east of Mount Ortai becoming Chinese territory. Ennobled as Duke, and canonised as 襄壯, in 1732 he was admitted into the Temple of Worthies.

562 **Fei Yen** 飛燕 (= Flying Swallow). 1st cent. B.C. A beautiful lady of humble extraction, who was taken as concubine by a man of wealth and taught to sing and to dance. She subsequently attracted the attention of the Emperor Ch'eng Ti of the Han dynasty, and was taken to the palace, being finally raised to the rank of Empress.

563 **Fei-ying-tung** 費英東. A.D. 1564—1620. One of the Five Ministers of the Emperor T'ai Tsu (see *Hu-êrh-han*), noted for his extraordinary strength and courage. Ennobled as Duke, and canonised as 直義.

Fêng Fu 馮溥 (T. 孔博 and 易齋). A.D. 1608–1691. 564
Graduated as *chin shih* in 1646, and soon rose to be Vice President of the Board of Civil Office. In 1667 he established an orphanage at Peking, the pattern for many such institutions throughout China. Transferred to the Censorate, he boldly showed up the misgovernment of the Regent Ao-pai and also various abuses in civil and military and judicial administration. In 1670 he became President of the Board of Punishments, and next year a Grand Secretary. He then occupied himself in choosing at a special examination 50 sound scholars, all of whom proved satisfactory officials. At a banquet in 1682, the Emperor, as a mark of favour, personally handed him a goblet of wine, which made him so drunk that he had to be assisted home. Canonised as 文毅.

Fêng Hou 風后. One of the Six Ministers of the Yellow 565
Emperor, B.C. 2698. His functions appear to have been astronomical and astrological; in addition to which he is said to have assisted in subduing the great rebel Ch'ih Yu.

Fêng Hou 馮后. 1st cent. B.C. A lady in the seraglio of the 566
Emperor Yüan Ti of the Han dynasty. On one occasion, when his Majesty was looking at some wild animals, a bear escaped from its cage. All the other ladies fled, shrieking; but Fêng Hou remained, and boldly faced the bear. "I was afraid," she explained to the Emperor, "lest some harm should come to your Majesty's person."

Fêng I 馮異 (T. 公孫). Died A.D. 34. A native of 父城 567
Fu-ch'êng in Anhui. He was holding that town for Wang Mang when Liu Hsiu passed with his army, and immediately threw open its gates and attached himself finally to the fortunes of the future Emperor. He served his new master with the greatest fidelity, providing him with food when provisions were absolutely

unobtainable, and even gathering fuel for a fire to dry his clothes when drenched after a day's march in the rain. For his services in various campaigns he was loaded with honours; yet such was his modesty that when the other generals were discussing their deeds of arms around the camp fire, he would withdraw to solitude under some tall tree. Hence he gained the sobriquet of the 大樹將君 Big-tree Commander. In A.D. 25 Liu Hsiu mounted the throne as Emperor, and in the following year Fêng I was ennobled as Marquis. He was subsequently employed in various military enterprises. Among other achievements, he succeeded in putting down the rebellion of the Red Eyebrows (see *Fan Ch'ung*). Being summoned to Court, the Emperor introduced him to the other nobles and high officers as "the man who was once my book-keeper and carried firewood on his back for me." He died in camp, and was canonised as 節.

568 **Fêng I** 馮夷. A son of the mythical Hsien Yüan. After death, he became the 水神 God of Water.

569 **Fêng Kuo-hsiang** 馮國相. Died A.D. 1718. A Chinese Bannerman, who aided in repressing the rebellion of Wu San-kuei and commanded the artillery in the expedition against Galdan. He was included in the Temple of Worthies, and canonised as 桓信.

570 **Fêng Min-ch'ang** 馮敏昌 (T. 魚山). A.D. 1747—1806. A poet and calligraphist.

571 **Fêng Pao** 馮保. Died A.D. ? 1582. A native of Shên-chou in Chihli, and the eunuch ally of Chang Chü-chêng whom he helped to supplant Kao Kung. On the death of the Emperor Mu Tsung in A.D. 1572, Fêng forged a Decree associating himself with the Regents. He established his power over the Emperor Shên Tsung by reporting his boyish freaks to the stern old Dowager, who never failed to rate her sovereign. By the end of 1580 Fêng had

driven out all his rivals, and ruled the Emperor, who spoke of him as his "colleague," with a rod of iron. He and Chang together defied all attempts to displace them; but the death of the Dowager and of Chang, coupled with the Emperor's growing experience of government, weakened Fêng's position, and in 1582, by the machinations of two rival eunuchs, he was degraded to be Groom of the Imperial Stud at Nanking, where he died.

Fêng Po 風伯 or 風神 or 風師. The God of the Winds, 572
also known as 飛廉 Fei Lien. Said by some to be identical with the constellation 箕 Sagittarius; by others to be a supernatural bird; by others again to have the body of a deer, the head of a bird (with horns), the tail of a serpent, and the spots of a leopard. A statue of this being was cast in bronze by the Emperor Wu Ti of the Han dynasty.

Fêng Tao 馮道 (T. 可道). A.D. 881—954. A native of 573
瀛 Ying-chou in modern Chihli, who has been credited by some with the invention of block-printing. Entering the service of Liu Shou-kuang and later on of 張承業 Chang Ch'êng-yeh, he was recommended by the latter to the Prince of Chin and received a post in modern Shansi. When the second Prince of Chin mounted the throne as first Emperor of the Later T'ang dynasty, A.D. 923, Fêng Tao was appointed secretary in the Board of Revenue and member of the Han-lin College. The second Emperor, whom he served for ten years, raised him to still higher rank; yet when in the following reign 從珂 Ts'ung K'o rebelled and subsequently entered the capital, Fêng Tao quietly took service under him. And when Shih Ching-t'ang crushed Ts'ung K'o and founded the Later Chin dynasty, Fêng Tao once more entered the service of his old masters. When the Kitans put an end to the Chin dynasty, Fêng Tao presented himself at the Court of Yeh-lü Tê-kuang, second sovereign of the

Liao dynasty, and positively asked for a post. He said he had no home, no army, and very little brains; a statement which appears to have appealed forcibly to the Tartar monarch, who at once appointed him Grand Tutor to the Heir Apparent. This did not prevent him from quitting his new patrons at the earliest opportunity, and entering the service of the successful founder of the Later Han dynasty, A.D. 947. And again when the Hans went down before the Later Chou dynasty, Fêng Tao once more ranged himself on the side of victory and success, receiving a high post as a reward for the transfer of his services. Thus he served first and last under no less than ten sovereigns of four different Houses. He gave to himself the sobriquet of 長樂老, which finds its best equivalent in the "Vicar of Bray." Also known as 馮瀛王.

First Emperor, The. See **Shih Huang Ti.**

574 **Fo-t'u-ch'êng** 佛圖澄. Died A.D. 348. A native of India, originally surnamed 帛 Po, skilled in necromancy. In 310 he appeared in Lo-yang, professing to be more than a century old and to exercise power over demons. When Lo-yang was taken, he entered the service of Shih Lo and obtained great favour by his successful prognostications. He is said to have employed a boy to read future events reflected on hemp-oil held in the hollow of his hand. Many marvellous tales are told of him, and Shih Chi-lung for his sake permitted his people to embrace Buddhism, in spite of the remonstrances of his statesmen. Before his death he had fallen into disfavour. He prepared his own tomb, and prophesied the troubles of 348. After his death a disciple reported having seen him travelling westwards. His coffin was thereupon opened, and found to contain only a stone, which Shih Chi-lung rightly interpreted to portend his own end.

Fong, General. See **Fang Yao.**

Fu An 傅安 (T. 志道). Died A.D. 1429. A Supervising Censor, who was dispatched in 1385 with two other Censors and a eunuch named 劉惟 Liu Wei, to open communications with the nations of Central Asia. They traversed the desert of Gobi and reached Hami; thence on to Karakhodjo and Ilbalik, the ancient capital of Kuldja. Their mission was successful as far as Samarcand, the various places visited acknowledging the suzerainty of China. There however they were imprisoned until 1407. The survivors, including only 17 of their original escort of 1500 men, were then sent back and were well rewarded on arrival. Fu An and his companions went on six missions altogether, chiefly to Samarcand, Bishbalik and Herat, until in 1415 Fu An retired to wait on his aged mother. 575

Fu Ch'ai 夫差. Died B.C. 473. Son of Prince Ho Lü of the Wu State, to the throne of which he succeeded in B.C. 495. With Wu Yüan as his Minister he maintained for a long time a successful struggle with the rival State of Yüeh, then under the rule of Kou Chien, and defeated his enemy's army in the great battle of 夫椒 Fu-chiao; but at length he fell a victim to the craft of Fan Li, Kou Chien's famous Minister (see *Hsi Shih*). His kingdom was overthrown, and he himself was driven to commit suicide. 576

Fu Chieh-tzŭ 傅介子. 1st cent. B.C. A famous commander under the Emperor Chao Ti of the Han dynasty. Although fond of study, at fourteen years of age he threw his writing-tablets aside, saying with a sigh, "'Tis in foreign lands that a hero must seek renown; how can I let my life pass away as an old bookworm?" At that time the rulers of the 龜兹 Kuei-tzŭ and 樓蘭 Lou-lan countries had killed some Chinese envoys; and with a view to punishing them, Fu volunteered to proceed as envoy to Ferghana or Khokand. As a result of his mission he slew, some say by stratagem, the ruler of Lou-lan; and when he 577

was asked for some proof of his statements, he produced the murdered monarch's head.

578 **Fu Chien** 苻健 (T. 建業). A.D. 316—355. Third son of Fu Hung, whom he succeeded in 350. Just before his birth his mother dreamt of a great bear, and as he grew up he showed signs of a warlike temperament and a love for military exercises. On his accession he discarded the title of Prince of Ch'in, and acknowledged the suzerainty of the House of Chin. He drove 杜洪 Tu Hung from Ch'ang-an, and took it for his capital. A year later he assumed the title of Great Khan and King of the Great Ch'in dynasty, and after defeating an Imperialist army, he proclaimed himself Emperor. He did away with the burdensome regulations of Chao and tried to alleviate the sufferings of the people. He encouraged learning and held scholars in high esteem. In 354 Huan Wên defeated his army at Lan-t'ien, to the south-east of Ch'ang-an, and encamped for a while on the 灞 Pa river, but was ultimately compelled to make a disastrous retreat. He died of grief for the loss of his brother 苻雄 Fu Hsiung (T. 元才), who had filled the posts of Chancellor and of General in his army. "If God," he cried, "wished me to tranquillise the empire, why did He carry off Yüan-ts'ai so soon?" He received unauthorised canonisation as 高祖明皇.

579 **Fu Chien** 苻堅 (T. 永固). A.D. 337—384. Son of Fu Hsiung (see *Fu Chien*), and cousin to the tyrant Fu Shêng whom he assassinated in 357, placing himself upon the throne in his stead. A wise and earnest man, he set himself to purify the administration and consolidate his power, paying special honour to Confucianism and prohibiting Taoism and divination. The death of 慕容恪 Mu-jung K'o enabled his general Wang Mêng to annex Yen in 370 (see *Mu-jung Wei*). He transferred 40,000 Turkic families to the neighbourhood of his capital, subdued

several tribes, and conquered parts of Kansuh, Shensi, Ssŭch'uan and Yünnan. In 377 he received tribute from northern Korea and from the tribes in the south-west of China. In 378 he attacked the Imperial House and overran southern Honan; but on advancing close to Nanking, he was driven back to the north of the Huai river in 379. In 381 he was converted to Buddhism, and in 382 dispatched Lü Kuang on an expedition into what is now Chinese Turkestan, no less than sixty-two tribes having acknowledged his rule. In 384, contrary to the advice of his general 苻融 Fu Jung, but at the instance of Yao Ch'ang and others, he again led a vast army into the Imperial territory. Fu Jung had pointed out that the Yang-tsze with its swift current would be a serious obstacle, but to this he scornfully replied that his troops would dam it up by merely throwing their whips into the stream. He was however disastrously routed at the 肥 Fei river by the Imperial forces under 謝石 Hsieh Shih and 謝玄 Hsieh Hsüan, and Fu Jung was slain. In the retreat which followed, his beaten soldiery were harassed by perpetual alarms, fancying the whistling of the wind and the screaming of cranes overhead to be the shouts of their victorious pursuers. The State which had been so energetically built up, at once fell to pieces. Yao Ch'ang and other leaders threw off their allegiance, and soon only southern Shansi remained. Besieged in Ch'ang-an by the forces of Western Yen, Fu Chien forced his way out to a stronghold in Fêng-hsiang Fu; and there, after a desperate assault, he was taken prisoner by Yao Ch'ang and strangled. Received the unauthorised canonisation of 世祖宣昭皇帝.

Fu Ch'ien 服虔 (T. 子愼). 2nd cent. A.D. A native of 580
滎陽 Jung-yang in Honan, who distinguished himself by his scholarship and wrote a famous commentary on the *Tso Chuan*. He had previously taken service as cook in the house of Ts'ui Lieh

who was then lecturing on the subject, but found that he had nothing to learn. After a while Ts'ui Lieh suspected who he was; and one morning, before Fu Ch'ien was awake, shouted to him by his right name. Fu Ch'ien, taken thus unawares, promptly answered; after which the two became fast friends. In 189 he was Governor of Kiukiang, but lost his post in the political troubles which ensued and died shortly afterwards, leaving behind him a collection of miscellaneous writings.

581 **Fu-ch'ing** 傅清. Died A.D. 1750. A Manchu, who began his career in the Imperial Guard, and in A.D. 1744 was sent as Resident to Tibet where he remained until the danger of a Tibetan-Sungar alliance seemed over. The last king of Tibet would not submit to the tutelage of China, and having poisoned his elder brother, proceeded to prepare for revolt. Fu-ch'ing returned with all speed and slew the king in the Chinese Residency, whither he had lured him, the result being a popular rising in which he and his staff perished. The present government system of four Kablon under the Dalai and Panshen Lamas was then established. The Resident's guard was raised to 1500 men, and all intercourse with Tangut and Sungaria was forbidden. The Emperor Ch'ien Lung published a special Decree defending the treachery of Fu-ch'ing, and ennobled his heir as Viscount. Canonised as 襄烈, and included in the Temple of Worthies.

582 **Fu Ch'ung** 苻崇. Died A.D. 395. The last of the line of Fu Chien, killed by Ch'i-fu Ch'ien-kuei in A.D. 395 at 湟中 Huang-chung in Kansuh.

583 **Fu Fei** 虙妃. A daughter of the legendary Emperor Fu Hsi, who drowned herself in the Lo, and became the patron goddess of streams.

584 **Fu-hêng** 傅恒 (H. 春和). Died A.D. 1770. A Bannerman, who entered the Guards at an early age and was promoted to be

a Grand Secretary in 1748. In that year he was sent to put an end to the campaign against Chin-ch'uan, which had been incompetently conducted. He enticed the chief rebels to his camp and executed them, and by vigorous attacks forced the rest to submit early in the following year. For his services he was ennobled as Duke, and on his return to Peking was received with extraordinary honours. In 1763 the Emperor Ch'ien Lung publicly acknowledged the valuable aid he had given in the prosecution of the Sungar war. Four years later he obtained leave to carry on the Burmese war, hitherto mismanaged; and reaching Moulmein in May 1769, he contrived to build a flotilla, crossed the Lankau river, and after some fighting laid siege to Kauntong, whereupon the Burmese consented to pay tribute. He died on his way to Peking and was buried with princely honours, Ch'ien Lung paying a personal visit of condolence to the family. He is specially mentioned in the poem by Ch'ien Lung entitled 懷舊詩 *A Retrospect.* Canonised as 文忠, and included in the Temple of Worthies.

Fu Hsi 伏羲. B.C. 2953–2838. The first of the Five 585
Emperors of the legendary period, also known as 包羲氏 and 太昊. He is said to have been miraculously conceived by his mother, who after a gestation of twelve years gave birth to him at Ch'êng-chi in Shensi. He taught his people to hunt, to fish, and to keep flocks. He showed them how to split the wood of the 桐 *t'ung* tree, and then how to twist silk threads and stretch them across so as to form rude musical instruments. From the markings on the back of a tortoise he is said to have constructed the Eight Diagrams, or series of lines from which was developed a whole system of philosophy, embodied later on in the mysterious work known as the *Canon of Changes.* He also invented some kind of calendar, placed the marriage contract upon

a proper basis, and is even said to have taught mankind to cook their food.

586 **Fu Hsüan** 傅玄 (T. 休奕). Died A.D. 278. A scholar and statesman who rose to be Censor and Chamberlain under the Emperor Wu Ti of the Chin dynasty. He was of such an impatient disposition that whenever he had any memorial or impeachment to submit, he would proceed at once to the palace, no matter at what hour of the day or night, and sit there until audience at the following dawn. It was while thus waiting that he caught the chill of which he died. Canonised as 剛.

587 **Fu Hung** 苻洪 (T. 廣世). A.D. 284–350. A native of Shensi, and father of Fu Chien. He received his name Hung, "Deluge," in consequence of a persistent fall of rain which gave rise to a popular saying: "If the rain does not stop, the Deluge will come," alluding to a great inundation which happened under the reign of the Emperor Yao. In the troublous times of his youth, he spent large sums of money in collecting men and forming a kind of Defence Corps; and when Liu Yao mounted the throne, he at once attached himself to the new monarch. Upon the fall of the latter, he joined Shih Chi-lung; and at his death Fu Hung submitted to the House of Chin. By the Emperor Mu Ti he was appointed generalissimo of the north and Viceroy of modern Chihli. He then changed his surname, which had been 蒲 P'u, and gave himself the titles "Great General, Great Khan, and Prince of the Three Ch'in." He claimed Imperial rank, and received an unauthorised canonisation as 惠武帝.

588 **Fu Hung-lieh** 傅宏烈 (T. 仲謀. H. 竹君). Died A.D. 1680. A native of Kiangsi, who gave in his allegiance to the Manchus in 1657 and was employed as a Prefect. For reporting the treasonable designs of Wu San-kuei in 1688 he was condemned to death, but the sentence was commuted to

banishment to Kuangsi. Here he was when Wu revolted, and the latter at once sent to seize him. He tried to drown himself, but was rescued and sent to the revolted general of Kuangsi, 孫延齡 Sun Yen-ling, who was however won over by his admonitions, joined with the entreaties of his wife, and sent him to 南寧 Nan-ning in order to get aid from Cochin-China. To save himself from suspicion, Fu accepted a general's commission from the rebels, and at the same time entered into a secret league with Shang Chih-hsin against them. In 1677 he opened communications with the Imperial generals in Hunan and Kuangtung; and having enlisted many of the frontier tribes, fought his way to 韶 Shao-chou and so joined hands with them, to learn that he was appointed Governor of Kuangsi. All his family had been sent as hostages to Wu San-kuei, and were slain on his taking the Imperialist side; and this so enraged him that he laid down his Governorship and devoted himself entirely to the war. His efforts were hampered by Shang K'o-hsi, who would not lend a gun nor a horse and would not move a man. Yet he was on the whole successful, even though working with raw levies, and in 1680 had got to the borders of Kueichou. Then the stupidity of a subordinate, who without his knowledge marched a force after him as he went to an interview with an ex-rebel leader, excited the latter's suspicion, and he was seized and sent to Kuei-yang. Here the grandson and successor of Wu San-kuei, 吳世璠 Wu Shih-fan, after vain endeavours to shake his loyalty, caused him to be put to death. His remains, recovered on the recapture of Kuei-yang at the end of 1680, received a public funeral; and the Emperor published his secret memorials revealing the treasonable designs of Shang Chih-hsin, memorials which this time were acted upon without undue delay. Canonised as 忠毅, and included in the Temple of Patriots.

589 **Fu I** 傅奕. A.D. 554—639. An official of the Sui dynasty, who became Historiographer under the first Emperor of the T'ang dynasty. He presented a memorial asking that the Buddhist religion might be abolished; and when Hsiao Yü questioned him on the subject, he said, "You were not born in a hollow mulberry-tree; yet you respect a religion which does not recognise the tie between father and son!" He urged that at any rate priests and nuns should be compelled to marry and bring up families, and not escape from contributing their share to the revenue, adding that Hsiao Yü by defending their doctrines showed himself no better than they were. At this Hsiao Yü held up his hands, and declared that hell was made for such men as Fu I. The result was that severe restrictions were placed for a short time upon the teachers of Buddhism. The Emperor T'ai Tsung once got hold of a Tartar priest who could "charm people into unconsciousness, and then charm them back to life again," and spoke of his powers to Fu I. The latter said confidently, "He will not be able to charm me;" and when put to the test, the priest completely failed. He was the originator of epitaphs, and wrote his own, as follows: —

Fu I loved the green hills and the white clouds.
Alas! he died of drink.

590 **Fu-k'ang-an** 福康安 (T. 瑤林). Died A.D. 1796. A Manchu, who distinguished himself in the second Chin-ch'uan war of 1771—76, in the Nepaulese war of 1791—92, and in the war of 1794—96 against the Kueichou aborigines, besides putting down rebellions in Kansuh and Formosa. He was never defeated, and won his soldiers' hearts by large gifts from his immense private fortune, a lavishness of which the Emperor strongly disapproved. Ennobled as Prince and canonised as 文襄, and included in both the Temple of Worthies and the Temple of Patriots.

Fu-la-t'a 傅臘塔. Died A.D. 1694. An Imperial clansman, who rose rapidly by service in Peking and the provinces to be Viceroy of the Two Kiang in 1688, a post he worthily filled until his death. The Emperor K'ang Hsi described him as the only fit successor to Yü Ch'êng-lung, "a man of peace without weakness, not afraid of responsibility, and devoted to the people." Canonised as 清端, and included in the Temple of Worthies. 591

Fu Ling 弗陵. Son of the Emperor Wu Ti of the Han dynasty, by his concubine the Lady Kou I. At his father's death in B.C. 86, he came to the throne as the Emperor Chao Ti and reigned until B.C. 73. The period of gestation passed by his mother previous to his birth is said to have been fourteen months. 592

Fu-min 福敏 (T. 龍卓. H. 湘鄰). A.D. 1673—1756. One of the tutors of the Emperor Ch'ien Lung, and a Grand Secretary from 1738 to 1745. Canonised as 文端, and included in the Temple of Worthies. 593

Fu Nai 傅鼐 (T. 重庵). A.D. 1758—1811. A statesman who made himself famous by his skilful treatment of the aborigines of Hunan. He first conquered and disarmed them, and then set to work to teach them to cultivate the arts of peace. He was particularly successful as a military leader, though himself actually a civilian. In 1809 he rose to be Judge in Hunan, and was ordered, by special request of the aborigines, to visit their territory once a year. 594

Fu-ning-an 富寧安. Died A.D. 1729. Son of O-lan-t'ai. As President of the Censorate and of various Boards he had already earned a great name when in 1715 Ts'ê-wang Arabtan invaded Hami. In 1717 he was appointed Commander-in-chief and sent to Barkul, whence he attacked the Sungar borders and presently advanced to Urumtsi. In 1721 he was himself attacked at Turfan, but inflicted several defeats on the enemy, who "fled far away." 595

In 1723 he became a Grand Secretary, but did not return to Peking till 1726. He received many marks of honour, and was ennobled as Marquis, a title he lost in 1729 for remissness. Canonised as 文恭, and included in the Temple of Worthies.

596 **Fu P'ei** 苻丕 (T. 永叔). Died A.D. 386. Eldest son by a concubine of Fu Chien (2), who finding him well-read in history and fond of military studies, caused him to be instructed in the art of war. On Fu Chien's death, he assumed the royal title at 晉陽 Chin-yang in Shansi; and in 385 he claimed the throne of China, only to be defeated in the following year and slain by one of the generals of the rival pretender, Mu-jung Ch'ui.

597 **Fu Pi** 富弼 (T. 彥國). Died A.D. 1085. A native of Honan, who distinguished himself by his scholarship and was appointed in 1402 to a post in connection with criminal administration at the capital. As this was displeasing to Lü I-chien, when it became necessary to send an envoy to the Kitan Tartars, he at once suggested Fu Pi. The latter was completely successful in his mission, persuading the Tartars to give up their claim to any further territory on condition of receiving an increased subsidy. Returning home, he was rewarded by various important appointments; but he was unable to reconcile himself to the innovations of Wang An-shih, and in 1068 he retired on the plea of old age. He was ennobled as Duke, and canonised as 文忠.

598 **Fu Pu-ch'i** 宓不齊 (T. 子賤). Born B.C. 513. One of the disciples of Confucius. He was Governor of 單父 Shan-fu in Lu, but left the administration in the hands of five of the inhabitants more virtuous than himself, while he sat in the judgment-hall playing on his lute; the result being that the district was a model of good government. He was succeeded by one 巫馬期 Wu-ma Ch'i, who by dint of great personal

energy also obtained the best results. "Ah," said Fu to Wu-ma, who spoke to him on the subject, "I place my trust in men; you place your trust in energy. Mine is the better method."

Fu Shêng 伏勝 or 伏生 (T. 子賤). 2nd and 3rd cent. 599
B.C. A native of Chi-nan in Shantung, who at the time of the "Burning of the Books" (see *Li Ssŭ*) concealed a copy of the *Canon of History* in the wall of his house. Driven from his home during the troublous times which ensued, upon his return under the Han dynasty he found only 29 sections of the work remaining, and these he at once set to work to teach. Later on, when the Emperor Wên Ti wished to reproduce the above Canon, he sent for Fu Shêng. But the old man was then over 90 years of age, and could not obey the summons. He handed over to Ch'ao Ts'o, the Imperial Commissioner, the work such as it remained to him. Another less trustworthy account says that he had preserved more than 20 sections of the Canon in his memory, and repeated them verbatim to an officer who took down the words from his dictation. In A.D. 647 his tablet was placed in the Confucian Temple. A descendant of his, named Fu 湛 Chan, popularly known as 伏不鬬, was a virtuous official under the last Emperors of the Han dynasty, and was put to death by Ts'ao Ts'ao.

Fu Shêng 苻生 (T. 長生). A.D. 334—357. Son and 600
successor of Fu Chien (1). He instituted a reign of terror, destroying or driving away all his father's old Ministers. Was assassinated by his cousin Fu Chien (2). Received the unauthorised canonisation of 厲王.

Fu Su 扶蘇. Died B.C. 210. Eldest son of the First Emperor. 601
For remonstrating with his father on the persecution of the literati who refused to burn their books (see *Li Ssŭ*), he was banished to the north, where he served in the army operating

against the Hsiung-nu and aided in building the Great Wall. He was there murdered by command of Li Ssŭ, in order that his younger brother, Hu Hai, might succeed to the throne.

602 **Fu Têng** 苻登 (T. 文高). A.D. 344—395. Fifth sovereign of the rebel dynasty known as the Earlier Ch'in, founded by Fu Chien (1) in A.D. 351. A descendant of Fu Chien (2) in the second generation, he was for a time Governor of Ch'ang-an in Shensi, but was ultimately banished to the frontier. When the government of the Chin dynasty fell into confusion, he joined 毛興 Mao Hsing who appointed him his Minister of War and his successor. On the death of Fu P'ei in 386, he assumed the Imperial title. Nine years later he was defeated and slain by Yao Hsing. Canonised by his son Fu Ch'ung as 高皇帝.

603 **Fu Yao-yü** 傅堯俞 (T. 欽之). A.D. 1024—1091. An upright official of the Sung dynasty, and a vigorous opponent of the reforms of Wang An-shih, for which opposition he was banished to act as a superintendent of pastures. At his death, the Empress said, "Truly he was a perfect man, as it were of gold or jade!"

604 **Fu Yüeh** 傅說. A famous Minister under the Emperor Wu Ting of the Yin dynasty, who reigned B.C. 1324—1265. He was originally a poor man, and being unable to subscribe towards the repair of certain roads, worked upon them himself. Just then the Emperor dreamt that God sent him an able Minister; and on seeking for the man according to the features seen in the dream, Fu Yüeh was discovered in a workshed and forthwith received the appointment. At his death he became the constellation known as the 箕 Sieve, which forms a part of Sagittarius.

G.

Gayuk. See **Kuyak.**

605 **Genghis Khan** 成吉思. A.D. 1162—1227. The famous ruler

of the Mongols. Born on the banks of the Onon, his father 也速該 Yesukai, a Mongol chieftain, named him 鐵木眞 Temuchin, after a Tartar rival whom he had recently vanquished. Yesukai died when he was only thirteen years old; whereupon various tribes threw off their allegiance. But Temuchin and his mother took the field against their enemies, and soon asserted their ascendency. After offering his services to the Chins[a], who then ruled over the north of China, he conducted a series of successful campaigns against various Tartar tribes; and at length in 1206 he felt himself powerful enough to assume an Imperial title. On the spot where he was born, he took the title of Genghis (*or* Jenghiz, *or* Chingiz) Khan, and forthwith began to make arrangements for a projected invasion of northern China. In 1209 he captured a pass of the Great Wall and gained possession of 寧夏 Ning-hsia in Kansuh. By 1214 he was able to say that he was master of all the enemy's territory north of the Yellow River, except Peking; and at this juncture he made peace with the Chin[a] Emperor, retiring once more beyond the Great Wall. The latter immediately transferred his capital to Pien-liang in Honan, which created such suspicion in the mind of Genghis that hostilities were renewed. After several successful campaigns, including the submission of Korea, he turned his attention to Central Asia, where by 1221 he was master of Tashkend, Bokhara, Samarcand, and other cities. From this time forwards, until his death at the age of sixty-six, his career was one of slaughter and conquest. He died of sickness on the banks of the river Sale in Kansuh, and was canonised as 武皇帝, with the temple name of 太祖.

Great Yü, The. See **Ta Yü.**

H.

606 **Ha-li-ma** or **Ka-li-ma** 哈立麻. 14th and 15th cent. A.D. A Tibetan priest, whose fame as a magician and soothsayer so powerfully impressed the Emperor Yung Lo that in 1403 he dispatched one of his eunuchs, named 侯顯 Hou Hsien, to proceed at the head of an embassy and bring the holy man to his Court. In 1408 Hou Hsien returned, accompanied by Ha-li-ma who was thereupon ordered to institute masses on behalf of the Emperor's parents. It was soon reported to his Majesty that supernatural manifestations had followed upon these masses, consisting in the appearance of auspicious clouds, the falling of heavenly dew, apparitions of azure-winged birds, white elephants etc. In consequence of this, Ha-li-ma was invested with the title of 大寶法王 Prince of the Great Precious Law, together with a number of other high-sounding epithets; and he was likewise proclaimed as the head of the Buddhist faith throughout the empire. His three attendant disciples were invested with the titles of 灌頂大國師 Grand State Preceptors of the Order of Baptism.

Hai Hsi Kung. See **Ssŭ-ma I.**

607 **Hai Jui** 海瑞 (T. 汝賢 *and* 國開. H. 剛峯). A.D. 1513—1587. A native of Hainan, distinguished as a wise and fearless statesman. The freedom of his remonstrances, especially in regard to superstitious practices, led to his disgrace in 1566. He was thrown into prison, where he remained under sentence of death until the accession of the Emperor Mu Tsung, when he was released and re-instated in office. In 1569 he became Governor of Nanking and ten other Prefectures, but went to extremes in supporting the poor against the rich, and was compelled to resign.

When already seventy-one years of age he was appointed Vice President of the Board of Civil Office at Nanking, and afterwards Vice President of the Censorate. He died in great poverty, his friends defraying the cost of his burial. Canonised as 忠介.

Hai-lin Wang. See **Hsiao Chao-wên.**

Hai-ling Wang. See **Wan-yen Liang.**

Han An-kuo 韓安國 (T. 長孺). 2nd cent. B.C. An **608**
official who served with distinction under Prince 孝 Hsiao of the Liang Principality, and on the latter's death entered the service of the Emperor Wu Ti of the Han dynasty, and rose to be a Censor. When the Hsiung-nu proposed a matrimonial alliance, he was in favour of it, and opposed the recourse to arms suggested by 王恢 Wang Hui. The Emperor however was in favour of the latter; the result being that there was a fiasco, and Wang Hui was driven to commit suicide. Soon afterwards Han became a Minister of State, but fell out of his carriage and for a time was obliged to go into retirement. Appointed to command the northern army, he suffered so many reverses that at length he burst a blood-vessel from mortification and died.

Han Ch'ao-tsung 韓朝宗. 8th cent. A.D. Son of a **609**
distinguished official named Han 思復 Ssŭ-fu. In 734 he became Governor of Ching-chou in Hupeh, and his administration was such as to call forth from the poet Li Po the following famous lines: —

> Oh do not say that I may rule some vast and wealthy fief,
> But grant me once to see the face of Ching-chou's honoured chief!

Transferred to Hsiang-chou, he made himself very popular by removing from an old well a notice saying, "Those who drink here will die," his intercession with the spirits having caused the water to regain its original purity. Later on he got into trouble; and in 742, when false reports were spread about rebels coming,

he took refuge on the 終南 Chung-nan mountain. The infuriated Emperor at once sent him into banishment in Shensi, where he died.

610 **Han Ch'i** 韓琦 (T. 稚圭). A.D. 1008—1075. A native of An-yang in Honan. In 1028 he graduated first on the list of *chin shih*; and when his name was called out, a variegated cloud appeared beneath the sun. In early life he served with Fan Chung-yen in the eastern provinces, and aided in reducing the southern portions of Kansuh and Shensi. Later on he became Governor of 定 Ting-chou in Chihli, and ultimately rose to be Minister of State. For three years he was a Censor, and distinguished himself by his outspokenness against the Empress Dowager Ts'ao Hou when, as Regent, she tried to prolong her interference in the government. In 1069 he attacked Wang An-shih and his system of advances to farmers; but the latter was too strong for him, and in 1070 he was sent to Ta-ming Fu in Chihli where he died five years later. It is recorded that he wished to burn the drafts of all his memorials of remonstrance to the Throne, but finally decided on preserving some seventy for his self-justification. These were afterwards published, together with extracts from his official correspondence and other details. He was ennobled as Duke, whence he is often spoken of as 魏公, and later on as Prince, and canonised as 忠獻; and in 1852 his tablet was placed in the Confucian Temple.

611 **Han Chien** 韓建 (T. 佐時). A.D. 857—914. A rough soldier of Honan, who came into notice during the rebellion of Huang Ch'ao as a lieutenant of the eunuch 楊復光 Yang Fu-kuang. On the Emperor's return to Ch'ang-an in 888, he became Governor of Hua-chou in Shensi and devoted himself to promoting the peaceful arts and to learning to read and write. In 890 he was transferred to Ho-chung in Shansi; and five years later joined

with Li Mao-chên and 王行瑜 Wang Hsing-yü in an attack on the capital, which Li K'o-yung defeated. In 896 the Emperor, fleeing from Li Mao-chên, took refuge with Han Chien, who slew sixteen Princes and deposed his sovereign. He was obliged however to let him go on the approach of his rivals. In 898 he was ennobled as Duke. He afterwards joined the founder of the Liang dynasty, by whom he was advanced to great honour, and perished in a mutiny of his garrison at Hsü-chou in Honan.

Han Ch'in-hu 韓擒虎 (T. 子通). A.D. 527—581. A native of 東垣 Tung-yüan in Honan, who distinguished himself in his youth by a combination of martial and literary tastes, coupled with great courage and a fine physique. He served under the Emperor Wu Ti of the Later Chou dynasty, and subsequently aided the first Emperor of the Sui dynasty in consolidating his power, rising to the highest military offices and being ennobled as Duke. He fell into a trance, which lasted several days and at length ended in death. He was accustomed to say that he asked nothing more than in life to be ruler of the 桂 Kuei State (Kuangsi), and in death to be king of hell. He is now supposed to be a judge in Purgatory. 612

Han Chiu-ying 韓玖英. A virtuous maiden, who defiled herself in order to escape dishonour at the hands of brigands. 613

Han Fei 韓非. Died B.C. 233. Son of a Duke of the Han State. Like Yang Hsiung he had an impediment in his speech. He studied together with Li Ssŭ under the philosopher Hsün Ch'ing, and then turned his energies in the direction of criminal law and procedure. His essays attracted the notice of the Prince of Ch'in who said with a sigh, "Had I only such a man as this by my side, I could face even death without regret!" When the Prince mounted the Imperial throne, the Han State tendered its allegiance, sending Han Fei as ambassador. The Emperor was 614

pleased with him and appointed him to a post; but Li Ssŭ soon became jealous of his influence, and by misrepresentations succeeded in throwing him into prison where he committed suicide. Fifty-five of his essays are still extant, and are especially valuable as containing many of the sayings attributed to Lao Tzŭ, woven later on into the spurious work known as the *Tao Tê Ching*.

615 **Han Hsi-tsai** 韓熙載. 9th and 10th cent. A.D. A scholar and official, who graduated as *chin shih* at the close of the T'ang dynasty and rose to be Minister of State. He was popularly known as 韓夫子 Philosopher Han, and he and Hsü Hsüan are often spoken of as 韓徐. Canonised as 文靖.

616 **Han Hsiang** 韓湘 (T. 清夫). 9th cent. A.D. A nephew of the great Han Yü, of an idle and harum-scarum disposition. His uncle urged him to study, and he subsequently produced some verses in which he spoke of flowers blossoming instantaneously. "What!" cried Han Yü, "can you make flowers better than God Almighty?" Thereupon Han Hsiang took a little earth and put it under a basin; and after a short interval he raised the basin and disclosed a flower with two buds, on the leaves of which was written in gold characters a couplet referring to exile. "You will understand this by and by," said he; and later on, when Han Yü was on his way to his place of banishment near the modern Swatow, his nephew suddenly appeared to him and asked if he remembered the verses on the flowers. He became a pupil of Lü Yen, and was taken up into the peach-tree of the gods, from the branches of which he fell and so entered into eternal life. He is now ranked as one of the Eight Immortals.

617 **Han Hsin** 韓信. Died B.C. 196. A native of Huai-yin in Kiangsu, who was so poor that he was compelled to earn his

living as an official underling, drifting in that capacity to the establishment of a petty Magistrate at Nan-ch'ang in Kiangsi. But his master's wife would not give him enough food, and he was driven to seek his fortune elsewhere. He then went to fish in the river outside the city; and one of the washerwomen at work there, seeing how hungry he looked, gave him something to eat. Han Hsin thanked her, and said that some day he would repay this kindness, as he eventually did; but the washerwoman flared up, and declared that she wanted no reward. While a youth at Huai-yin, some other lads were one day bullying him in the market-place. One of them called out, "If you are not afraid to die, strike me; if you are afraid, then pass under my fork." Whereupon Han Hsin bent down and crawled between the boy's legs; at which all the people in the market-place laughed, calling Han Hsin a coward. When Hsiang Liang passed through Huai-yin, Han Hsin at once entered his service, and after his death continued to serve under Hsiang Chi. But his ambition was unsatisfied, and ere long he left Hsiang Chi and betook himself to the camp of the great rival captain, Liu Pang. There, after narrowly escaping decapitation, he attracted the attention of Hsiao Ho, who when Han Hsin had once more departed in disgust at want of recognition, followed him and brought him back, and told Liu Pang that he had not such another man in his army. Liu Pang gave him a command, and he then began a series of campaigns against the various States, the successes in which have made his name famous in Chinese military annals. On one occasion Liu Pang said to him, "How large an army do you think I could lead?" "About a hundred thousand men," he replied. "And you?" asked Liu Pang. "Oh!" he answered, "the more the better." In B.C. 203 he proposed to Liu Pang to appoint him nominal Prince of Ch'i, in order to preserve peace in

that region; and when Liu Pang seemed put out by the extravagance of the demand, Chang Liang pressed his foot and whispered, "Do so!" Of such importance was his alliance to the House of Han. Again, when about to dispatch him against the Wei State, Liu Pang asked who was the general likely to be in command of the enemy's forces. On being told that it was 柏直 Po Chih, he cried out in derision, "Why, his mouth still smells of mother's milk; he is no match for our Han Hsin!" In B.C. 201, after the final defeat of Hsiang Chi, he was created Prince of Ch'u; but in the following year he was secretly denounced to the Emperor as being egged on by K'uai T'ung to conspiracy and revolt. The Emperor thereupon, at Chang Liang's suggestion, gave out that he was about to visit the lake of 雲夢 Yün-mêng in modern Hupeh, and summoned all his vassals to meet him. Han Hsin came among the rest, and was at once seized and bound and carried back to Lo-yang. He is now said to have uttered the memorable words, "When the cunning hares are all dead, the hunting-dog goes to the cooking-pot; when the soaring birds are all killed, the trusty bow is laid aside; when the nation's enemies have all perished, the wise counsellor is forgotten. The empire is now at peace; 'tis time I should go to the cooking-pot." He was however pardoned, and ennobled as Marquis of Huai-yin, a title under which he is still often mentioned. In B.C. 196, when 陳豨 Ch'ên Hsi revolted, and the Emperor took the field in person, Han Hsin was prevented by illness, real or feigned, from accompanying the expedition. He then planned to seize the Empress Lü Hou and the Heir Apparent; but the plot was divulged by a eunuch who owed him a grudge, and when Han Hsin went to congratulate the Empress on the news which had just arrived, of the defeat of Ch'ên Hsi, he was seized and beheaded, and his father's, mother's, and wife's

families were also put to death. He is ranked as one of the Three Heroes (see *Chang Liang*).

Han Hsiu 韓休. 8th cent. A.D. A statesman who joined 618
Chang Chiu-ling in his remonstrances addressed to the Emperor Ming Huang of the T'ang dynasty. His Majesty is said to have lost flesh in consequence; but when his courtiers suggested that the Ministers were to blame, he replied, "Though I may be thin, the empire is fat." He was a Minister of State in 733, and died about 740, aged 67. Canonised as 文忠.

Han Hung 韓翃 (T. 君平). 8th cent. A.D. A native of 619
Nan-yang in Honan, who graduated as *chin shih* about A.D. 750 and distinguished himself as a poet and official under the T'ang dynasty, earning the sobriquet of 大歷才子 Genius of the Ta-li period, A.D. 766—780. There happened to be another official of the same name; and when this one was recommended for promotion, the Emperor Tê Tsung asked which of the two was intended. "It is Han Hung, the poet," replied the Minister on duty. See *Chang-t'ai Liu*.

Han Lin-êrh 韓林兒. Died A.D. 1367. A native of 眞定 620
Chên-ting in Chihli, whose father was executed for connection with the White Lily Society, while he himself escaped to Ying-chou in Anhui, and sought refuge with 劉福通 Liu Fu-t'ung, a notorious wizard of that place. In 1351 Liu broke into open rebellion, a red kerchief being the distinguishing mark of his followers who soon numbered over 100,000. In 1355 Liu set up Han Lin-êrh as 小明王, with Po-chou in Anhui as the capital of a new Sung dynasty, which was recognised by Chu Yüan-chang and by Kuo Tzŭ-hsing's son. The new ruler had soon to flee to 安豐 An-fêng in Anhui, where he remained until Liu captured Pien-liang (the modern K'ai-fêng Fu) in 1358. A year later he was forced to return to An-fêng, where he was

besieged in 1363 by Chang Shih-ch'êng. Chu Yüan-chang came to the rescue; and though too late to save the city and Liu, he escorted Han to the modern Nanking where he died in 1367.

621 **Han Ni-chou** 韓侂冑 (T. 節夫). Died A.D. 1207. A prominent statesman under the Southern Sung dynasty. He played a leading part in the deposition of the Emperor Kuang Tsung, and subsequently rose to a position of great power and influence; but his failure to cope with the invading forces of the Chin[a] Tartars, together with his own great unpopularity, brought about his downfall, and he was assassinated in a garden of the palace as he was going in to audience.

622 **Han P'êng** 韓朋. Minister to Prince 康 K'ang of the Sung State under the Chou dynasty. The Prince seized his wife, a great beauty, and cast him into prison where he committed suicide. The wife flung herself down from the top of a high tower, leaving a letter in her girdle in which she asked to be buried with her husband. This the enraged tyrant refused; whereupon their two coffins sprouted into growth, the two graves became one, and in a tree which grew hard by, two birds sang together a dirge over their remains.

623 **Han Po-yü** 韓伯兪. A filial son, who lived under the Han dynasty. In early life he never cried when his mother beat him, but later on he began to do so. On his mother asking the reason of this, he replied, "Formerly your blows hurt me, and I knew you were strong and well. Now they don't hurt me any more, and I know that your strength is failing; therefore I weep."

624 **Han P'u** 韓溥. 10th cent. A.D. A native of Ch'ang-an, who graduated as *chin shih* in 954 and rose to high office under the first two Emperors of the Sung dynasty, retiring in ill-health in 991. He was a widely-read scholar, especially remarkable for his knowledge of eminent men of the T'ang dynasty and his power

of interesting an audience; whence he came to receive the nickname of 近世肉譜 the Walking Dictionary of Modern Biographies. His younger brother Han 洎 Chi, also a *chin shih*, once spoke contemptuously of the elder brother's writings, saying they were like a "straw hut with a door hung on rope," just fit to keep off the wind and rain; while he compared his own compositions with the famous Five-Phoenix Tower, built by the first Emperor of the Later Liang dynasty. Han P'u heard of this; and when some one sent him a present of fine paper he forwarded it to his brother, saying that it was useless to himself but might help towards the adornment of the Five-Phoenix Tower. At which Han Chi was covered with shame.

Han Shih-chung 韓世忠 (T. 良臣). Died A.D. 1151. A 625
native of Yen-an in Shensi, noted for his tall and well-made frame and for eyes which flashed like lightning. He was unusually fearless and would ride unbroken horses, but was overfond of wine and of a violent temper. In 1105 he distinguished himself against the Western Hsia forces, who were then giving trouble, and for many years afterwards he succeeded in holding in check the Chin[a] Tartars, inflicting upon them several severe defeats, for which he was ennobled as Duke. He opposed the peace proposals of Ch'in Kuei, and submitted to the Emperor a violent memorial against their author; but this only resulted in his retirement from office in 1141, loaded with honours which were increased as years went on. Over affairs of State, his devotion found vent in paroxysms of weeping; and as for Ch'in Kuei, if he met him beyond the precincts of the council-chamber, he would recognise him only by a cold bow. In the evening of his life he interested himself in Buddhism and Taoism, and dubbed himself the 清涼居士 Pure and Passionless Recluse. Canonised as 忠武.

Han Shou 韓壽 (T. 德貞). Died A.D. 291. The handsome 626

secretary of Chia Ch'ung and secret lover of his younger daughter. When the Emperor Wu Ti presented some wonderful foreign perfume to Chia Ch'ung, his daughter stole a portion of it for Han Shou; and the father discovering this, thought it desirable to consent to their union (see *Chia Mi*). On the accession of the Emperor Hui Ti in 290 he became Governor of Honan.

627 **Han T'an** 韓菼 (T. 元少 and 慕廬). A.D. 1636–1704. A native of Ch'ang-chou in Kiangsu, who graduated first on the list of *chin shih* in 1673 and first at the subsequent Palace examination. The Emperor K'ang Hsi himself read his papers, and commended the examiners' choice. He was at once taken into favour and was employed to revise the 孝經衍義, a work on the *Canon of Filial Piety*. His bent however was towards a quiet country life of study, and he retired from 1679–1684, and again for eight years in 1687 on the plea of ill-health. At his home, with the aid of a few recluse scholars, he edited the *Six Classics* and the *Twenty-two Histories*. He is also credited with having restored the standard of scholarship at the public examinations, which had sunk since the fall of the Mings. In 1695 his friends, anxious to rise with him, procured his recall to Peking as Chancellor of the Han-lin College, and five years later the Emperor insisted on his also filling the post of President of the Board of Rites. These posts he retained until his death, but his outspoken opinions, often opposed to the will of K'ang Hsi, coupled with the calumnies of his foes, prevented his further advancement. His temper became soured, and he latterly drank to excess. Canonised as 文懿.

628 **Han T'o-chou** 韓侂冑 (T. 節夫). Died A.D. 1207. A great grandson of Han Ch'i. His father married a younger sister of the wife of the Emperor Kao Tsung, and thus he obtained office. He helped Chao Ju-yü to set the Emperor Ning Tsung on

the throne; but disappointed at the reward given him for his services, he intrigued against Chao, and in 1195 effected his disgrace and that of Chu Hsi. So soon as his power was established he started the idea of recovering all the lost territory of the Sungs, and in 1205 ordered an advance against the Chin[a] Tartars. The war proved disastrous, and he had to sue for peace. The Tartars set up a rebel king in Ssŭch'uan, and demanded a large indemnity, some cession of territory, and the author of the war. Han stopped the negotiations; but the nation was weary of the war, and through Shih Mi-yüan the Empress Dowager was secretly induced to sanction Han's execution. He was seized while entering the palace, and slain. In 1208 the Tartars demanded his head; and orders were given to open his coffin and to forward the head accordingly. His property was confiscated, and his four concubines, who had been wont to treat the Imperial ladies arrogantly, were also put to death.

Han Ts'ui-p'ing 韓翠屏. 9th cent. A.D. A young lady in 629
the palace of the Emperor Hsi Tsung of the T'ang dynasty. Tired of her dull life, she one day wrote some verses upon a red leaf which she threw into the moat. This was found by a young scholar, named Yü Yu, who threw in a reply upon another red leaf which in its turn was found by the young lady. Shortly afterwards she was released from the palace and was betrothed in the usual way to Yü Yu, neither being aware until after marriage of the other's share in the correspondence.

Han Wang. See **Liu Pang.**

Han Yen 韓嫣 (T. 王孫). 2nd cent. A.D. A friend of 630
the Emperor Wu Ti of the Han dynasty, when the latter was Prince of 膠東 Chiao-tung and later on Heir Apparent. They used to study together, and even after Wu Ti had mounted the throne they were almost inseparable companions. Han Yen

amassed great wealth, and in the chase, of which he was very fond, he is said to have used golden pellets for his crossbow. On one occasion, the Emperor invited the Prince of Chiang-tu to go out hunting; but for some reason or other his own chariot was unable to proceed, and he sent Han Yen in another chariot on before him. The Prince, mistaking this equipage for that of the Emperor, drew to the side and fell down on his knees with all his cortège to allow his Majesty to pass. On discovering his error he was furious, and complained bitterly to the Empress Dowager. Before long a charge of immorality was brought against Han Yen, and in spite of the Emperor's efforts to save him, he was forced to commit suicide.

631 **Han Ying** 韓嬰. 2nd cent. B.C. A native of the Yen State, and one of the earliest commentators upon the *Odes*. His text differed from that of Shên Kung and Yüan Ku, but his interpretations were substantially the same. Summoned to discuss the question with Tung Chung-shu in the presence of the Emperor Wu Ti, he succeeded in holding his own even against that great scholar. Of his 內傳 and 外傳, the latter only is extant.

632 **Han Yü** 韓愈 (T. 退之. H. 昌黎). A.D. 768–824. A native of Têng-chou in Honan, whose ancestors came from 昌黎 Ch'ang-li in Chihli. His father died before he was three years old, and he was left to the charge of his brother. This brother was shortly afterwards banished to Kuangtung, whither he carried the little boy together with their widowed mother. On the death of his brother some years later, Han Yü returned with his mother to Honan. There he devoted himself assiduously to study; and it was recorded as something unusual that he burnt grease and oil in order to prolong his hours of work. On graduating he was appointed to a subordinate official post, and

after a highly chequered career, rose to be President of the Board of Rites. In 803, in consequence of an offensive memorial on the subject of tax-collection in Chihli, he was degraded and sent to 陽山 Yang-shan in Kuangtung. In 819 he presented a memorial protesting against certain extravagant honours with which the Emperor Hsien Tsung proposed to receive a bone of Buddha. The monarch was furious; and but for the intercession of his friends P'ei Tu and others, it would have fared badly with the bold writer. As it was, he was banished to Ch'ao-chou Fu in Kuangtung, where he set himself to civilise the rude inhabitants of those wild parts. He is even said to have driven away a huge crocodile which was devastating the water-courses in the neighbourhood; and the denunciatory ultimatum which he addressed to the monster and threw into the river, together with a pig and a goat, is still regarded as a model of Chinese composition. It was not very long ere he was recalled to the capital and re-instated in office; but he had been delicate all his life and had grown prematurely old, being thus unable to resist a severe illness which came upon him. As a writer he occupies a foremost place in Chinese literature. He is considered to be the first of the great literary trio of the T'ang dynasty, the other two being Li Po and Tu Fu. His friend and contemporary, Liu Tsung-yüan, said that he never ventured to open the works of Han Yü without first washing his hands in rose-water. His poems and his essays are of the very highest order, leaving nothing to be desired either in originality or in style. With regard to the famous memorial upon the bone of Buddha, it is by no means certain that we have a transcript of the original document. Chu Hsi indeed has pronounced it to be genuine, but Su Tung-p'o holds it to be a forgery. The latter, in his splendid epitaph on Han Yü, says that "from the age of the Hans, the

"Truth began to be obscured, and literature to fade. Supernatural "religions sprang up on all sides; and many eminent scholars "failed to oppose their advance, until Han Yü, the cotton-clothed, "arose and blasted them with his derisive sneer." In the verses which follow, he adds —

> But above, in heaven, there was no music, and God was sad,
> And summoned him to his place beside the Throne.

He was ennobled as Earl of Ch'ang-li, and canonised as 文公. In 1084 his tablet was placed in the Confucian Temple.

633 **Han Yung** 韓雍 (T. 永熙). A.D. 1423—1479. A distinguished provincial official, who graduated as *chin shih* in 1442, and for valour against rebels was appointed Governor of Kiangsi at the early age of 29. His administration was excellent; however in 1457 he was denounced for riding in a sedan-chair, and was thrown into prison. Three years later he became Governor of Hsüan[a] Fu and Ta-t'ung in Shansi. The Emperor Hsien Tsung, on mounting the throne, at once degraded him, but was soon forced to employ him against an irruption of the Kuangsi aborigines into Kuangtung. Han's strategy proved a success; the famous 大藤 Rattan Gorge was forced (its name being changed to 斷 Cut Rattan); and the rebels were crushed. As Viceroy of the Two Kuang, he quelled fresh risings between 1467 and 1473; but the eunuch Inspector and the assistants of Han, smarting under his scornful treatment of them, united in denouncing him, and in 1474 he was compelled to retire. Canonised as 襄毅.

634 **Hang Shih-chün** 杭世駿 (T. 大宗 and 董甫). Graduated as *chü jen* in A.D. 1724, and became one of the editors of the Wu Ying Tien classics and histories. He was afterwards a Censor, but committed himself by over-boldness of speech and lost office. He then went into retirement, bestowing upon himself the sobriquet of 秦亭老民. He was noted as a poet and as a

classical and historical scholar, and published several works in those branches of literature.

Hao Ch'u-chün 郝處俊. Died A.D. 681. A native of An-lu 635
in Chihli, who graduated as *chin shih* about 640 and entered upon an official career. After throwing up the service in disgust, he once more took office and rose to be President of the Board of War. Of a thrifty disposition, he regarded his body as but so much clay or wood and refused to waste money in personal adornment. He spoke out boldly and truthfully to his sovereign; and although the Empress Wu Hou hated him, his irreproachable character was sufficient to guard him from her spite. See *Lou Shih-tê.*

Hao I-hsing 郝懿行 (T. 恂九). Graduated in A.D. 1799. 636
Compiler of the 山海經註, a commentary upon the famous *Hill and Water Classic*, which claims to be the oldest geographical work in the Chinese language.

Hao Lung 郝隆 (T. 仕治). 4th cent. A.D. Secretary 367
under Huan Wên during one of his campaigns against the southern barbarians. Censured for introducing the savage dialect into a verse, he replied that he didn't see why a Barbarian Secretary should not use barbarian terms. On another occasion, when every one was sunning various articles of personal property he went and lay in the open courtyard. "I am sunning the books in my belly," he explained; the belly being regarded by the Chinese as the seat and storehouse of all knowledge.

Hao Shou Shu Shêng 皓首書生. The name given to a 638
scholar of old, who disappeared for a long time, until one day a neighbour of his, strolling over the hills, came upon a troop of foxes, all of which scampered away except one. This one suddenly took the shape of the missing man, and declared that he had been changed into a fox.

639 **Hao Yü** 郝浴 (T. 冰滌. H. 雪海). A.D. 1623—1683. A native of Chihli. He graduated as *chin shih* in 1649, and two years later went to Ssŭch'uan as an Inspecting Censor. He was besieged in 保寧 Pao-ning by the successors of Chang Hsien-chung and was thus led to propose the employment of the aborigines to check the rebels, a scheme the Boards laid aside as not within the province of a Censor. On the pacification of Ssŭch'uan, Wu San-kuei offered him an official dress, an act which he denounced to the Emperor as meant either for a bribe or for an insult. In revenge Wu San-kuei procured his banishment to Kirin for falsely claiming to have been under fire at Pao-ning. He was not re-instated until in 1675 Wei Hsiang-shu offered to resign and suffer in his stead. He at once gave good advice as to the campaign against Wu San-kuei, and in 1678 went as Governor to Kuangsi, having induced the Emperor to send to each high provincial authority a tablet bearing the words 清慎勤 *Probity*, *Caution*, *Diligence*, as an outward token of the Imperial desire. His death was publicly lamented, and his coffin was escorted for many miles by the people. In recognition of his clean-handedness, the Emperor overlooked a deficiency of some Tls. 90,000 in his accounts, and at his son's entreaty restored to him the rank he had thereby forfeited.

640 **Ho Chi** 何基 (T. 子恭. H. 北山). A.D. 1188—1268. A native of 婺 Wu-chou in Chehkiang, who studied under Huang Kan and then pursued his career of learning at home, surrounding himself with a crowd of eager disciples and refusing all offers of official employment. He was the author of many valuable commentaries upon the Confucian books; also of the 問辨, a series of discussions with Wang Po; and of a collection of miscellaneous writings published under the title of 北山文集. He was canonised as 文定, and in 1724 his tablet was placed in the Confucian Temple.

Ho Ch'iao 和嶠 (T. 長輿). Died A.D. 292. An official who rose to high office under the first two Emperors of the Chin dynasty. In his youth he was a very handsome and refined young man, and 庾子嵩 Yü Tzŭ-sung compared him with a tall pine-tree, which if used in building a mansion would be sure to be taken for the principal beam. He was so fastidious that instead of riding, as was customary, in a carriage with his official colleagues, he insisted on having a carriage all to himself. Although enormously rich, he was so mean that Tu Yü declared he had the "money disease." Canonised as 簡. See *Wang Jung*. 641

Ho Ch'iao-hsin 何喬新 (T. 廷秀). A.D. 1427–1502. A native of 廣昌 Kuang-ch'ang in Kiangsi, who graduated as *chin shih* in 1454 and served as secretary in several Boards. In 1480 he became Governor of Shansi, in which post he had to deal with the terrible famine of 1484. In 1487 he was transferred to Nanking, where he put down the oppression of the eunuchs. At the beginning of 1488 he was recalled to Peking, but was driven into retirement three years later on a charge of bribery, of which however he was proved to be guiltless. He was austere and somewhat eccentric, widely read and a bibliophile. Canonised as 文肅. 642

Ho Chih-chang 賀知章 (T. 季眞). Born A.D. 659. He flourished as a statesman and a poet under the reign of the Emperor Ming Huang of the T'ang dynasty, to whom he introduced the youthful poet Li Po. He was one of the Eight Immortals of the Wine-cup, and a lover of dissipation and joviality. On one occasion he mounted a horse, although a bad rider and drunk at the time; the result being that he fell into a dry well and was found snoring at the bottom. He gave himself the sobriquet of 四明狂客 the Madman of Ssŭ-ming, from the name of his ancestral District in Chehkiang. He was also 643

known as 賀鬼 Ho the Devil, a name bestowed upon him by his Imperial master.

644 **Ho Chin** 何進 (T. 遂高). Died A.D. 190. Brother of a lady chosen for the seraglio of the Emperor Ling Ti of the Han dynasty and in 179 raised to the throne as Empress. He was consequently appointed to important posts, and in 184 was ordered to defend the capital against the Yellow Turban rebels (see *Chang Chio*), for which service he was ennobled as Marquis. His sister and another lady of the seraglio having both given birth to sons, an attempt was made to set aside the child of the former and get the other boy named Heir Apparent. The Emperor himself was inclined to this arrangement, as he considered the Empress' son to be wanting in the necessary dignity; but the matter was still unsettled when his Majesty died. Then a still more serious attempt was made to slay Ho Chin and place the favoured youth upon the throne; but Ho Chin received timely warning of his intended assassination, and was able to collect his soldiers and enforce the rights of his sister's son. He followed this up by an attack upon the eunuchs, and succeeded in getting an order for their dismissal from the palace. The eunuch Chang Jang, however, had family influence to back him with the Empress Dowager, and managed to get the whole troop of his colleagues re-instated. This so enraged Ho Chin that he determined to exterminate all of them; but ere he could carry out this design, a band of eunuchs, headed by Chang Jang, decoyed him into an ambush and slew him with their swords.

645 **Ho Ch'ü-ping** 霍去病. Died B.C. 117. Illegitimate son of the elder sister of Wei Ch'ing. At eighteen he was already distinguished as a mounted archer of great skill, and received a commission as a petty military official; hence he is sometimes mentioned as 霍嫖姚. Rising to the rank of President of the

Board of War, in B.C. 123 he gained brilliant victories over the Hsiung-nu, and was ennobled as Marquis. In B.C. 121 he led an army to a distance of a thousand *li* beyond 甘 Kan-chou in modern Kansuh, and brought back the golden image worshipped by the Hsiung-nu chieftain 休屠 Hsiu-ch'u and said to have been an image of Buddha. On one occasion when his troops were suffering severely from want of water, he struck the earth with his whip, whereupon a spring at once gushed forth. He was a young man of few words and great daring. In military matters he preferred to trust to his own judgment, and positively refused to study Sun Wu's *Art of War*. Canonised as 景桓.

Ho Ch'uo 何焯 (T. 山瞻. H. 義門 and 茶仙). A.D. 646
1660—1722. A native of Kiangsu, and a well-known critical writer. Among other works, he edited the *History of the Han Dynasty* and the *History of the Three Kingdoms*. Books annotated by him fetched such high prices that many forgeries were put on the market. His 讀書記, consisting of notes on literature, was posthumously published by a disciple.

Ho Hsien Ku 何仙姑. 7th cent. A.D. Daughter of a 647
shopkeeper at 零陵 Ling-ling in Hunan. The Pure Male Principle gave her one of the peaches of immortality, of which she ate one half, and from that time forth required no more food. Summoned to the Court of the Empress Wu Hou, she disappeared on the way thither and was never seen again. She is now ranked among the Eight Immortals.

Ho Hsün 賀循 (T. 彥先). Died A.D. 320. A native of 648
Shan-yin in Chehkiang. His father had been flogged to death by Sun Hao, fourth Emperor of the Wu dynasty, and the family removed to a distant frontier-town. Ho Hsün led a wandering life until things had quieted down, when he returned and took his *hsiu ts'ai* degree. He declined to serve under Prince 倫 Lun of Chao, and

threw up his post of Censor on the plea of ill-health. He then raised a volunteer force and did good service against the rebel 李辰 Li Ch'ên, after which he retired once more into private life. Summoned to office by the first Emperor of the Chin dynasty, he was appointed President of the Sacrificial Court, and had entire management of all matters connected with the Imperial mausoleum. From his great purity of character, he was compared with ice and jade. Though he rose to be a Minister of State and was known as the Model Scholar of the age, he lived in a hut which scarcely sheltered him from wind and rain. Canonised as 穆.

649 **Ho I-yü** 何易于. 8th cent A.D. A magistrate at Ichang in Hupeh. While at that post, an attempt was made to tax tea; but he declared that such a measure would amount to cruelty, and burnt the Imperial order. Luckily his superior officer held him in high esteem, and he escaped without punishment. With all criminal cases he dealt promptly, and his administration was so successful that within three years grass grew in the prison yards.

650 **Ho Ju-chang** 何如璋. A native of 大埔 Ta-p'u near Swatow, who graduated as *chin shih* in 1868 and in 1875 was a Han-lin Compiler. He was then recommended by the Tsung-li Yamên for service abroad. In 1877 he went as Minister to Tokio, and on his return was appointed Director of the Foochow Arsenal. For cowardice at the French attack on the Arsenal in 1884, he was cashiered and sent to the post-roads, whence he returned in disgrace to his home in 1888.

651 **Ho Kai** 何啓 (T. 迪之. H. 沃生). Born at Hongkong in 1859, he began the study of English at the age of ten. At twelve he was placed at the Government Central School, and two years later he was sent to England. Until 1875 he was a student at the Palmer Home School, and then joined the medical and surgical college attached to St. Thomas' Hospital. In 1878 he

proceeded to Aberdeen, and became a medical student at Marischal College. In 1879, after gaining many prizes and certificates, he graduated as Bachelor of Medicine and Master of Surgery (C.M.), and obtained his diploma as Member of the Royal College of Surgeons. In 1880 he joined the Inns of Court, and in 1881 gained the Senior Equity scholarship of one hundred guineas, as also a similar scholarship for the Law of Real and Personal Estate, the latter of which he was precluded from accepting by the regulations of his Inn. In 1882 he was called to the Bar, and at the same time was married to an English lady, with whom he returned to Hongkong in February of that year. On arrival in the Colony he was made a Justice of the Peace, and since then has practised in Hongkong as a barrister. He is a member of the Legislative Council, the Sanitary, Medical, and other Boards.

Ho Kuan Tzŭ 鶡冠子. A recluse of the Ch'u State, classed 652
among the Taoist philosophers. He is said to have made his cap of pheasants' feathers, and his name is still used to designate actors who wear such caps upon the stage.

Ho Kuang 霍光 (T. 子孟). Died B.C. 68. The illegitimate 653
brother of Ho Ch'ü-ping, who took him to Ch'ang-an when about ten years of age. He grew to be over seven feet in height, with a fine beard and clear piercing eyes. He rose to high office under the Emperor Wu Ti, whom he served faithfully and energetically for over twenty years. In B.C. 91, when the Emperor, disgusted with the behaviour of his three sons by the Empress, wished to make Fu Ling Heir Apparent, he felt that Ho Kuang was the one man upon whom he could rely. In token thereof he caused the Court artist to paint a picture of Chou Kung bearing in his arms the little Prince Ch'êng, second sovereign of the Chou dynasty, and publicly presented it to Ho Kuang. For his share in suppressing the conspiracy of Mang Ho-lo (see *Chin Mi-ti*) he was

ennobled as Marquis, and at the death of Wu Ti he was appointed Regent. He discovered a plot to depose the young Emperor and assassinate himself, concocted by the family into which he had married his daughter, whose daughter had become Empress. The conspirators were all executed or were forced to commit suicide, and for thirteen years afterwards Ho Kuang's power was supreme. In B.C. 74 the Emperor died without issue, and by Ho's advice a grandson of Wu Ti was chosen to succeed. He proved however to be a dissolute and worthless monarch; and Ho, after consultation with Chang An-shih and T'ien Yen-nien, called a council, at which T'ien threatened with instant death any one who should oppose Ho Kuang. The Empress Dowager was taken into confidence; and the new monarch was brought before her in presence of all the Court, his faults proclaimed and his seal taken from him, he himself being sent home under escort, while some 200 or 300 of his officers were executed. The grandson of Wu Ti's original Heir Apparent who had been forced to commit suicide in B.C. 91, was now raised to the throne under the title of Hsüan[a] Ti. He stood in great awe of Ho Kuang; and one day when the latter accompanied him to the ancestral temple, his Majesty declared that he felt as though he had a bunch of thorns down his back. Ho Kuang and his family were loaded with favours; yet in B.C. 71 his wife secretly caused the young Empress to be poisoned, and then persuaded the Emperor to marry her own daughter. To this crime Ho Kuang does not seem to have been privy. In his last illness the Emperor paid him a kindly visit, and he received a public funeral. Some two years after his death the Empress and her mother were mixed up in a palace intrigue of such gravity that the former committed suicide in despair, two of their male relatives were put to death, and the family prosperity came to a sudden end. Canonised as 宣成.

Ho-lu Wang 闔廬王. 5th and 6th cent. B.C. The title 654
under which Prince 光 Kuang of the Wu State is known in history. He reigned B.C. 514—496, and is noted for having removed his capital from 梅里 Mei-li to the modern Soochow, where he built the famous 姑蘇臺 Ku-su tower, after which the city is now often called. His tomb is known as 虎丘 Tiger-Mound, from a white tiger which took up its abode there three months after his interment. He was noted for his simplicity of life, and when on a campaign insisted on sharing all luxuries of food with his soldiers.

Ho Po 河伯. A deity with a human face (some say with a 655
fish's body), depicted as riding on two dragons called 水夷 Shui I and 馮夷 Fêng I. Also variously known as 馮循 (or 修), 呂夷, 無夷, and 馮遲. Originally worshipped as the God of the Yellow River, it was customary to offer the annual sacrifice of a maiden, who was richly attired and then thrown into the stream. The practice was stopped by Hsi-mên Pao, Governor of Yeh in Honan, in B.C. 424.

Ho Shang Chang Jen 河上丈人. 5th cent. B.C. The name 656
given to an old hermit who lived on the banks of the Yellow River. He is said by some to have received the *Tao Tê Ching* from Lao Tzŭ, but his personality has evidently been confused with that of Ho Shang Kung.

Ho Shang Kung 河上公. 2nd cent. B.C. The name given 657
to a scholar who flourished under the Emperor Wên Ti of the Han dynasty, and who is said to have produced the first edition of the *Tao Tê Ching*.

Ho-shên 和珅. Died A.D. 1799. A Manchu of obscure birth, 658
whose good looks led the Emperor Ch'ien Lung to raise him from his post of guard at the palace gates. Being found to possess unusual talents he was quickly promoted, and by the end of the

reign he was Prime Minister and Grand Secretary, and his son had married an Imperial princess. The next Emperor, Chia Ch'ing, appointed him to superintend the funeral obsequies of his predecessor; but then, suspecting him of designs upon the throne, he caused him to be seized and tried for corruption and undue familiarity. He was condemned to death, and allowed to commit suicide, his vast fortune being confiscated.

659 **Ho Shu** 霍叔. 12th cent. B.C. Younger brother of Wu Wang. He joined in the plot to deprive his nephew of the throne, which was crushed by Chou Kung. See *Kuan Shu Hsien.*

Ho Ti. See (Han) **Liu Chao**; (Ch'i) **Hsiao Pao-jung.**

660 **Ho Tien** 何點 (T. 子晳). A.D. 436–504. A scholar and recluse, whose father had been out of his mind and had murdered Ho Tien's mother, for which he suffered death when the boy was only eleven years of age. The latter, on reaching manhood, although a handsome and intelligent youth, registered a vow neither to marry nor to enter into official life. He passed his days roaming about in most unconventional dress, and was often brought home drunk. The first Emperor of the Liang dynasty, who had been an old friend, sent for him to Court, presented him with a deerskin cap, and wanted to give him a post; but Ho Tien seized the Emperor's beard and cried out, "Why, you would make a Minister of Lao Tzŭ himself!" He was allowed to depart in peace, and retired with his two brothers into seclusion. They are sometimes spoken of as 何氏三高 the Three Lofty Ones of the Ho family, Ho Tien himself being popularly known as 隱通 the Recluse Scholar.

661 **Ho Ts'êng** 何曾 (T. 穎孝). A.D. 199–278. A native of Yang-hsia in Honan, who held high office under the Emperor Ming Ti of the Wei dynasty. Disgusted with the monopoly of power by Ts'ao Shuang, he retired for a time from public life,

rising later on to be Minister of State under the first Emperor of the Chin dynasty, by whom he was ennobled as Duke. He was a noted epicure, and was said to spend 10,000 *cash* daily upon his table. At the same time he was an example of filial piety, and throughout his life never took a concubine into his family. Canonised as 元.

Ho Yen 何晏 (T. 平叔). 3rd cent. A.D. A handsome and 662
clever youth, who at the age of seven attracted the attention of the great Ts'ao Ts'ao, and was taken into his palace to be brought up as one of his own sons. But the boy drew a circle on the ground and ensconced himself within it, saying "This is my house;" whereupon Ts'ao Ts'ao ordered him to be sent home. His face was so white that the Emperor Ming Ti thought he used powder. One hot summer's day, while eating some scalding soup, he began to sweat profusely; yet after mopping his face with his red sleeve, its whiteness was as dazzling as ever. His Majesty however regarded him as an effeminate and worthless fellow, and dismissed him from the palace, to which he returned so soon as Ts'ao Shuang came into power. He gained some literary reputation by his knowledge of the *Canon of Changes*.

Hosila 和世㻋. Died A.D. 1329. Eldest son of Kaisun. At 663
the death of Yesun Timur (see *Achakpa*) he was an exile in the north of Gobi; accordingly his younger brother, Tup Timur, entered Peking and ascended the throne, to hold it until Hosila should arrive. At the end of 1328, envoys were dispatched to escort Hosila who was duly proclaimed seventh Emperor of the Yüan dynasty; and in the following autumn the brothers met, but five days later Hosila died suddenly. Canonised as 明宗.

Hou Chi 后稷. The title under which is known 棄 Ch'i, son 664
of 姜原 Chiang Yüan, consort of the Emperor 嚳 K'u, B.C. 2436. His mother happened to step in a giant's footprint, and so

became pregnant; but regarding the child born as a thing of ill-omen, she tried to get rid of it. Hence the name Ch'i = Castaway. The child however was miraculously saved, and when he grew up, devoted himself to agriculture, becoming Director of Husbandry under the Emperor Yao.

665 **Hou Ching** 侯景 (T. 萬景). A.D. 502–552. A native of 朔方 So-fang in Kansuh, who enlisted in the Wei army and rose to be Governor of Honan. In 547 he submitted with his province to the Liang dynasty, and in 548 was utterly routed by the Eastern Wei. Ere long he rebelled, and after a stubborn defence succeeded in taking the capital. He set up a son of the Emperor, by whose aid he had got across the Yang-tsze, but soon slew him and two successors, and in 551 took the Imperial title as Emperor of Han, his rule extending westward from Soochow and north from 寧國 Ning-kuo Fu in Anhui. A year later he was routed in a great battle by Wang Sêng-pien and Ch'ên Pa-hsien, and fled into Chehkiang where he was slain.

Hou Chu. See (M. Han) **Liu Ch'an**; (Ch'ên) **Ch'ên Shu-pao**; (N. Ch'i) **Kao Wei**; (Chin[a]) **Wan-yen Shou-hsü.**

666 **Hou Fang-yü** 侯方域 (T. 朝宗). A.D. 1618–1654. A poet who lived in the stormy times which preceded the downfall of the Ming dynasty.

667 **Hou I** 后羿. A title given to 有窮 the Prince of Ch'iung, a famous archer in the service of the legendary Emperor 嚳 K'u, B.C. 2436, and continued to a descendant of his who similarly distinguished himself under the Emperor Yao. The latter is said to have shot arrows into the sky to deliver the moon from an eclipse, and in like manner to have dispersed the false suns which suddenly appeared in the heavens and caused much mischief to the crops. He was the husband of Ch'ang O.

668 **Hou I** 后羿. An archer under the Emperor 太康 T'ai K'ang

of the Hsia dynasty, B.C. 2188. He is said to have driven his master from the capital, and to have seized the throne, which he held for 27 years, until slain by one 寒浞 Han Cho, also called 逢蒙 P'êng (*or* P'ang) Mêng, who was jealous of his skill in archery. Chuang Tzŭ declared that if a man stood in front of the bull's-eye and Hou I failed to hit him, it would be that Destiny had turned the arrow aside.

Hou Pa 侯霸 (T. 君房). Died A.D. 37. A virtuous Governor 669
of 臨懷 Lin-huai under the Han dynasty. When ordered to the capital, the people lay down in the road and hung on to the shafts of his carriage in order to prevent his departure.

Hou Ts'ang 后蒼 (T. 近君). 1st cent. B.C. A great 670
scholar of the Han dynasty, who held high office under the Emperor Hsüan[a] Ti. He transmitted the *Ritual* from Kao T'ang to Tai Tê, who was his pupil. In A.D. 1530 he was admitted into the Confucian Temple.

Hou T'u 后土. One of the Ministers of the Yellow Emperor, 671
B.C. 2698. His allotted region was the north, and he ruled over earth and water. Deified as 社 the tutelary god of the soil.

Hou Ying 侯嬴. 3rd cent. B.C. A recluse of the Wei State. 672
When he was seventy years of age and in great poverty, Wu Chi wished to engage his services; but the old man refused all offers, contenting himself with recommending Chu Hai, by whose means Wu Chi is said to have succeeded in relieving Han-tan.

Hsi Ch'i 奚齊. B.C. 666—651. Son of Duke Hsien of the Chin 673
State, by his concubine Li Chi. Through his mother's influence he was placed upon the throne, to the exclusion of the rightful heir; but he was immediately murdered by the Minister 里克 Li K'o.

Hsi Chung 奚仲. 20th cent. B.C. A descendant of the Yellow 674
Emperor, said to have been Master of the Horse under the Great Yü and to have been the first to employ horses as draught animals.

675 **Hsi-fu** 希福. A.D. 1588—1652. Became secretary to the Emperor T'ai Tsu on account of his knowledge of the Manchu, Chinese, and Mongol languages. He rose in 1636 to be one of the newly instituted Three Grand Secretaries, and had a large share in the organisation of the government. In 1644 he presented to the Throne translations of the Liao, Chin, and Yüan histories. A rival Minister, 譚泰 T'an-t'ai, procured his degradation; but in 1651 the Emperor Shun Chih, on assuming the direction of affairs, restored him to office, and T'an-t'ai was executed for treason. Ennobled as Viscount, and canonised as 文簡.

676 **Hsi Ho** 羲和 (1) A legendary female, said to have given birth to the sun. (2) An official under the Great Yü.

Hsi K'ang. (Transfer from **Chi K'ang.**)

677 **Hsi-ling Shih** 西陵氏. The Lady of Hsi-ling in Hupeh; a title given to 嫘祖 Lei Tsu, consort of the Yellow Emperor, from her birthplace. She is said to have taught the art of rearing silkworms, and is now worshipped as 先蠶.

678 **Hsi-mên Pao** 西門豹. 5th cent. B.C. A worthy of old, who always wore a soft leather girdle to help him to correct a certain roughness in his own disposition. When appointed Magistrate of Yeh in modern Honan, he began by enquiring what were the grievances of the people. He found that the chief men were in the habit of leaguing with the sorcerers of the place to collect large sums of money for the purpose of providing the River-God (see *Ho Po*) with a wife. They would then fix upon some girl of poor family, and sacrifice her with great ceremony by setting her afloat on the river in such a way that she soon sank and was drowned. The bulk of the subscriptions was then divided amongst the conspirators. Upon the first possible occasion, Hsi-mên Pao appeared upon the scene; and declaring that the girl was not nearly good-looking enough, told the sorcerers that they must go

and report to the God that another girl would be chosen immediately. Thereupon he caused them to be flung into the river, and after waiting some time for them to come back, he said that the chief men must be sent to see why they delayed. Accordingly the chief men were thrown in after them; and from that time the custom fell into desuetude.

Hsi Shih 西施 *or* **Hsi Tzŭ** 西子 (M. 夷光). 5th cent. 679
B.C. One of the most famous of Chinese beauties. She was the danghter of humble parents, named Shih, known as the 西 western Shihs to distinguish them from another family of that name. She lived in the Yüeh State, and gained her livelihood by washing silk; or according to another account, by selling firewood. Chuang Tzŭ writes of her as follows: — "When Hsi Shih was distressed in mind, she knitted her brows. An ugly woman of the village, seeing how beautiful she looked, went home, and having worked herself into a fit frame of mind, knitted her brows. The result was that the rich people barred up their doors and would not come out, while the poor people took their wives and children and departed elsewhere. That woman saw the beauty of knitted brows but she did not see wherein the beauty of knitted brows lay." In due course the fame of Hsi Shih's loveliness reached the ears of the Prince of Yüeh; and acting under the advice of his trusted Minister, Fan Li, he at once set to work to make her the means of wreaking vengeance upon his victorious rival, Fu Ch'ai, the Prince of Wu. Hsi Shih was trained in deportment for three years, dressed in gorgeous apparel, and sent under the care of Fan Li, ambassador to Wu, to be exhibited to Fu Ch'ai. The stratagem was successful; the Prince of Wu abandoned himself to lustful dalliance, and was ere long completely defeated by his wily neighbour. See *Kou Chien.*

Hsi Tsung. See (T'ang) **Li Yen**; (Chin[a]) **Wan-yen Tan**; (Ming) **Chu Yu-chiao.**

680 **Hsi Wang Mu** 西王母. The Royal Lady of the West, a legendary being supposed to dwell upon the K'un-lun mountains and to have been visited there by Mu Wang. In her garden grow the peaches which ripen but once in 3000 years and confer immortality upon those who eat them. Later tradition has given her a husband called 東王公 the Royal Lord of the East.

681 **Hsia-hou Hsüan** 夏侯玄 (T. 太初). A man of great probity, who lived at the close of the Han dynasty, and finally took service under the House of Wei, A.D. 220, rising to be President of the Sacrificial Court. He was popularly said to be as purely transparent as though he had the sun and moon inside his breast. A daughter of his married a man who was cousin to Ts'ao Shuang, and was left a widow. When Ts'ao Shuang was executed and the whole family exterminated, and her father was persuading her to marry again, she cut off her ears; and when her relatives in a body tried to force her to remarry, she settled the matter by cutting off her nose.

682 **Hsia Sung** 夏竦 (T. 子喬). A.D. 985–1051. A native of Tê-an in Hupeh, who rose to high office under the Emperor Jen Tsung of the Sung dynasty. While still a young man he wrote some verses on a silk handkerchief; and on these being shown to Yang Hui-chih, the latter cried out "This is the stuff of which Ministers are made!" He was a man of learning, well-read in the Classics, history, genealogy, geomancy, and law; but he was greedy of gain and could not get on with his colleagues, so that he never was long in the capital. During his service in the provinces he did his best to put down wizards and the black art. He was ennobled as Duke, and canonised as 文莊.

683 **Hsia Yen** 夏言 (T. 公謹). A.D. 1482–1548. Graduating as *chin shih* in 1517, he became a Censor and gained great popularity as a reformer and opponent of the eunuchs. In 1528

he won the favour of the Emperor Shih Tsung by encouraging his proposal to erect four altars, to Heaven, Earth, the Sun, and the Moon. Chang Ts'ung in vain tried to prevent his rise, and by the end of 1536 Hsia was Prime Minister. In 1539 he was the first "Pillar of the State" under the Mings, but his pride and carelessness ere long enabled Yen Sung to turn him out. He soon regained power, only to lose it again in 1542. Restored to office, he once more lost favour through the eunuchs whom he always treated with contempt. In 1548 he was accused of taking bribes from an unsuccessful general whom he himself had nominated. On this charge he was tried, and executed. In the next reign his honours were restored, and he was canonised as 文愍.

Hsia Yü 夏育. A native of the State of Wei[a], famous for his 684
gigantic strength. He could lift a weight of about 40,000 *lbs.*, and was remarkable for being able, among other feats, to pull the tail out of a living ox. See *Mêng Pên.*

Hsia Yüan-chi 夏元吉 (T. 維喆). Died A.D. 1430. A 685
native of Hsiang-yin in Hunan, who entered public life as a copyist. The founder of the Ming dynasty promoted him to a secretaryship in the Board of Revenue, of which he rose to be President in 1403. He laboured hard to provide for the expenses of the wars and expeditions of the Emperor Yung Lo, and for building Peking, without undue oppression. Instructed in 1411 to show the future Emperor Hsüan Tsung the condition of the people, he presented a leek to the young Prince to illustrate the hardness of their fare. He was often consulted at confidential audiences; however in 1421 his objection to the Emperor taking the field in person against the Tartars led to his imprisonment. His property was confiscated, but only cotton garments and earthenware utensils were found in his house. In 1424 the new Emperor restored him to office, and by his advice the taxes were lightened, distress

relieved, expeditions to foreign countries stopped, and charges on the acquisition of precious stones in Yünnan and Annam abolished. It was owing to his wise counsels that the Emperor Hsüan Tsung crushed his uncle Chu Kao-hsü by promptly heading an army against him. Canonised as 忠靖.

686 **Hsiang** 象. 23rd cent. B.C. Son, by his second wife, of the father of the Emperor Shun.

687 **Hsiang** 襄 *or* Shih Hsiang 師襄. 6th cent. B.C. The music-master who gave instruction to Confucius.

688 **Hsiang An-shih** 項安世 (T. 平父). Died A.D. 1208. A native of Chiang-ling, who attracted the notice of Chu Hsi and rose to high office under the Emperor Ning Tsung of the Sung dynasty. Author of the 易玩辭, a treatise on the *Canon of Changes*, and of many other works known to scholars.

689 **Hsiang Chang** 向長 (T. 子平). 1st cent. B.C. and A.D. A learned native of 朝歌 Chao-ko in Honan, who though very poor declined to take office and remained at home studying the *Canon of Changes*, subsisting upon the charity of friends. He said that poverty was obviously preferable to wealth, and a humble station to an exalted one; but he admitted that he could not say if death would be preferable to life. At length, about A.D. 40, when all his children were grown up and married, he retired with a friend to the mountains and was never heard of again.

690 **Hsiang Chi** 項籍 (T. 羽). B.C. 233—202. A nephew of Hsiang Liang, whose fortunes he followed in the revolt of the latter against the Ch'in dynasty and the resuscitation of the kingdom of Ch'u under King 懷 Huai. He was seven feet in height, and endowed with great strength both of body and mind. Appointed to serve as second under Sung I in the northern army of Ch'u, while his great rival Liu Pang received command of the southern army, he proceeded to the relief of Chü-lu, *en route* for Hsien-yang, the

capital of Ch'in, it being understood that whichever general first entered the capital should receive the Principality of Ch'in as his reward. But as Sung I showed a tendency to dilatoriness, Hsiang Chi, on the plea that he was at heart a traitor, went one morning into his tent and cut off his head. He then relieved Chü-lu, inflicting severe defeats on the Ch'in forces; and in B.C. 207 he prevailed upon the Ch'in general, Chang Han, to surrender with his whole army, for which Hsiang Chi gave him the title of King of Yung, with a promise of the territory of that name as soon as the Ch'in dynasty should be overthrown. He now set out for Hsien-yang; and on his way put to the sword, on suspicion of treachery, the whole army which had recently surrendered, falling upon them and butchering them in the night. On reaching the eastern pass, he found it guarded by Liu Pang's soldiers. As they offered but a feeble resistance, he easily forced his way through, and Liu Pang found himself obliged to come to terms. There was a meeting between the rivals, at which the latter narrowly escaped assassination; and a few days later Hsiang Chi sacked the city and put to death Tzŭ-ying, the last representative of the House of Ch'in. He then proclaimed King Huai of Ch'u as Emperor, under the title of 義帝 I Ti, and divided Ch'in between Chang Han and two of his generals. Liu Pang got Ssŭch'uan and part of Shensi; and he himself became King of Ch'u and at the same time chief over the other kings, with his capital at P'êng-ch'êng. Hence he is commonly spoken of in popular literature as 霸王 Chief King. Ere long he caused the new Emperor to be assassinated, which act roused the other rulers into active measures against his bloodthirsty ambition. But he vanquished Chang Han, and then defeated and almost took prisoner Liu Pang. A peace was concluded, which Liu Pang treacherously violated; and in the contest which ensued Hsiang Chi was completely routed at the battle of 垓下 Kai-hsia.

After performing prodigies of valour in an attempt to renew the contest, he finally committed suicide. He left behind him a name inseparably associated with unscrupulous cruelty. On one occasion, when Liu Pang's father had fallen into his hands, and supplies of food had been cut off, he produced the prisoner in sight of the enemy, and sent to Liu Pang to say that unless he tendered his submission he would boil the old man alive. But Liu Pang, who kept his public duties and private feelings strictly apart, returned the following answer: — "When in the service of King Huai, you and I became sworn brothers. My father is therefore your father. However, if you do decide to boil him, kindly let me have a basin of the broth." From this reply Hsiang Chi knew that Liu Pang was not a man to be terrorised; and in accordance with the dictates of a wiser policy, the father's life was spared. He then challenged Liu Pang to single combat, which the latter declined, alleging that his strength lay rather in planning than in fighting. At an interview which took place immediately afterwards, between the lines of the two opposing camps, Liu Pang charged Hsiang Chi with having committed ten iniquitous acts; at which Hsiang Chi was so enraged that he seized his bow and wounded Liu Pang severely in the breast. But the latter, so as not to cause a panic among his soldiers, stooped down and rubbed his foot, pretending that he had been wounded on the toe, and with the aid of Chang Liang made the best of his way back to his tent. See *Fan Ts'êng*, *Liu Pang*, *Yü Chi*.

691 **Hsiang Chü** 香居. A bold official of the ancient State of Ch'i, who alone ventured to reprove Prince Hsüan[a] for building a vast hall to cover many acres, and with three hundred doors to it, over which three years had already been spent. "Ah!" cried the Prince, "why not say this before?" Then calling the Grand Historiographer, he bade him enter in the annals the following

words: — "Prince Hsüan[a] would have built a vast hall, but Hsiang Chü stopped him."

Hsiang Chung-shan 項仲山. 1st and 2nd cent. B.C. A 692
native of An-ling in Chihli, famous for scrupulous honesty in all his dealings. Even when he watered his horses in the river, he always threw in three *cash* to pay for what they had drunk.

Hsiang Hsiu 向秀 (T. 子期). 3rd cent. A.D. One of the 693
竹林七賢 Seven Sages of the Bamboo Grove, the other six being Chi K'ang, Liu Ling, Shan T'ao, Yüan Hsien, Yüan Chi, and Wang Jung. He was versatile and sympathetic, and readily adapted himself to the humours of his friends. Thus, he could practise alchemy with Chi K'ang at Lo-yang, and join 呂安 Lü An in watering his garden at Shan-yang. He wrote a strikingly original commentary on Chuang Tzŭ; but death interrupted his work, and he left the chapters on "Autumn Floods" and "Perfect Happiness" untouched. His son was a mere child, and the family was broken up. Kuo Hsiang got hold of the unfinished commentary; and after adding the necessary notes to "Autumn Floods," and making a few changes in "Horses' Hoofs," he published the whole as his own.

Hsiang Liang 項梁. Died B.C. 208. A native of the Ch'u 694
State, and uncle of Hsiang Chi, who in B.C. 209 rose in insurrection against the Ch'in dynasty, and in conjunction with Liu Pang succeeded in making Ch'u once more an independent kingdom, himself taking the title of Prince. In the following year however he was surprised in his camp and slain by Chang Han, the leader of the forces of Ch'in.

Hsiang Ssŭ 項斯 (T. 子遷). 8th and 9th cent. A.D. A 695
scholar and official of the T'ang dynasty, known for the purity of his administration, and also for the praises lavished on him by his friend 楊敬之 Yang Ching-chih who was a great admirer of

his poetry. "To speak of Hsiang Ssŭ" is now used as a phrase for speaking well of a person.

696 **Hsiang T'o** 項橐. 5th and 6th cent. B.C. A precocious lad, who was said to have been qualified at seven years of age to be the teacher of Confucius.

697 **Hsiao Ch'a** 蕭詧 (T. 理孫). A.D. 538—562. Grandson of Hsiao Yen, first Emperor of the Liang dynasty. His claim to the throne being set aside in favour of the Emperor Hsiao Kang, he set to work to surround himself with trusty retainers, and had at last gathered a body of several thousand men ready for any enterprise. For some years he was Military Superintendent of the territory north of the Yang-tsze, and gained great popularity by his administration. Upon the capture of Chiang-ling in Hupeh by the Western Wei, he was saluted as Emperor of the Minor Liang dynasty, with the year-title 大定. Enjoying independent sovereignty in his own dominions, he still styled himself "subject" in his addresses to the more legitimate occupant of the Imperial throne. He was filial, thrifty, and a teetotaller. Canonised as 宣皇帝, with the temple name of 中宗.

Hsiao Chao Ti. See **Kao Yen.**

698 **Hsiao Chao-wên** 蕭昭文. Died A.D. 494. Brother of Hsiao Chao-yeh, whom he succeeded in 494 as fourth Emperor of the Southern Ch'i dynasty, being placed on the the throne by Hsiao Luan. At the expiration of three months Luan deposed him, and soon afterwards he was put to death. Known in history as 海陵王.

699 **Hsiao Chao-yeh** 蕭昭業. Died A.D. 494. Grandson of Hsiao Tsê, whom he succeeded in 493 as third Emperor of the Southern Ch'i dynasty. He was slain by the Regent Hsiao Luan after a reign of thirteen months. Known in history as 鬱林王.

700 **Hsiao Ch'i-chiang** 蕭啓江 (T. 濬川). A distinguished Imperialist leader, who was chiefly instrumental in driving Shih

Ta-k'ai back from Hupeh into Kuangsi. He died in 1860, while pursuing Shih Ta-k'ai in Ssŭch'uan, and was canonised as 壯果.

Hsiao Ching Ti. See **Yüan Shan-chien.**

Hsiao Chuang Ti. See **Yüan Tzŭ-yu.**

Hsiao Fang-chih 蕭方智 (T. 彗相). Born A.D. 542. Ninth 701
son of Hsiao I, and successor to Hsiao Yüan-ming as sixth and last sovereign of the Liang dynasty. He ruled merely in name under Ch'ên Pa-hsien from 555 to 557, when he was forced to abdicate in favour of Ch'ên. Known in history as 敬帝.

Hsiao Ho 蕭何. Died B.C. 193. A native of P'ei in modern 702
Kiangsu, and originally a clerk, who from the very first attached himself to the fortunes of Liu Pang and was his intimate friend and adviser for many years. In the great struggle between his chief and Hsiang Chi, it was entirely due to his energy that the army of the former was well supplied with provisions, for which important service he was ennobled as Marquis. Upon the occupation of Hsien-yang, he was overwhelmed with offerings of money, silks, and other valuables; but he would accept nothing save the official records of the population, maps of the country, and the code of laws which had been in force under the Ch'ins. Enthusiastic scholars have branded him as a "criminal for all time" for not having caused the production of such of the Classics as might then have been lying concealed in Hsien-yang, hidden to preserve them from the fate of those which perished in the Burning of the Books (see *Li Ssŭ*). But Hsiao Ho had practical aims. His maps gave him a knowledge of the passes and other strongholds, which later on proved invaluable to Liu Pang's cause, and he was enabled to draw up a new Penal Code for the rising dynasty of Han. He advised the removal of the capital to Ch'ang-an, as a means of breaking the more readily with the traditions of the dynasty that was passing away. Upon the outbreak of 陳豨 Ch'ên Hsi's rebellion, the

Emperor proceeded in person to Han-tan, promoting Hsiao Ho to be chief Minister and practically leaving him in charge of the realm (see *Han Hsin*). Hsiao Ho built himself a very small house, saying that if his descendants were worthy men it would be to them an example of thrift; if unworthy, then they would not quarrel for its possession. He was canonised as 文終, and is sometimes spoken of as 魏相.

703 **Hsiao Hsien** 蕭銑. A.D. 583—621. A great-grandson of the Emperor Yüan Ti of the Liang dynasty, and a Magistrate under the Emperor Yang Ti of the Sui dynasty. In 617, at the invitation of the Hu-Kuang rebels, he set up as King, and in 618 as Emperor, with his capital at the modern Ching-chou Fu. Though outwardly affable, he was of so jealous a nature that his best officers, fearing for their lives, readily deserted to the T'ang Emperor whose armies found little difficulty in reaching his capital. He surrendered, in order to save his people from the horrors of a prolonged siege, just before his relief arrived, and was beheaded on account of his stubborn refusal to acknowledge the House of T'ang.

704 **Hsiao Hung** 蕭宏. 5th cent. A.D. Brother of Hsiao Yen who became the first Emperor of the Liang dynasty. He was a great miser, and is said to have marked his piles of a million *cash* with yellow labels, and his piles of ten million with red labels. For his avarice he was reproved by 蕭綜 Hsiao Tsung, in an essay entitled 錢愚 *Mad on Money*. This story is sometimes told of Hsiao Yen.

705 **Hsiao I** 蕭繹 (T. 世誠). A.D. 508—554. Seventh son of Hsiao Yen. He slew the brother, known in history as 豫章王, whom Hou Ching had placed upon the throne in succession to Hsiao Kang, and proclaimed himself fourth Emperor of the Liang dynasty. In 554 the Western Wei took Chiang-ling in Hupeh, and he was put to death, after having burnt the Imperial Library. He

expressed a hope that no earthenware dogs or cocks would be placed, as usual, at his mausoleum. "For the dogs," he explained, "will not be able to guard my grave, nor will the cocks crow at dawn." He was known by the nickname of 金樓子, and was canonised as 世祖孝元皇帝.

Hsiao Kang 蕭綱 (T. 世讚). A.D. 503—551. Third son of 706
Hsiao Yen, whom he succeeded in 549 as second Emperor of the Liang dynasty. He was slain by Hou Ching. Canonised as 太宗簡文皇帝.

Hsiao Kuei 蕭巋 (T. 仁遠). A.D. 542—585. Son of Hsiao 707
Ch'a, whom he succeeded in 562 as Emperor of the Minor Liang dynasty. He appeared several times at Court, and always remained upon the best of terms with his nominal suzerain the Emperor of the N. Chou dynasty. Author of the 孝經周易義記, on the *Canons of Filial Piety* and *Changes*, and also of a work on the Buddhistic schools of Mahayana and Hinayana, or the Greater and Lesser Developments, entitled 大小乘幽微.

Hsiao Liang-yu 蕭良有 (T. 以占). A.D. 1540—1621. A 708
native of Han-yang, who graduated as *chü jen* at the age of fifteen, and was first at the *chin shih* examination of 1580. He was employed in literary posts until 1595, when he became Libationer in the Imperial Academy of Learning. He was denounced for usurping the functions of Board officials, and compelled to retire. Author of the 龍文鞭影, a popular record of incidents in the lives of eminent men and women.

Hsiao Luan 蕭鸞 (T. 景栖). A.D. 459—498. Nephew of 709
Hsiao Tao-ch'êng. He deposed Hsiao Chao-wên and Hsiao Chao-yeh, and succeeded the former in 494 as fifth Emperor of the Southern Ch'i dynasty. He made his way to power by the slaughter of eleven princes, but ruled with great conscientiousness. His reign was marked by a war with Wei in 495, and the rebellion of 王敬

則 Wang Ching-tsê in 496. Canonised as 高宗明帝.

710 **Hsiao Man** 小蠻. A concubine of the poet Po Chü-i, famous for her willow-wand waist, from which a wine-flask of similar proportions was also named "willow-wand." See *Fan Su.*

Hsiao Min Ti. See **Yü-wên Chüo.**

Hsiao Ming Ti. See **Yüan I.**

711 **Hsiao Pao-chüan** 蕭寶卷 (T. 智藏). A.D. 484—502. Son of Hsiao Luan, whom he succeeded in 498 as sixth sovereign of the Southern Ch'i dynasty. A worthless debauchee who relied solely on eunuchs, he was deposed by his brother, Hsiao Pao-jung, and slain by his people when Hsiao Yen approached Nanking. His concubine P'an Fei led him to expend vast sums; and his minions, whom he used to call 鬼 Demon So-and-so, induced him to waste further amounts in the construction of new palaces. Known in history as 東昏侯.

712 **Hsiao Pao-jung** 蕭寶融 (T. 智昭). A.D. 485—502. Eighth son of Hsiao Luan, and brother of Hsiao Pao-chüan whom he succeeded in 501 as seventh and last Emperor of the Southern Ch'i dynasty. He was the nominal head of the rebellion against his predecessor, but was really a mere puppet in the hands of Hsiao Yen, to whom he resigned the throne in 502. Canonised as 和帝.

713 **Hsiao Shih** 簫史. 6th cent. B.C. A famous flute-player of old, named as above from his art. Duke Mu of the Ch'in State gave him his daughter 弄玉 Lung-yü to wife, and Hsiao Shih taught her to play the flute; and then, mounted upon a dragon and a phoenix, the pair went up to heaven and disappeared.

714 **Hsiao Tao-ch'êng** 蕭道成 (T. 紹伯). A.D. 429—482. A native of Kiangsu, and a reputed descendant of Hsiao Ho. He rose by military service to high rank under the Sung dynasty, and was one of the four Regents appointed by the Emperor

Ming Ti. After deposing the last two sovereigns of that dynasty, he proclaimed himself Emperor of the Southern Ch'i dynasty in 479. He ruled well for three years, and boasted that if he could have the empire for ten years, he would make gold and clay of the same value. Canonised as 太祖高帝.

Hsiao Tsê 蕭賾 (T. 宣遠). A.D. 440—493. Son of Hsiao Tao-ch'êng, whom he succeeded in 482 as second Emperor of the Southern Ch'i dynasty. A good ruler, under whom the people were at peace, he was nevertheless extravagant and fond of pleasure. Under his reign the term of three years' service for provincial officials was instituted. See *Wang Su*. Canonised as 世祖武帝. 715

Hsiao Tsung 蕭琮 (T. 温文). 6th and 7th cent. A.D. Son of Hsiao Kuei, whom he succeeded on the throne of the Minor Liang dynasty in A.D. 585, with the year-title 廣運. When he proposed to proceed to Court in token of his allegiance to the first Emperor of the Sui dynasty, the latter sent troops to escort him. This gave rise to suspicion in the minds of some of his own officials, and there was a rising, the upshot of which was that the Minor Liang dynasty came to an end, Hsiao Tsung receiving in 587 a high appointment and being ennobled as Duke. Under the next Emperor he was held in high favour, but a stupid rumour got abroad that he was meditating a revolt, and he was dismissed to his home where he soon afterwards died. He was a good scholar, and cared nothing for fame. His one weakness was wine. 716

Hsiao Tsung. See (Sung) **Chao Shên**; (Ming) **Chu Yu-t'ang.**

Hsiao T'ung 蕭統 (T. 德施. H. 維摩). A.D. 501—531. The eldest son of Hsiao Yen, founder of the Liang dynasty. Before he was five years old he was reported to have learnt the Classics by heart, and his later years were marked by great literary ability, notably in verse-making. Handsome and of 717

charming manners, mild and forbearing, he was universally loved. In 527 he nursed his mother through her last illness, and his grief for her death impaired his naturally fine constitution, for it was only at the earnest solicitation of his father that he consented either to eat or drink during the period of mourning. He was entrusted with the conduct of government affairs from 515, and displayed extraordinary aptitude. But he never attacked any one, and showed great mercy in dealing with criminal cases. Learned men were sure of his patronage, and his palace contained a large library, called the 才竝集. A lover of nature, he delighted to ramble with scholars about his beautiful park, to which he declined to add the attraction of singing-girls. When the price of grain rose in consequence of the war with Wei in 526, he lived on the most frugal fare; and throughout his life his charities were very large and kept secret, being distributed by trusty attendants who sought out all cases of distress. He even emptied his own wardrobe for the benefit of the poor, and spent large sums in burying the outcast dead. Against forced labour on public works he vehemently protested. To his father he was most respectful, and wrote to him when he himself was almost at the last gasp, in the hope of concealing his danger. His unvarying kindness had so won the people's affection that his death was bewailed throughout the kingdom. He left a volume of essays, and edited three collections of elegant compositions, entitled 文選, 文章英華, and 古今典誥文言. Like his father, he was a devout Buddhist. Canonised as 昭明太子.

718 **Hsiao Tzŭ-hsien** 蕭子顯 (T. 景陽). A.D. 489—537. Younger brother of Hsiao Tzŭ-yün. A kinsman of the Imperial lineage of the Ch'i and Liang dynasties. Author of the *History of the Southern Ch'i Dynasty*, A.D. 479—501, and of other works. The first of the above attracted the attention of the

founder of the Liang dynasty, and in 531 Hsiao was appointed to a post in the Imperial Academy. In 537, when already President of the Board of Civil Office, he went as Governor to Wu-hsing in Chehkiang where he died soon afterwards. Canonised as 驕.

Hsiao Tzŭ-yün 蕭子雲 (T. 景喬). A.D. 492—553. A 719
grandson of the Emperor Kao Ti of the S. Ch'i dynasty. He held office under the first sovereign of the Liang dynasty. An envoy having been sent from the kingdom of 百濟 Po-chi (in the south of modern Korea) to obtain books from China, Hsiao, who was celebrated as a calligraphist, furnished him with some 30 scrolls or sheets of manuscript, for which he was richly rewarded. He was also an ardent student of alchemy and of the black art; and ultimately took up his abode in a retired valley, where God revealed himself to the hermit and bestowed upon him a tablet of jade with a mysterious inscription. It is recorded that he was in official employ at the outbreak of the rebellion headed by Hou Ching in 551, and that he was driven from his post. He eventually took refuge in a Buddhist monastery, and perished there from want.

Hsiao Wên Ti. See **Yüan Hung-yen.**

Hsiao Wu Ti. See (Chin) **Ssŭ-ma Yo;** (E. Sung) **Liu Chün;** (N. Wei) **Yüan Hsiu.**

Hsiao Yen 蕭衍 (T. 叔達). A.D. 464—549. A distant 720
connection of the House of Ch'i, which ruled over southern and eastern China from A.D. 479 to 502. In 498 he became Governor of Yung-chou in Shensi. In 500 the Emperor put to death his elder brother; whereupon, in conjunction with Hsiao Pao-jung, he at once took up arms, entered Nanking in 501 and proclaimed himself Regent. Ere long he became Prince of Liang; and in 502, acting upon the advice of Shên Yo, he ascended the throne as first Emperor of the Liang dynasty. A lover of peace, he began by reducing taxation and establishing colleges in every District.

In 515 the mighty dyke along the Huai, said to have been three miles long and twelve hundred feet high, burst, and hundreds of thousands were drowned. In 547 he accepted Hou Ching's offer of allegiance, and appointed him Prince of Honan; but on Hou's defeat by the Eastern Wei, the House of Liang made peace, thus arousing Hou Ching's suspicions. In 548 the latter succeeded by treachery in crossing the Yang-tsze; and in the next year 台城 T'ai-ch'êng in Kiangsu was taken, and the sick Emperor was allowed to die of want and mortification in a monastery to which he had retired for the third time. He had always been a devout Buddhist, living upon priestly fare and taking only one meal a day; and on two occasions, in 527 and 529, he actually adopted the priestly garb. He also wrote the 慈悲道場懺, a Buddhist ritual in 10 books. He was kind, learned, economical, and diligent, but unable to prevent his officials from robbing the people. Interpreting the Buddhist commandment "Thou shalt not kill" in its strictest sense, he caused the sacrificial victims to be made of dough.

721 **Hsiao Ying-shih** 蕭穎士 (T. 茂挺). 8th cent. A.D. A descendant of the Imperial House of Liang. He graduated as *chin shih* in 735, and entered upon a public career. His advance was somewhat retarded by Li Lin-fu whom he had managed to offend; but after the death of the latter he rose to fill important posts, until the growing influence of An Lu-shan forced him to take leave and travel. He was such a profound scholar that the Japanese sent an envoy asking to be allowed the use of his services in Japan, but this was refused by the Imperial advisers. He was very strict, and used to beat one of his servants unmercifully. The latter however declared that he willingly put up with it for the sake of being near so learned a man. Canonised by his disciples as 文元.

Hsiao Yü 蕭瑀 (T. 時文). 6th and 7th cent. A.D. A son of Hsiao Kuei, whom he succeeded on the throne of the Minor Liang dynasty. Upon the disruption of his House, he joined the Prince of Chin, soon to be first Emperor of the Sui dynasty, and gave him his daughter in marriage. When the House of Sui fell, he transferred his services to the T'angs, and served under the first two Emperors, rising to the highest offices of State. He possessed however an ungovernable temper, and was constantly being degraded and re-instated in rank. He was a devotee of Buddhism (see *Fu I*), and about A.D. 636 he asked leave to become a priest. His request was granted; but he soon repented and wished to cancel his application, to the great annoyance of the Emperor. He died at the age of 74, and was canonised as 肅 Reverential, a title which the Emperor declared to be unsuitable to his temper, and accordingly changed to 貞褊 Pure but Narrow. 722

Hsiao Yüan-ming 蕭淵明. A Prince of the Imperial House of Liang, who in A.D. 555 was placed on the throne by Wang Sêng-pien as fifth Emperor of the Liang dynasty in succession to Hsiao I. This led to a feud with Ch'ên Pa-hsien, and on the death of Wang at the hands of Ch'ên, he abdicated in favour of Hsiao Fang-chih, receiving the title of 貞陽侯, by which he is known in history. 723

Hsieh An 謝安 (T. 安石). A.D. 320—385. Son of an official in the Court of Sacrificial Worship, and the most distinguished member of a very distinguished family. In his early life he lived in retirement near Kuei-chi in Chehkiang, and to his dying day "never lost his love for Tung-shan." It was only when his brother Hsieh 萬 Wan got into difficulties that he entered upon an official career, soon rising to occupy various important posts in the provinces and at the capital. He was Governor of 724

Yang-chou in Kiangsu when Fu Chien approached at the head of a large army and Nanking was in a state of panic. Under his directions, Hsieh 石 Shih and Hsieh 玄 Hsüan, his brother and nephew, went to oppose the invader, and the result of the conflict was awaited with the keenest anxiety by all. Hsieh An was playing a game of *wei ch'i* when a dispatch arrived from the seat of war, saying that the enemy had been completely routed. He read it unmoved; and when a guest asked him what the news was, he replied, "Merely that my boys have defeated the rebels." He then finished the game and retired to his private apartments, where for the first time he gave way to emotions of joy. From his preference for a life of cultured leisure he earned the sobriquet of 風流宰相 the Refined Minister. During his last illness he dreamt of a cock; and this was a presage of death, for during that year Jupiter was in the sign of the cock. Canonised as 文靖.

725 **Hsieh Ch'ao-tsung** 謝超宗. 4th cent. A.D. A distinguished writer, who was said by the Emperor Hsiao Wu of the Chin dynasty to "have the plumage of the phoenix." His poems in five characters to the line were also said to be "as lovely as the budding hibiscus." Another version makes him a typically worthy son under the Sung dynasty, of whom one Hsieh 莊 Chuang said, "He has the phoenix plumage," phoenix being the personal name of his father.

726 **Hsieh Chi** 薛稷 (T. 嗣通). 7th and 8th cent. A.D. He graduated as *chin shih*, and rose by 709 to be a Censor. Later on he became President of the Board of Rites and was ennobled as Duke; but in consequence of being privy to a serious political movement, he was forced to commit suicide. An artist of no mean order, he was noted all over the empire as a calligraphist.

727 **Hsieh Chin** 解縉 (T. 大紳). A.D. 1369—1415. A native of Chi-shui in Kiangsi, who graduated as *chin shih* in 1388 and became a Censor. He was on terms of extraordinary intimacy with

the Emperor Hung Wu, and the Emperor Yung Lo took him into his closest counsels. In 1404 he strongly supported the claims of his Majesty's eldest son to be made Heir Apparent, and so earned the undying hatred of the favourite son 高煦 Kao-hsü, Prince of Han, who three years later succeeded in effecting his degradation to a minor post in Kuangsi, on a false charge of revealing Palace secrets. In 1403 he had been entrusted, together with 147 literati, with the compilation of an all-comprehensive cyclopædia, which in 1405 was presented to the Throne under the title of 文獻大成. Yung Lo however was dissatisfied, and a still larger Commission, under the presidency of Hsieh Chin, Yao Kuang-hsiao, and 劉季箎 Liu Chi-ch'ih, was appointed to collect the substance of all the classical, historical, philosophical, and literary works hitherto published. This encyclopædia (see *Chu Ti*), which comprises 22,877 sections, was completed near the close of 1407. In 1411 Hsieh Chin, who had been put in charge of the supplies for the Annam expedition at 化 Hua-chou, had occasion to make an official visit to Nanking during the absence of the Emperor on one of his northern campaigns, a circumstance on which his relentless enemy, Kao-hsü, founded an accusation. He was thrown into prison, and four years later he was made drunk and buried in a heap of snow. Canonised as 文毅.

Hsieh Chü-chêng 薛居正 (T. 子平). A.D. 912–981. A 728
native of 浚儀 Hsün-i in Honan, who graduated in 934 and entered upon a public career. He held a variety of high posts, metropolitan and provincial, and was employed for a time upon the dynastic history; but he is chiefly known as the author of the 舊五代史 *Old History of the Five Dynasties.* He was noted for his kindly, amiable disposition, and for his thrifty personal habits. He died from poisoning himself with a compound which he fancied was the elixir of life. Canonised as 文惠.

729 **Hsieh Fang** 薛芳. Died A.D. 25. A scholar who flourished under the Emperor Ch'êng Ti. He was frequently urged to take office, but was deaf to the arguments even of Wang Mang who went to fetch him in a comfortably-padded chariot. He was finally allowed to devote himself to teaching and composing poetry, until the accession of the Emperor Kuang Wu Ti who again summoned him to Court. He died on the way thither.

730 **Hsieh Fang-tê** 謝枋得 (T. 君實. H. 叠出). A.D. 1226—1289. A native of 弋陽 I-yang in Kiangsi, distinguished as a poet. He graduated as *chin shih* about 1253 and entered upon a public career, but got into trouble when holding the post of Examiner by setting an unpopular theme, and was degraded. In 1275 he guaranteed the loyalty of his friend 呂師夔 Lü Shih-k'uei who went over to the Mongols in the following year, and had to flee for his life. He wandered about for some time, supporting himself by telling fortunes. At length he settled down in Fuhkien as a teacher. His name stood first of the 22 officials of the Sung dynasty recommended for employment under the new government by 程文海 Ch'êng Wên-hai in 1286; but he steadily declined to take office, and when brought to Peking in 1289 refused all food and died.

731 **Hsieh Fêng-tsu** 薛鳳祚 (T. 儀甫). A native of Shantung, who flourished as an author during the 17th century. He wrote largely on astronomy, adopting much from western sources; also, on the conservation of the Yellow River and of the Grand Canal.

732 **Hsieh Fu-ch'êng** 薛福成. Died A.D. 1894. A native of Kiangsu, who graduated as *chin shih* in 1867 and in 1884 became Taot'ai at Ningpo. Four years later he was promoted to be Judge of Hunan, and from 1889 to 1893 he served as Minister to England, France, Italy, and Belgium, returning to China in 1894.

733 **Hsieh Hsiao-o** 謝小娥. 8th and 9th cent. A.D. A young

lady of great courage, who when her betrothed husband and his father were slain by robbers, disguised herself as a man and took service in the robber-chief's household. She assassinated the latter, and managed to effect the break-up of the whole gang, after which she cut off her hair and retired to a nunnery. See *Li Kung-tso.*

Hsieh Hsü 謝緒. Died A.D. 1276. A native of Ch'ien-t'ang 734
in Chehkiang, and nephew of the Empress, who refused to take office and lived as a recluse upon a mountain in his native province. In 1274 the collapse of the 天目 T'ien-mu Hill seemed to him to presage the downfall of the Sung dynasty; and when two years later Hangchow was deserted by the Court and his aunt was taken to Peking by the Mongol invaders, he committed suicide by drowning himself. His body would not sink, but floated up stream. He was canonised by the founder of the Ming dynasty as 金龍四大王, and is now known as 龍王 the Dragon King.

Hsieh Hsüan 薛瑄 (T. 德溫. H. 敬軒 and 河汾 and 735
東河). A.D. 1389—1464. A native of 玉田 Yü-t'ien in Chihli, at which place his father was head of a college. When born, it is said that his flesh was transparent, and that his bones and organs were plainly visible. In his youth he was an eager student of philosophy, but it was not until 1420 that in compliance with his father's wish he went up for his *chü jen* degree. He passed first on the list, and in the following year graduated as *chin shih* and entered upon an official career. Rising to be sub-Director of the Grand Court of Revision, he incurred the displeasure of Wang Chên, who was then very influential with the Emperor Ying Tsung. He was implicated in a bribery case, and sentenced to death. In prison he continued his study of the *Canon of Changes*, and even when led out to execution he betrayed no fear. He was however reprieved, and went into retirement. In 1450 he was recalled, and in 1457 he became Vice President of the Board of

Rites; but his advice was not listened to, and he resigned office. Returning home he devoted himself to teaching, and his house was thronged with disciples. He was the author of the 讀書錄, a collection of miscellaneous notes, and of a number of essays, letters, etc. etc. The 道論 contains a number of his best utterances, brought together and arranged by his disciples. He was canonised as 文淸, and in 1572 his tablet was placed in the Confucian Temple.

736 **Hsieh I** 謝逸 (T. 無逸. H. 溪堂學生). 12th cent. A.D. A native of Lin-ch'uan in Kiangsi, who having failed repeatedly to obtain the *chin shih* degree, amused himself with verse. Author of the 春秋廣微樵談, a poetical collection, and of several hundred essays, entitled 磚啓雜論. Known as 謝蝴蝶 Butterfly Hsieh, from the subject of one of his finest poems.

737 **Hsieh Jen-kuei** 薛仁貴. A.D. 614—683. A native of Chiang[a]-chou in Shansi, who in his youth was poor and supported himself by agriculture. By various bold exploits against rebels he attracted a good deal of attention, and was at length summoned to Court, and received a command. In 658 he gained a great victory over the Koreans, and also over the Kitan Tartars; but in 670 he sustained a disastrous defeat at the hands of the Turfans, and was condemned to death. He was however only cashiered; and later on he was again entrusted with a command, and retrieved his fame by a decisive victory over the Turkic tribes.

738 **Hsieh Liang-tso** 謝良佐 (T. 顯道. H. 上蔡). 11th cent. A.D. A native of 上蔡 Shang-ts'ai in Honan. He graduated as *chin shih* in 1085, and entered upon an official career. After filling several posts at the capital and in the provinces, he was for some reason or other degraded and thrown into prison. He was the author of the 論語說, a work on the Confucian *Analects;* and Chu Hsi collected his miscellaneous literary remains, which

were published under the title of 上蔡語錄. In 1850 his tablet was placed in the Confucian Temple.

Hsieh Ling-yün 謝靈運. 4th and 5th cent. A.D. A native 739
of Honan, of good family, who distinguished himself through life by the eccentricity of his conduct. In his youth he was an omnivorous reader and a promising student; but he would have his clothes cut after the fashions of antiquity, and everything else modelled according to old-world designs. In this he soon had a large number of imitators, by whom he was named 謝康樂 Happy Hsieh. He roamed far and wide over the country, accompanied by a crowd of followers, crossing mountain ranges and cutting his way through forests. On one occasion, he emerged at 臨海 Lin-hai in Chehkiang, to the great terror of the local magistrate, who mistook him for a rebel leader. He received good appointments under the early Emperors of the Sung dynasty; but his eccentric and irritable disposition was always getting him into trouble, and he was sent in 424 to superintend the "boring of mountains and dredging of lakes" in far-off Kuangtung. There he appears to have mixed with disreputable characters and to have led a disorderly life, on which counts he was ere long arraigned and beheaded. He ranks as a poet of no mean order, though his work is too unconventional for the ordinary critic. He is sometimes spoken of, together with Yen Yen-chih, as 顏謝.

Hsieh Mo 謝邈 (T. 茂度). 3rd and 4th cent. A.D. An 740
official who succeeded the virtuous Têng Yu as Governor of Wu-hsing in Chehkiang, and whose rule was characterised by rapacity and corruption. He was popularly known as 謝令 Hsieh Ling.

Hsieh Shou 薛收 (T. 伯褒). 7th cent. A.D. A son of 741
Hsieh Tao-hêng. He fled to the mountains upon the accession of the Emperor Kao Tsu of the T'ang dynasty, but subsequently took office under the new rulers and became a trusted Minister of the

Emperor T'ai Tsung. He and his cousin Hsieh 元敬 Yüan-ching, and his clansman Hsieh 德音 Tê-yin, are together known as the Three Phoenixes of Ho-tung.

742 **Hsieh Tao-hêng** 薛道衡. 6th cent. A.D. Father of Hsieh Shou, and a Minister under the Ch'ên dynasty, noted for his brilliant scholarship. He was called by 裴瓛 P'ei T'uan the Confucius of the West, a title which had already been bestowed, and with more justice, upon Yang Chên.

743 **Hsieh T'ao** 薛濤. 9th cent. A.D. A famous courtesan, who lived at Ch'êng-tu in Ssŭch'uan. The ornamental note-paper named after her was said to have been dipped by her in a stream from which water had been taken some years before by a concubine of Ts'ui Ning, to wash the stole of a Buddhist priest who had fallen into a cesspool, and which stream had at once become miraculously filled with flowers.

744 **Hsieh T'iao** 謝朓 (T. 玄暉). A native of 夏陽 Hsia-yang, who flourished in the 5th cent. A.D. He was highly distinguished as a poet, and in reference to his works Shên Yo is said to have exclaimed, "For two hundred years we have not had poetry like this!"

745 **Hsieh Ts'ung** 薛聰 (T. 延智). Died A.D.? 500. A native of Shensi, famed for his lofty principles and correct conduct. In 491 he entered the public service of the Northern Wei dynasty, and was the trusted counsellor and friend of the Emperor Hsiao Wên, though he refused high office. In 500 the new Emperor sent him as Governor to Ch'i-chou in Shantung, where he ruled wisely and well. Was a great student, and an expert in ancient inscriptions. Canonised as 簡懿.

746 **Hsieh Ying-fang** 謝應芳 (T. 子蘭). 14th cent. A.D. A native of Wu-chin in Kiangsu, famed for his profound learning. In 1341, while living as a recluse in a cottage which he styled

the 龜巢 Tortoise Nest, he was appointed Officer of Education for his native place. During the wars preceding the establishment of the Ming dynasty he retired into seclusion, but in 1364, when over seventy, he returned to Kiangsu and lived a solitary life on a mountain. He was occupied in editing the local topography, and officials passing by his residence would call and consult him. He died at the age of ninety-six. He was a fine poet, but his philosophical attainments chiefly made him famous. He hated all religion and superstition, against which he wrote the 辨惑篇.

Hsien Chu. See **Liu Pei.**

Hsien Fêng 咸豐. A.D. 1831—1861. The title of the reign 747
of 奕詝 I-chu, fourth son of the Emperor Tao Kuang. He succeeded in 1851 and proved to be a weak ruler, ill-fitted to cope with the T'ai-p'ing rebellion which broke out early in his reign. The rebels, who professed Christianity, for some time carried all before them; and it was not until 1864 that the rebellion was finally suppressed (see *Hung Hsiu-ch'üan*). The ill-timed arrogance of Commissioner Yeh had meanwhile led to a second war with England in 1858—1860, as disastrous as the former, although the first attempt to force a passage for Sir F. Bruce past the Taku Forts in 1859 was repulsed. In 1860 the allied armies of England and France were at the gates of Peking, and the Emperor fled to Jehol where he died in 1861. He left behind him an anti-foreign Regency, which was upset by a *coup d'état* of the Empress and the Princes Kung and Ch'un. Canonised as 文宗顯皇帝.

Hsien Ti. See **Liu Hsieh.**

Hsien Tsung. See (T'ang) **Li Shun**; (Ming) **Chu Chien-shên.**

Hsien Wên Ti. See **Toba Hung.**

Hsien-yü Tzŭ-chün 鮮于子駿. 11th cent. A.D. He served 748
as an official under Ssŭ-ma Kuang, who remarked that his career

was one of uninterrupted good fortune, in which sense his name is now quoted.

749 **Hsien Yüan** 軒轅. 9th cent. A.D. A magician under the reign of the Emperor Ming Huang of the T'ang dynasty. He possessed the gift of eternal youth, and was unharmed by wild beasts. When one of the Court ladies laughed at him, he caused her to become an old and wrinkled hag, and only restored her beauty when she had humbly asked his pardon.

750 **Hsin Ch'i-chi** 辛棄疾 (T. 幼安). Died A.D. 1198. A native of Li-ch'êng in Shantung, who rose to distinction as a statesman under the Emperors Kao Tsung and Ning Tsung of the Sung dynasty. He called himself 稼軒居士, and under this title a collection of his writings was published. In one of his poems he declared that there were only three things worth doing in life, *viz.* to get drunk; to travel; and to sleep. Canonised as 忠敏.

Hsin Huang Ti. See **Wang Mang.**

751 **Hsing Ping** 邢昺 (T. 叔明). A.D. 932–1010. A native of Ts'ao-chou Fu in Shantung, who graduated as *chin shih* in 976 after trying no less than nine times. He rose to be President of the Boards of Works and Rites, and was the author of a work on weather-lore, entitled 耒耜歲占, which he had compiled during his early provincial career. The Emperor, to whom he used to expound the Classics with reference to current events, visited him in his last illness.

752 **Hsing Shao** 邢邵 (T. 子才). Died A.D.? 560. A native of Chihli, endowed with a marvellous memory, who early became famous in Wei. In 525 he was called to office in the capital, and gained great fame as a writer of memorials for high officials; but fearing the jealousy of his rivals, he retired for three years to a provincial post. After this his promotion was rapid, and he even held three offices at once. In 559 he drew up the ceremonial

proper on the death of the Emperor. In his old age he was a great student of the text of the Classics, and he is ranked as one of the Three Able Men of the northern dynasties (see *Wei Shou*).

Hsing Tsung. See **Yeh-lü Tsung-chên.**

Hsiung Kun 熊衮? 9th cent. A.D. A virtuous official of the 753
T'ang dynasty, who rose under the Emperor Chao Tsung to be a Censor and President of the Board of War. In the troubles which marked the close of the reign and ultimate downfall of the dynasty, he was reduced to poverty and had no funds to pay for the funeral of his father. Upon his loudly bewailing this want of money, a rain of *cash* fell from heaven for three consecutive days and enabled him to give his father decent burial. From this he came to be known as 忠孝雨錢公.

Hsiung Po-lung 熊伯龍 (T. 次侯. H. 鍾陵). A.D. 754
1620—1670. A native of Han-yang in Hupeh, who was a diligent student, especially of ancient literature. Rose to be secretary in the Grand Secretariat, and Vice President of the Board of Rites. He was distinguished for his correct life, and for the interest he took in the welfare of the people. His collection, entitled 勃貽堂之集, preserved many forgotten works.

Hsiung T'ing-pi 熊廷弼 (T. 飛百). Died A.D. 1625. A 755
native of Chiang-hsia in Hupeh, who graduated as *chin shih* in 1598 and became a Censor, and ten years later attracted attention by a plan to establish military colonists on the Liao-tung frontier. After several years in Liao-tung, where he improved the army but by his severity excited much ill-will, he was sent as Education Officer to Nanking. Here he gained a great name, but he was forced to retire on a charge of beating students to death. In 1619, when 楊鎬 Yang Hao was utterly routed by the Manchus, Hsiung was recalled and placed in command in Liao-tung, and by his vigorous measures soon put the country into a fair state of

defence. However Fang Ts'ung-chê kept up a constant attack on his defensive policy, and in 1620 he was superseded. In the following year the advance of the Manchus and the fall of Liao-yang caused him to be recalled. His colleague 王化貞 Wang Hua-chên insisted on an aggressive policy, and by a slight success won the support of the Court. In 1622 Wang was utterly defeated, and Hsiung withdrew all his forces to Shan-hai-kuan. Both Wang and Hsiung were imprisoned, and Wei Chung-hsien caused the latter to be executed on a charge of embezzlement and all his property and that of his relatives to be seized. In 1629 his innocence was established, and his son was allowed to bury his head.

756 **Hsiung Tz'ŭ-lü** 熊賜履 (T. 青岳). A.D. 1635—1709. A native of Hupeh. Graduated as *chin shih* in 1658, and first distinguished himself in 1667 by remonstrating with the Emperor on things in general. In 1670, the favourite Ao-pai having fallen, he rose to be secretary in the Grand Secretariat and tutor to the Emperor. In 1673 he advised the Emperor against the abolition of the Three Feudatories, — a measure which led to the rebellion of Wu San-kuei and Kêng Ching-chung. He ultimately became President of the Board of Civil Office and Grand Secretary, and in 1705 he was permitted to give up his career and return to his home. His literary efforts were confined almost entirely to exegetical notes and essays on the Classics. Canonised as 文端.

757 **Hsü Ch'ao** 徐潮 (T. 青來). A.D. 1646—1715. A native of Ch'ien-t'ang in Chehkiang, whose father was a simple fisherman. He graduated as *chin shih* in 1673, and rose by 1700 to be Governor of Honan. There he abolished the former heavy fees, improved irrigation, and generally reformed the administration. In 1706—7 he was in charge of important conservation works on the Yellow River; and in 1707 he was promoted to be President of the Board of Civil Office, in addition to being still Chancellor of

the Han-lin College. In 1732 he was included in the Temple of Worthies, and in 1744 he was canonised as 文敬.

Hsü Chên 許貞 (T. 藎臣). Died A.D. 1695. Originally a 758
lieutenant of Chêng Chih-lung, he submitted to the Manchus in 1646. In 1674, being then in retirement, he raised a force of volunteers and greatly distinguished himself in eastern Hunan against the forces of Kêng Ching-chung. He kept his troops from all excesses, and laboured to mitigate the horrors of war. In 1678 he became Commander-in-chief of Hunan, and in 1683 was transferred to Canton.

Hsü Ch'êng-tsu 徐承祖. A native of Kiangsu, who was 759
Secretary of Legation at Washington under Ch'ên Lan-pin, and wrote a book on America and its customs. He was sent on special service to Fuhkien during the hostilities with France, and became Minister at Tokio in October 1884. In March 1889 he was impeached for peculation in connection with the purchase in Japan of copper for making *cash*.

Hsü Chi 徐積 (T. 仲車). 11th cent. A.D. A native of Shan- 760
yang in Kiangsu, noted for his filial piety. Up to the age of 40 he was not married, for fear his wife might fail in her duty to his mother; neither would he take office, lest he himself might be constrained to part from her. At length he was persuaded to present himself for examination, and passed with credit; but his mother died before he was appointed to a post, and he at once retired. He then became Superintendent of Education at his native place, and ultimately married. He was very deaf, and people used to trace on the ground before him what they wanted to say. In his daily life, as well as in his writings, he was eccentric, and would sometimes sit all day long staring at a wall. He declared to Su Shih that only Chou Kung and the Great Yü were worthy of praise. Canonised as 節孝處士.

761 **Hsü Chieh** 徐階 (T. 子升). A.D. 1494—1574. A native of 華亭 Hua-t'ing in Kiangsu, who graduated third at the Palace examination of 1523, and served in the Han-lin College until in 1530 his objection to lower the title of Confucius led to his dismissal to a provincial Prefecture. By 1550 he had risen to be President of the Board of Rites, and was consulted when Anda laid siege to Peking. He brought about the death of Ch'ou Luan, and the dismissal of Yen Sung in 1562. He also took vigorous measures of defence against the Japanese raiders. His constant demand for the appointment of an Heir Apparent was at last successful; and he was also able to restrain the Emperor's extravagance in building temples and palaces, and to punish the quacks who pretended to have discovered the elixir of life. On the accession of the Emperor Mu Tsung in 1566, Hsü procured the issue of a general amnesty and promise of reforms; but the Emperor grew weary of his discussions, and the eunuchs also hated him. He retired in 1568. Canonised as 文貞.

762 **Hsü Ch'ieh** 徐鍇 (T. 楚金). A.D. 920—974. Author of the 說文繫傳, an annotated edition of the *Shuo Wên*, which is still regarded as of high authority, especially as embodying the true archaic meaning of many words the signification of which was afterwards wilfully altered by the schoolmen of the 13th century. Popularly known as 小徐 the Younger Hsü, to distinguish him from his brother Hsü Hsüan.

763 **Hsü Chien** 徐堅 (T. 元固). A.D. 659—729. A native of 湖 Hu-chou in Chehkiang, who distinguished himself as a writer and official under the T'ang dynasty. He assisted Chang Yüeh in editing the 三教珠英, and was a member of the Historical Commission. Author of the 初學記, a *Guide to Knowledge* for beginners. Canonised as 文齊.

764 **Hsü Ch'ien** 許謙 (T. 益之. H. 白雲). A.D. 1270—

1337. A native of Chin-hua in Chehkiang. Left an orphan at a early age, he devoted himself assiduously to the study of philosophy, and became famous among the scholars of his age. But he refused to take office under the Mongol dynasty, and would not even prepare his students for the public examinations. Author of the 詩集傳名物鈔, a work upon the *Odes*, and of several commentaries upon various portions of the Confucian Canon, etc. etc. He was canonised as 文懿, and in 1734 his tablet was placed in the Confucian Temple.

Hsü Ch'ien-hsüeh 徐乾學 (T. 健庵). A.D. 1631–1694. 765
Graduated as third *chin shih* in 1670, and entered the Han-lin College. Five years later he published the 讀禮通考, an examination of the *Book of Rites*, and put his learning into practice by burying his mother according to the ancient ritual. In 1688 he was President of the Board of Punishments, an office he soon relinquished in order to confine his energies to the preparation of those works which render illustrious the reign of K'ang Hsi. The Emperor had a very high opinion of him, and employed him to edit his essays, the 御製文集. His fame as a patron of literature attracted scholars from long distances, in consequence of which he was often denounced for harbouring seditious talkers. K'ang Hsi however stood by him throughout his life, even when his sons were proved to have corruptly obtained the *chü jen* degree; and when denunciations followed him after his retirement in 1690, the Emperor published a Decree deprecating attacks due to personal spite. He was recalled shortly before his death, but did not hear of the Decree. He was a great bibliophile and decipherer of ancient inscriptions. See *Hsü Yüan-wên.*

Hsü Chih 徐稚 (T. 孺子). A.D. 97–168. A native of 766
Nan-ch'ang in Kiangsi, famous for his friendship with Ch'ên Fan who always kept a special bed for him. His family was poor, and

he used to till the ground himself, refusing to eat except of what his own labour had produced. Several attempts were made to introduce him into official life, but he had no desire for this kind of distinction. On one occasion he was driven to earn the means of conveying home a friend's coffin by burnishing mirrors as he passed from stage to stage. When the mother of Kuo Lin-tsung died, he only went to the door of the house and left there a bundle of grass. Kuo remembered the passage in the *Odes* and said, "This must be the doing of Hsü Chih, the great scholar of Nan-ch'ang."

767 **Hsü Chih-kao** 徐知誥. Died A.D. 943. A descendant of the Prince of 建 Chien. His real name was 李昪 Li Pien (T. 正倫). Left an orphan at an early age, he was adopted by Yang Hsing-mi, founder of the Wu State; but owing to the jealousy of the sons of that potentate, he was transferred to the Minister 徐温 Hsü Wên, whose name he took. In 963 he mounted the throne vacated by Yang P'u, changed the dynastic title to T'ang, and resumed his original name. His capital was at modern Nanking, and his rule embraced the territory between the Huai and the Yang-tsze, Kiangsi, southern Anhui, and part of Kiangsu. He restored the statutes and customs of the T'ang dynasty, patronised literature, and collected a large library. Canonised as 烈祖 of the Southern T'ang State.

768 **Hsü Ching-ch'êng** 許景澄. A native of Chehkiang, who graduated as *chin shih* in 1868, and entered the Han-lin College, of which he was made a sub-Reader in 1890. From 1884—1888 he was Minister to France, Italy, Germany, Austria, and Holland, and in 1890 was appointed Minister to the three last-named countries and Russia. In 1893 he became a sub-Chancellor of the Grand Secretariat, and in 1895 was promoted to be Senior Vice President of the Board of Works.

769 **Hsü Ching-tsung** 許敬宗 (T. 延族). A.D. 592—672. A

native of Hangchow, and an erudite scholar, who assisted Ching Po in his history of the rise of the T'ang dynasty. The Emperor Kao Tsung favoured him because he supported the elevation of the lady afterwards famous as the Empress Wu Hou, and also the alteration in the succession. He became a Duke, but declined the post of Minister of State on the ground of age. He is accused of having abused his position as Historiographer in return for bribes, and he certainly encouraged the Emperor in his harsh treatment of upright statesmen. It was proposed to canonise him as 繆 Misleader, but on his grandson's remonstrance, 恭 was substituted.

Hsü Ching-yeh 徐敬業. 7th cent. A.D. A grandson of Li 770
Chi, under whom he served in early life. Entering the public service, he got into trouble on a charge of corruption and was banished in 684. Subsequently he and his brother Hsü 敬猷 Ching-yu, taking advantage of the disturbances consequent upon the deposition of the Emperor Chung Tsung, broke into open rebellion. Against them the Empress Wu Hou dispatched a force under 李孝逸 Li Hsiao-i, who succeeded in routing their army. The two brothers fled, but were ultimately captured and put to death.

Hsü Chung-yüan 徐仲源. A native of 望江 Wang-chiang 771
in Anhui, who cut off a piece of his thigh as medicine for a sick parent, for which the name of his village was changed to 孝感 Filial-Piety-Influences. When the parent died, birds plucked flowers and stuck them on the grave, while animals came with clods of earth in their mouths to help in building up the embankment.

Hsü Hêng 許衡 (T. 仲平. H. 魯齋). A.D. 1209–1281. 772
A native of 新鄭 Hsin-chêng in Honan, who became a disciple of Yao Shu and ultimately attracted the attention of Kublai Khan. Under that monarch he held many important posts, chiefly connected with education, and finally rose to be Grand Secretary and President of the Astronomical Board. Author of the 授日歷, a work on

the calendar. He was canonised as 文正, and in 1313 his tablet was placed in the Confucian Temple.

773 **Hsü Hsüan** 徐鉉 (T. 鼎臣). A.D. 916—991. A native of Kuang-ling in Kiangsu, and one of the learned men appointed by the Emperor T'ai Tsung of the Sung dynasty to bring out a corrected edition of the *Shuo Wên*, which he entitled 說文註, and which was a continuation of the work of his younger brother, Hsü Ch'ieh. His official career, during which he was President of the Board of Civil Office, was a chequered one. On one occasion he was degraded for revealing official secrets; on another, he was banished for unauthorisedly putting a man to death; and finally, about 976, when a Supervising Censor, he was accused of neglecting his mother and of adultery, and was banished to 邠 Pin-chou in Shensi where he died of cold. His works comprise the 質疑論 and 稽神錄, besides a collection of letters. He was an opponent of Buddhism, but an avowed spiritualist. Popularly known as 大徐 the Elder Hsü, to distinguish him from his brother, and also as 徐儀同, from the name of an official post which he filled. See *Han Hsi-tsai.*

774 **Hsü Hsün** 許遜 (T. 敬之). A.D. 240—374. A native of Nan-ch'ang in Kiangsi. Just before his birth, his mother dreamt that a golden phœnix dropped a pearl from its beak into her hand. As he grew up he devoted himself chiefly to necromancy and the black art. In 280 he was appointed to a magisterial post, and distinguished himself by his benevolence; but he soon resigned, and having perfected himself as a magician, wandered about doing good to the people, slaying dragons and ridding the country of similar pests, and on one occasion causing water to flow from a rock. In another case, by an arrangement of an iron pillar and eight cables he made it impossible for the evil spirits to continue their troublesome practices. At the age of 134 he was translated

to heaven, together with his whole family, his dogs and cats, and even the denizens of his poultry-yard.

Hsü Hui 徐惠. 7th cent. A.D. A young lady, who when only 775
eight years of age could write off an essay with ease. She was admitted as concubine into the palace of the Emperor T'ai Tsung, and took occasion to remonstrate against the extravagant expenditure upon wars and Imperial buildings, for which bold act she gained much credit, even with his Majesty himself.

Hsü Hui 徐晦. 9th cent. A.D. Protégé and friend of the 776
statesman 楊憑 Yang P'ing. When the latter was banished by his rival 李夷簡 Li I-chien, Hsü Hui alone ventured to see him off. He was entreated not to do so, lest he himself should be implicated. But he answered, "I owe everything to Yang P'ing; now that he is going into exile, shall I not bid him farewell?" Several days afterwards he received from Li I-chien an appointment as Censor. "I have never set eyes on your Excellency," he said, on taking up his post; "to what am I indebted for this honour?" "Sir," replied Li I-chien, "the man who is loyal to his friend will never be disloyal to his country."

Hsü Kan 徐幹 (T. 偉長). A poet and official, who flourished 777
at the close of the E. Han dynasty and is ranked as one of the 建安七子 Seven Scholars of the Chien-an period, A.D. 196—220, the other six being K'ung Jung, Ch'ên Lin, Wang Ts'an, Liu Chên, Ying Yang, and Yüan Yü. He was the author of the 中論, a rendering into Chinese of the *Pranyamûla shâstra tikâ* of Nâgârdjuna.

Hsü Kuang 徐廣 (T. 野民). A.D. 352—425. Younger brother 778
of Hsü Mo, and a profound scholar. He was employed upon the dynastic history, and rose to be Chief Librarian in the Imperial Library. Upon the abdication of the Emperor Kung Ti in 420, he retired into private life. To his latest hour he was seldom seen

without a book in his hand. He was the author of a work on military dress, and was considered to be an eminent authority on all matters of ceremonial etiquette.

779 **Hsü Kuang-ch'i** 徐光啓 (T. 子先). A.D. 1562—1634. The famous statesman of the Ming dynasty, generally regarded as the only influential member of the mandarinate who has ever become a convert to Christianity. After graduating as first *chü jen* in 1597 and taking his *chin shih* degree in 1604, he enrolled himself as a pupil of Matteo Ricci and studied under his guidance to such purpose that he was able to produce works on the new system of astronomy as introduced by the Jesuit Fathers, besides various treatises on mathematical science. He was also author of the 農政全書, an encyclopædia of agriculture of considerable value. With the aid of his foreign teachers he devoted considerable attention to the art of casting cannon, and never ceased to impress upon the last two Emperors of the Ming dynasty the necessity of employing artillery against the rebels. After a somewhat chequered career he rose in 1628 to be President of the Board of Rites and was ordered to reform the calendar, but by the time he had obtained any real power he was already too old for active service. The Jesuit establishment of 徐家匯 (*or* 圍) Sicawei, near Shanghai which was his birthplace, is named after him. Canonised as 文定.

780 **Hsü Ling** 徐陵 (T. 孝穆). A.D. 507—583. A native of modern Kiangsu, whose mother, just previous to his birth, dreamt that a rainbow-coloured cloud changed into a phœnix and settled upon her left shoulder. As a youth he was precocious, being able to compose essays at eight years old. At thirteen, he had mastered the philosophy of Lao Tzŭ and Chuang Tzŭ. A Buddhist priest, named Pao Chih, stroked his head and said, "You have here a unicorn!" Eventually he rose, under the Emperor Wu Ti of the Liang dynasty, to be a Minister of State. He had a son named 份

Pin, who when his father was sick, cured him by reciting the *Canon of Filial Piety* for three consecutive days and nights. Canonised as 章.

Hsü Mien 徐勉 (T. 脩仁). Died A.D. 535. A native of modern Kiangsu, who took a high degree and rose in 507 to be President of the Board of Civil Office under the Liang dynasty. As a child he was extremely precocious, and when only six years old composed a prayer for fine weather. 徐孝嗣 Hsü Hsiao-ssŭ said of him, "He is a unicorn among men, and will certainly travel far;" meaning that he would rise high in the public service. His powers of application were marvellous. He could carry on a conversation while writing dispatches. He was so rarely at home that the dogs barked at him as at a stranger. He despised wealth, and distributed his salary among his poorer friends and relatives. He was fond of exclaiming, "Others bequeath to their children wealth; to mine I bequeath an unsullied reputation." Canonised as 簡肅. 781

Hsü Mo 徐邈 (T. 景山). Died A.D. 249. He was a secretary in a Board under the great Ts'ao Ts'ao, and served under the two Emperors who succeeded him, rising to the highest offices of State. In 242 he was appointed President of the Board of Works, but was prevented by age and infirmity from accepting the post and retired into private life. He was contemporary with Ts'ai Yung, whose fame as a winebibber he rivalled, if not eclipsed. Even when the use of liquor was altogether forbidden under the severest penalties, he was unable to resist the temptation of getting occasionally drunk. Canonised as 穆. 782

Hsü Mo 徐邈. A.D. 343—397. A native of 東莞 Tung-kuan in Shantung, and elder brother of Hsü Kuang. He was of very prepossessing appearance and of marked literary capacity, and became a prime favourite with the Emperor Hsiao Wu of the 783

Chin dynasty, who raised him to high office. The death of his father aggravated an illness from which he was suffering, and he died within the year.

784 **Hsü Pên** 徐本 (T. 立人). Died A.D. 1747. Son of Hsü Ch'ao. Graduated as *chin shih* in 1718, and after service in Peking and the provinces became in 1732 Governor of Anhui. There he improved the police, the Customs, and the tax collection, and also stopped piracy, then rife among the fishing population, by introducing a system of mutual guarantee. Recalled to Peking in 1734, he rose to be Grand Secretary, retiring in 1742. Canonised as 文穆, and in 1786 included in the Temple of Worthies.

785 **Hsü P'u** 徐溥 (T. 時用). A.D. 1429–1499. Graduating as *chin shih* in 1454, he entered the Grand Secretariat in 1487. His quiet conservative policy, which aimed at compromise and friendly relations with his colleagues, was a relief after the energy, often vindictive, of his predecessor Liu Chi. His protests, however, failed to stir the Emperor to reform or to check the power of Li Kuang and the Taoists. Indeed, during his twelve years as Minister, he was only once received in audience. In 1497 he was entrusted with the preparation of the 明會典 *Statutes of the Ming Dynasty*, which were published in 1509. To his subordinates he was lenient, and in private life he was distinguished for filial piety, frugality, and charity. He left 800 *mou* of land free of taxes to the poor of his clan. Canonised as 文靖.

786 **Hsü Shao** 許邵 (T. 子將). 2nd and 3rd cent. A.D. A native of P'ing-yü in Honan, who attracted the notice of Ts'ao Ts'ao but refused to serve under him, telling the great commander to his face that he was a rebel and a disturber of the public peace. He is now chiefly remembered in connection with his practice of devoting the first day of every month to criticism of his neighbours and their conduct. Hence the phrase 月旦 to criticise. He and

his brother Hsü 虔 Ch'ien, who rose to some distinction, were known as the Two Dragons of P'ing-yü.

Hsü Shên 許愼 (T. 叔重). Died A.D.? 120. A native of 787
召陵 Shao-ling in modern Honan. He graduated as *hsiao lien* and studied under Chia K'uei, with whose name he is often associated in literature. After holding office for a short time, he retired into private life and devoted himself to books. He was a deep student of the *Five Classics*; and discovering discrepancies in the criticisms of these books, he wrote his 五經異議, a work which gave rise to the popular saying "On the *Five Classics* Hsü Shu-chung is without his peer." But it is by his *Shuo Wên* that he is now known. This was a collection, with short explanatory notes, of all the characters — about ten thousand — which were to be found in Chinese literature as then existing, written in what is now known as the Lesser Seal style. It is the oldest Chinese dictionary of which we have any record, and forms the basis of all modern etymological research. It is arranged under 540 radicals which were called into existence for that purpose, and its chief object was to exhibit the hieroglyphic character of Chinese writing. Being not quite finished at his death, it was completed by his son Hsü 冲 Ch'ung and in A.D. 121 was laid before the Emperor An Ti. In 1875 his tablet was placed in the Confucian Temple.

Hsü Shih 徐市 *or* **Hsü Fu** 徐福. 3rd cent. B.C. A native 788
of the Ch'i State, who persuaded the First Emperor to send out an expedition, accompanied by several thousand young men and women, to search for the Isles of the Blest which were supposed to be inhabited by Immortals.

Hsü Shih-lin 徐士林 (T. 式儒. H. 雨峰). A.D. 1684— 789
1741. The first of the two Governors of provinces admitted to the Temple of Worthies, "to encourage the others." He was famed for his judicial acumen and for his disregard of the ordinary pleasures of life.

790 **Hsü Shih Tzŭ** 許世子. A Prince named 止 Chih, Heir Apparent to the State of 許 Hsü. He is mentioned in the *Tso Chuan* as having "murdered his sovereign," and is also stigmatised by Confucius as a murderer. It would appear that he administered a potion to his sick father without having taken the precaution of previously tasting the medicine himself, and that his father died from the effects.

791 **Hsü Shou-hui** 徐壽輝 (T. 貞蘄). 14th cent. A.D. A cloth-trader of 羅田 Lo-t'ien in Hupeh, who was made chief of the band formed by 瑩玉 Ying Yü, a priest of 袁 Yüan-chou in Kiangsi, to prepare for the coming of Maitrêya Buddha. In 1351 he styled himself Emperor, with his capital at 蘄水 Ch'i-shui in Hupeh. After occupying Wu-ch'ang, and even Hangchow, and making an unsuccessful attack upon An-ch'ing, he suffered several reverses, and in 1356 fixed his capital at Han-yang. In 1357 he was imprisoned by Ch'ên Yu-liang in Chiang-chou, and shortly afterwards slain.

792 **Hsü Ta** 徐達 (T. 天德). A.D. 1329—1383. A native of Fêng-yang in Anhui, and the chief supporter of Chu Yüan-chang in his overthrow of the Mongol dynasty. Joining the latter in 1353, he immediately won his confidence and did nearly all the actual fighting on his behalf, the new sovereign declining to interfere with his dispositions. His almost unbroken series of successes culminated in the capture of Peking in 1368. He was then employed in clearing the Mongols from the north-western provinces, and in thoroughly weakening their power of aggression by frequent expeditions beyond the Chinese frontier. During the war he took two capitals and over one hundred other cities, without a single instance of murder or rapine; and when Peking changed masters, the market was not stopped for a single day. He was a plain, simple man, and never presumed on his great

services. His master described him as "the only General," without pride or conceit, entirely free from sensuality or avarice. He was ennobled as Duke, receiving his patent engraved upon an iron slab, and posthumously as Prince. Canonised as 武寧, and admitted to the Imperial Temple. His image stood first of the twenty-one placed in 1369 in the Temple of Men of Merit.

Hsü Ta-chêng 徐大正 (T. 德之). 11th cent. A.D. A native 793
of 甌寧 Ou-ning in Fuhkien, who distinguished himself as a poet and was on terms of friendship with Su Shih. He built himself a "Retreat" upon the Northern Mountain in Kuangsi, whence he came to be known as 北山學士.

Hsü Ta-ch'un 徐大春 (T. 靈台). 18th cent. A.D. A native 794
of 吳江 Wu-chiang near Soochow, distinguished as a scholar and a doctor. He wrote a commentary on the *Tao Tê Ching*, and his collected medical works are known under the title of 徐氏醫書六種.

Hsü Tzŭ-p'ing 徐子平. A celebrated professor of the science 795
of astrology, who flourished under the Sung dynasty. His method of divination is still called by his name.

Hsü Wên-ching 徐文靖 (T. 位山). A native of Anhui, 796
who graduated as *chü jen* in 1724 and distinguished himself as a writer on the *Canon of Changes*, the *Tribute of Yü*, and the *Bamboo Books*. He was over ninety years of age at his death.

Hsü Yu 許由. One of the Four Philosophers of the 藐姑射 797
Miao-ku-shê mountain, the others being 齧缺 Nieh Chüeh, 王倪 Wang Ni, and 被衣 P'i I. The Emperor Yao is said to have offered him the throne, which only caused him to hurry off to wash his ears and cleanse them from such unwarrantable defilement. He used to drink from the brook in the hollow of his hand; and when some charitable person gave him a gourd, he hung it up on a tree near his hut. But the wind whistling through the

gourd produced a sound which was pleasing to his senses, to escape from which contamination he threw the gourd away.

798 **Hsü-yüan-mêng** 徐元夢 (T. 善長 and 蝶園). A.D. 1650–1736. A Manchu, who graduated as *chin shih* in 1673. For many years he suffered from the enmity of the rival Ministers 明珠 Ming-chu and 索額圖 So-o-t'u, who in revenge for his refusal to pay court to either, caused him to be imprisoned and tortured on various false charges. In 1687, for nothing more than bad archery practice, the Emperor K'ang Hsi ordered him to be severely beaten and his parents to be banished to the Amoor. Next day however this harsh sentence was revoked. In the following year he became implicated, through Ming-chu, in an intrigue, and nearly died in prison. At last in 1693, after Ming-chu's fall, he gradually rose until in 1718 he was chosen as the Emperor's confidential adviser. Five years later he was degraded for a mistranslation, but rose once more high to office. On his deathbed he was visited by the eldest Prince, and finally received a public funeral. Canonised as 文定, and included in the Temple of Worthies.

799 **Hsü Yüan-wên** 徐元文 (T. 公肅. H. 立齋). A.D. 1634–1691. A native of Kiangsu, who graduated first at the *chin shih* examination of 1659, and was at once admitted to the society and confidence of the Emperor Shun Chih, being also entrusted with the editing of his Majesty's literary notes, under the title of 孚齋說. At the accession of the Emperor K'ang Hsi he was unjustly degraded on a question of accounts, and only in 1665 was his character vindicated. After serving in various literary posts, he aided in revising the *Canon of Filial Piety* and was placed on the Commission for preparing the *History of the Ming Dynasty*. He thus secured that the last three Ming Princes, 福 Fu, 唐 T'ang, and 桂 Kuei, and their followers, should be recorded as brave men and not as rebels. Promoted in 1680 to be President

of the Censorate he insisted that the period of mourning should be uniform for all officers, Bannermen and Peking officials having hitherto got off with short periods. In 1688 his brother Hsü Ch'ien-hsüeh was called from the provinces to be President of the Board of Punishments, and this led to his fall in 1689; for Hsü Ch'ien-hsüeh instigated the attack which drove from office the Manchu Minister 明珠 Ming-chu, whose partisans soon succeeded in forcing Hsü Yüan-wên to retire. One great reform he effected was to require an officially sealed bill of sale for every serf held by a Manchu, as hitherto many Chinese had been kidnapped and enslaved for life.

Hsüan Nü 玄女. A daughter of God, sent down to earth to 800
aid the Yellow Emperor against Ch'ih Yu.

Hsüan Ti. See (Han) **Liu Hsün**; (Ch'ên) **Ch'ên Hsü**; (N. Chou) **Yü Wên-yung.**

Hsüan Tsang 玄奘 *or* **Yüan Tsang** 元奘. A.D. 602— 801
664. The religious designation of a man whose original name was 陳禕 Ch'ên I. A native of Honan, who became a Buddhist priest when only 20 years of age and in the year 629 set out for India, with a view to visit its holy places and to bring back copies of the sacred books of Buddhism. In 645 he returned, and was received with public honours, the Emperor T'ai Tsung conferring upon him the honorary epithet of 三藏 San Tsang. He had with him six hundred and fifty-seven Buddhist books, besides many images and pictures, and one hundred and fifty relics. He spent the rest of his life in translating these books, with the help of several learned monks appointed by the Emperor. The manuscript of his 西域記 *Record of Western Countries* was presented to the Emperor in 646, but the work as it now stands was not completed until 648. Also known as 摩訶耶那提婆 Dêva of the Greater Development, and 木叉提婆 Môkchadêva.

Hsüan Tsung. See **Li Lung-chi.**

Hsüan[a] Tsung. See (T'ang) **Li Shên**; (Chin[a]) **Wan-yen Hsün**; (Ming) **Chu Chan-chi.**

802 **Hsüan Wên Chün** 宣文君. 4th cent. A.D. The title given to the mother of 韓達 Wei Ta, President of the Court of Sacrificial Worship under the Emperor Hsiao Wu Ti of the Chin dynasty. In order to prevent the decadence of classical learning, she opened a school and lectured from behind a red curtain to some hundred and thirty students.

Hsüan Wu Ti. See **Yüan K'o.**

803 **Hsüan Ying** 玄應. 6th cent. A.D. A Buddhist priest, author of the 一切經音義, a work on the sounds and meanings of words in the Buddhist Canon.

804 **Hsün Chü-po** 荀巨伯. 1st cent. A.D. A native of Hsü-chou in Honan, who when bandits were threatening the neighbourhood and all the inhabitants fled, refused to leave the bedside of a sick friend who had come to visit him. Touched by his devotion, the bandits spared his life.

805 **Hsün Hsi** 荀息 (T. 叔). 6th cent. B.C. A Minister of the Chin State, under whose leadership the Yü and Kuo States were destroyed. When Duke Ling had spent some three years in building a nine-storey belvidere, Hsün Hsi said to him, "Your servant can pile twelve *wei-ch'i* pips one on the other, and then put nine eggs on the top of them." "Very risky!" observed the Duke. "Not nearly so risky," replied Hsün Hsi, "as your Grace's nine-storey belvidere, which for three years has kept young men from ploughing and young women from spinning." The Duke took the hint, and stopped the work.

806 **Hsün Hsü** 荀勗 (T. 公曾). Died A.D. 289. A native of Ying-chou in Anhui, who served as an official under the Wei dynasty and subsequently under the Emperor Wu Ti of the Chin

dynasty, rising to the highest posts and aiding Chia Ch'ung in preparing his Penal Code. He took a leading part in editing the *Bamboo Books* which were discovered in Honan during that reign. He edited and also wrote a preface to the 穆天子傳, a narrative of the adventures of Mu Wang on his visit to Hsi Wang Mu. This book was said to have been found in an old tomb; but it appears from internal evidence to have been one of the numerous forgeries of the Eastern Han dynasty. Hsün Hsü was distinguished as an artist, and wrote on music (see *Yüan Hsien*). He had ten sons, three of whom rose to distinction. Canonised as 成. See *Chung Hui*.

Hsün K'uang 荀况. 3rd cent. B.C. A native of the Chao State, who at the age of 50 wandered to the Ch'i State in search of education. He succeeded in making a name for himself, and was appointed Libationer; but later on he was impeached, and withdrew to the Ch'u State where he became Magistrate of 蘭陵 Lan-ling under 春申君 Ch'un Shên Chün. When the latter died he was dismissed from office, but remained in Ch'u, teaching pupils, among whom were the famous Li Ssŭ and Han Fei Tzŭ. Disgusted with life he wrote a philosophical treatise in which he maintains, in opposition to Mencius, that the nature of man at his birth is evil. He was often called 荀卿 Minister Hsün, in reference to his official position. During the reign of the Emperor Hsüan Ti of the Han dynasty, B.C. 73—48, his surname was changed from Hsün to 孫 Sun, the former being the Emperor's personal name. 807

Hsün Pien 荀變. 6th cent. B.C. A skilful general, whom the Marquis of Wei[a] would not employ because once, when a tax-gatherer, he had accepted and eaten a couple of eggs. The philosopher Tzŭ-ssŭ (see *K'ung Chi*) succeeded however in persuading the Marquis that it would be impolitic to sacrifice such an able man for so trivial an offence. 808

809 **Hsün Shuang** 荀爽 (T. 慈明). A.D. 128—190. One of the eight sons of 荀淑 Hsün Shu (T. 季和). He was such a precocious youth, being well-versed in the *Spring and Autumn* and the *Analects* by the time he was twelve years old, that the saying arose, "Among the eight dragons of the Hsün family, Tz'ŭ-ming is without his peer." Entering into official life, in 165 he became secretary in a Board, and continued to fill various offices until Tung Cho seized the supreme power. He then attempted flight but was constrained to take office as Minister, a post which he had held only ninety-four days when he was overtaken by illness and died.

810 **Hsün Yü** 荀彧 (T. 文若). A.D. 161—211. A native of 潁陰 Ying-yin in Anhui. Graduating in 189 he attached himself to the fortunes of Ts'ao Ts'ao, whose star seemed to him to be in the ascendant, and became his trusted adviser. In 196 he was raised to high office by the Emperor Hsien Ti, and in 199, upon the defeat of Yüan Shao, was ennobled as Marquis, Ts'ao Ts'ao recommending that even more emoluments should be assigned to him. However, in 211, when 董昭 Tung Chao and others wished Ts'ao Ts'ao to be ennobled as Duke and to be presented with the "nine valuable gifts," upon being consulted by them he observed that such procedure would be out of keeping with the character of the "superior man." Ts'ao Ts'ao did not forgive this, and intrigued to get Hsün Yü sent upon a campaign in the south. As he was starting he fell ill, and Ts'ao Ts'ao sent him a present of food to speed him on his way; but when the dishes were opened they were found to be empty. Thereupon Hsün took poison and died. It was said of him by Liu Chi that if he called at a person's house, he imparted to the place a fragrance which lasted for three days. Canonised as 敬.

811 **Hsün Yüeh** 荀悅 (T. 仲豫). A.D. 148—209. Left an orphan at an early age, by the time he was 12 he was thoroughly

acquainted with the *Spring and Autumn Annals;* and although too poor to buy books, he managed to educate himself by stolen glances at those of other people. He was of a quiet disposition and prepossessing in appearance; but the times were out of joint, all power being in the hands of the eunuchs. Accordingly he pleaded ill-health, and went into seclusion. Later on he attracted the notice of the Emperor Hsien Ti, himself a great lover of learning, and the two spent hours together in literary discussions. He rose to be Chief Librarian of the Imperial Library and compiled the 漢紀 *Annals of the Han Dynasty*, besides writing a small work on the art of government.

Hu An-kuo 胡安國 (T. 康侯. H. 武夷). A.D. 1074— 812
1138. A native of 崇安 Ch'ung-an in Fuhkien, who graduated fourth on the list of *chin shih* in 1097. It was said that his essay was the best of all sent in, but that he was not placed first because in it he had failed to censure the policy of Ssŭ-ma Kuang. The Emperor subsequently raised him to third on the list, and he was soon afterwards sent as Literary Chancellor to Hunan. Here he got into trouble with an adherent of Ts'ai Ching, and the latter caused him to be dismissed from the public service. Ere long he was re-instated in office and sent to Ssŭch'uan, but on the death of his parents in 1113 he refused to return to public life. Ultimately however he became Expositor of the Classics under the Emperor Kao Tsung, and continued in office until his death. He was the author of the 春秋傳, a work which was written specially to restore the *Spring and Autumn Annals* to its place in the Confucian Canon from which it had been ejected by Wang An-shih. He also wrote a supplement to Ssŭ-ma Kuang's history, miscellaneous essays, etc. etc. On one occasion he undertook to reform a nephew, a good-for-nothing idler. He shut him up in a room by himself for a whole year, with a pile of books. At first the young man amused himself by carving figures all over the woodwork; but gradually

he settled down to read, and ultimately graduated as *chin shih*. He was canonised as 文定, and in 1437 his tablet was placed in the Confucian Temple.

813 **Hu Chi-t'ang** 胡季堂 (T. 升夫. H. 雲坡). A.D. 1728—1800. Son of Hu Hsü, and a distinguished official during the reign of the Emperor Ch'ien Lung who consulted him as to precedents. He was very deeply read in history and biography. Canonised as 莊敏.

814 **Hu Chü-jen** 胡居仁 (T. 叔心. H. 敬齋). Died A.D. 1485. A native of 梅谿 Mei-ch'i in Fuhkien, who flourished as a scholar and teacher under the Ming dynasty. He was the author of the 居業錄, and of miscellaneous essays and poems. In 1584 he was canonised as 文敬, and his tablet was placed in the Confucian Temple.

815 **Hu-êrh-han** 扈爾漢. A.D. 1573—1620. One of the Five Ministers of T'ai Tsu, the founder of the present dynasty, the other four being O-yi-tu, Fei-ying-tung, 何和哩安 Ho-ho-li-an, and Fei-yang-ku. He was distinguished both by valour and strategy in the wars which prepared the way for the conquest of China.

816 **Hu Hai** 胡亥. Died B.C. 207. The youngest son of the First Emperor. When the latter died, Li Ssŭ and Chao Kao the eunuch conspired to slay Fu Su, the rightful heir, and placed Hu Hai upon the throne as the Second Emperor of the ten thousand who the First Emperor had flattered himself would hand his name down to after ages. The seer Lu Shêng had prophesied that the Ch'in dynasty would be destroyed by Hu; but the First Emperor understood by "Hu" the Turkic tribes of the north, and sent against them Mêng T'ien with a large army and built the Great Wall, not knowing that the fatal Hu was all the time at his side. Hu Hai was put to death by Chao Kao within two years, and the Ch'in dynasty came to an end.

Hu Hsü 胡煦 (T. 滄曉. H. 紫弦). A.D. 1655–1736. 817
One of the profoundest writers on the *Canon of Changes*. He graduated as *chin shih* at the advanced age of fifty-eight, and at once attracted the attention of the Emperor K'ang Hsi who frequently consulted him on knotty points in the above-mentioned Canon. He rose to be senior Vice President of the Board of Rites, having been appointed in 1730 chief editor of the *History of the Ming Dynasty*. In 1731 he retired on account of a spiteful accusation that his only surviving son, Hu 季堂 Chi-t'ang, who afterwards became President of a Board, was merely an adopted son. He was recalled to office by Ch'ien Lung, who included his great work 用易函書 in the Imperial collection and caused him to be canonised as 文良公, though his rank was only that of a Vice President.

Hu Hung 胡宏 (T. 仁仲. H. 五峰). 12th cent. A.D. 818
Son of Hu An-kuo. After studying under Yang Shih, he retired to Mt. Hêng in Hunan where he spent twenty years in meditation and teaching, having for one of his disciples the famous Chang Ch'ih. He addressed several very strong remonstrances to the Throne, pointing out in one of these that while honest counsellors were often punished for outspokenness, flatterers and sycophants were allowed to go unscathed. His language was always very violent, which he explained by saying that such admonitions as he had to give could not be dressed up in terms of formal ceremony. For his father's services he was appointed to a post, but did not take it up. Author of the 知言有詩文 and the 皇王大紀.

Hu Kuang 胡廣 (T. 伯始). Died A.D. 172. A native of 819
華容 Hua-jung in Hupeh, who was left a poor orphan and began life as a menial in a public office. He managed to take his second degree; and when he presented himself at the capital for his third degree the Emperor An Ti declared that he was the first

scholar in the empire, and within one month he became secretary to a Board. Five months later he was appointed President of a Board and Chamberlain, and continued with but few checks to hold high office until his death. Though not distinguished by their boldness, his counsels were still of great value to his Imperial masters; and in a popular couplet of the day the nation congratulated itself on having such a wise and temperate man at the head of affairs. Canonised as 文恭.

820 **Hu Kuang** 胡廣 (T. 光大). A.D. 1370–1418. A native of Chi-shui in Kiangsi, who in 1400 came out first at the Palace Examination and received an appointment in the Han-lin College. He then changed his personal name to 靖 Ching; but in 1403, on being promoted to sub-Expositor, he resumed his former name Kuang. He rose to high office under the Emperor Yung Lo, accompanying his Majesty on his northern campaigns as confidential adviser and being specially entrusted with the preparation of such inscriptions as were set up to record the success of their arms. The Emperor once asked him if the people were happy. "They are happy," he replied, "but badly governed by their local Magistrates." Canonised as 穆.

821 **Hu Kung** 壺公. A magician under the Han dynasty. He used to disappear at night, and it was discovered by Fei Chʻang-fang that he retired at sunset to a hollow gourd which hung at his doorpost. The latter at once became his disciple.

822 **Hu Lin-i** 胡林翼 (T. 貺生. H. 潤之). 1812–1861. A native of the 益陽 I-yang District in Hunan, who graduated as *chin shih* in 1836 and early distinguished himself by his successful operations against the Tʻai-pʻings. In Jan. 1855 he went to assist Tsêng Kuo-fan at Kiukiang, and cleared the rebels off the Po-yang lake. In Dec. 1856 he captured Wu-chʻang, for which he was appointed Viceroy of Hu-Kuang and received the button of the 1st

rank. Early in 1857 Hupeh was at peace, and he proceeded to lend his aid in Kiangsi, retaking Hu-k'ou at the mouth of the Po-yang lake in November. In April 1858 he captured Kiukiang. In Aug. 1858 his mother died, but he was only allowed to take 100 days for mourning. In June 1859 Shih Ta-k'ai made an attack upon 寶慶 Pao-ch'ing in Hunan, only to be driven off by Hu. During 1860 he lent his aid in Anhui and Kiangsi, and Tsêng Kuo-fan declared that he deserved the credit of the capture of An-ch'ing in Sept. 1861. At his death he was ennobled, and shrines were erected to his memory in Hupeh and Hunan. As an administrator he is chiefly remarkable for his stringent application of the tithing system. His memorials and letters were edited by Tsêng Kuo-ch'üan under the title of 胡文忠公集. Canonised as 文忠.

Hu-pi-lieh. See **Kublai Khan.**

Hu Wei 胡渭 (T. 朏明. H. 東樵). A.D. 1633–1714. A 823
native of Chehkiang, who though an ardent student failed to take his degree. Devoted to classical literature and especially to geography, he aided in compiling the 一統志 *Imperial Geography*. He wrote the 禹貢錐指, a work on the geography of the *Canon of History*, pointing out the errors of former identifications and detailing the history of the Yellow River inundations. He also published the 易圖明辨, an elucidation of the mysteries of the *Canon of Changes*, and the 洪範正論, a critical treatise on the "Great Plan" of the *Canon of History*.

Hu Wei-yung 胡惟庸. Died A.D. 1380. A favourite of the 824
founder of the Ming dynasty. He was chosen to be Junior Minister in 1373, against the advice of Liu Chi whom he poisoned two years later. In 1377 he became sole Minister and wielded unlimited power, deciding questions of life and death, promotion and degradation, without even asking his trusting sovereign's consent.

Greedy and unscrupulous, he soon aimed at the throne, leaguing himself with discontented officials in the provinces, offering vassalage as the price of Mongol aid, inviting the co-operation of the Japanese, and enlisting desperadoes in the capital. The plot was almost ripe for execution when his son was run over by a carter, whom Hu slew on the spot. The Emperor who had gradually become aware of some of his misdeeds, declined to let him redeem his act by payment of a fine. He was thus driven to immediate action; but an accomplice having revealed the conspiracy, he was seized and put to death together with the informer and his protégé 陳英 Ch'ên Ying, President of the Censorate.

825 **Hu Yen** 狐偃. 7th cent. B.C. A faithful adherent of Ch'ung Erh. He accompanied the latter in his exile and afterwards shared the prosperity of his restoration.

826 **Hu Yin** 胡寅 (T. 明仲. H. 致堂). Died A.D. 1151. Nephew of Hu An-kuo. He graduated as *chin shih* in 1119, and after studying under Yang Shih, entered the public service. He rose to high office, and was for many years the confidential adviser of the Emperor Kao Tsung of the Southern Sung dynasty.

827 **Hu Yüan** 胡瑗 (T. 翼之. H. 安定). A.D. 993–1059. A native of 海陵 Hai-ling in Kiangsu. Though an ardent student from his youth upwards he failed on several occasions to take his degree, and it was not until he was over forty years of age that his great learning was brought to the notice of the Emperor. After serving for a short time with Fan Chung-yen on the eastern frontier, and as Education Officer in Chehkiang, in 1045 he was appointed to the Imperial Academy. He proved a most successful teacher, and gathered around him more disciples than the hall would hold. He was a skilled musician, and also thoroughly understood the art of casting bells. In 1530 his tablet was placed in the Confucian Temple.

Hua Hsin 華歆 (T. 子魚). Died A.D. 231. A native of 高唐 Kao-t'ang in Anhui, who graduated as *hsiao lien* and rose to the highest offices of State under the last Emperor of the Han dynasty and the first two Emperors of the Wei dynasty. On one occasion he was fleeing for his life from rebels, in company with Wang Lang, when an old man asked to be allowed to join them. Hua Hsin objected, but Wang Lang pleaded for the old man and he was taken into the boat. By and by, being pressed hard by their pursuers, Wang Lang repented of his generosity, and suggested that the old man should be put ashore. But Hua Hsin said, "No! Once we have associated him in our fortunes, we cannot abandon him because we are in trouble." Canonised as 敬. See *Kuan Ning*. 828

Hua-jui Fu-jen 花蕊夫人. A name given to the Lady 費 Fei, concubine of Mêng Ch'ang, the last ruler of the Later Shu State, A.D. 935—964. When this lady passed into the possession of the founder of the Sung dynasty, she took with her a portrait of her former lord which she pretended was the representation of a divine being, named Chang Hsien, worshipped by women desirous of offspring. 829

Hua T'o 華佗 (T. 元化). Died A.D. 220. A famous physician and surgeon who flourished towards the close of the 2nd cent. A.D. He was skilled in the use of acupuncture and cautery, but did not use these recklessly. His needles went straight to the part affected, and he never applied the moxa more than seven or eight times. If a disease seemed beyond the reach of needles and cautery, he operated, giving his patients a dose of hashish which rendered them unconscious. He used neither scales nor measures, administering his drugs by instinct. On one occasion he diagnosed from the pulse alone a case of decayed bowels, which he cured by operation. Among other things, he is said to have been able to foretell the sex of 830

children. He was medical attendant in ordinary to the great Ts'ao Ts'ao; and when the famous commander became a martyr to headaches, offered to open his skull under an anæsthetic, an offer which was somewhat rudely declined. Relief however was obtained by the use of the needle. To get home to his family, he pretended that his wife was ill; and then, as he made constant excuses instead of coming back, Ts'ao Ts'ao sent to fetch him. He was thrown into prison and died there. Sometimes spoken of as 華旉 Hua Fu.

831 **Huai I** 懷義. Died A.D. 694. The priest-favourite of the Empress Wu Hou of the T'ang dynasty. In 686, on assuming supreme power, she made him Director of the White Horse Temple, and the most powerful courtiers were forced to yield precedence to him. Tiring of his unrestrained wickedness, she sent him in 689 to chastise the Turkic tribes. In 694, jealous of a new favourite, he tried to set fire to the palace and was impertinent when rebuked by the Empress, for which she caused him to be beaten to death.

832 **Huai Nan Li Wang** 淮南厲王. 2nd cent. B.C. A brother of the Emperor Wên Ti of the Han dynasty. For conspiracy and rebellion he was banished to the modern Ssŭch'uan, where he refused all food and died of hunger.

Huai Nan Tzŭ. See **Liu An.**

833 **Huai Su** 懷素. A Buddhist priest of the 7th cent. A.D., who was a famous writer of the "grass character." He was too poor to buy paper, and in its stead he used the leaves of plantains, which he cultivated in such large numbers that he called the place 綠天 Green Sky. The poet Li T'ai-po was a great admirer of his calligraphy.

Huai Ti. See **Ssŭ-ma Chih.**

Huai-yang Wang. See **Liu Hsüan.**

Huan Ch'i 桓齮. One of the generals of the First Emperor. 834
See *Li Mu.*

Huan Ching 桓景. A worthy of old, who studied as a pupil 835
under Fei Ch'ang-fang. One day the latter said to him, "On the 9th day of the 9th moon a calamity will come upon Ju-nan. You must make a bag and fill it with a certain plant (*Evodia rutæcarpa*, Bth.); then you must tie the bag on to your arm, and go with your family up to the top of a mountain and drink chrysanthemum wine. By such means the danger can be escaped." Huan Ching did as he was bid; and on returning home at nightfall, he found all the dogs and poultry of his household dead. "These, you see," said Fei Ch'ang-fang, "have served as your substitutes." From this legend came the modern custom of annual mountain-picnics on the 9th day of the 9th moon.

Huan Ch'ung 桓冲 (T. 幼子). Died A.D. 385. Younger 836
brother of Huan Wên, whom he accompanied in his campaigns, earning for himself the sobriquet of 征虜將軍 and being ennobled as Duke. Upon the death of his brother in 373, the Emperor Hsiao Wu appointed him to high office; but he found all power in the hands of Hsieh An, and applied for a provincial post. Later on he failed to oppose the advance of Fu Chien (2); and even when the latter was finally overcome, he felt his failure so keenly that he positively died of shame. He was the best scholar of the family, and a man of simple tastes. He absolutely declined to wear new clothes, until his wife pointed out to him that all old clothes must once have been new.

Huan Hsüan 桓玄 (T. 敬道). A.D. 369—404. Son of 837
Huan Wên, by a concubine. His mother sat one night watching the shooting stars, when suddenly a star seemed to fall into a bucket of water and lay there like a shining pearl. With a ladle she scooped it out, and swallowed it at a gulp. In due course she

gave birth to Huan Hsüan, a bright "glory" filling the room at the time; in consequence of which the child received the pet name of 靈寶 Divine Jewel. He had two nurses to carry him, the women alleging that he was twice as heavy as an ordinary baby. His father idolised him, and made him his heir. As he grew up he began to display remarkable talent, of which he himself was fully conscious; and at first there was a disinclination at Court to give him employment. At the age of 23 he was placed upon the establishment of the Heir Apparent, but soon threw up the post in disgust. Later on he became mixed up in the schemes of Wang Kuo-pao; and in 402, after the death of Wang Kung, he was appointed Governor of Ching-chou. Then followed his contest with Prince 元顯 Yüan Hsien, who ruled over the metropolitan province (see *Ssŭ-ma Tao-tzŭ*), in the course of which he surprised Nanking, slew his opponents, and in 403 mounted the throne as Emperor of Ch'u. A year later he was attacked by Liu Yü, and overwhelmed. Struck by an arrow, which his son pulled out of the wound, and pursued by an officer with a drawn sword, he took the jade pin from his cap of State and offered it to the latter, saying, "Would you kill the Son of Heaven?" "Nay," replied the officer, suiting his action to the word, "but I will slay those who rebel against him!"

838 **Huan Huo** 桓豁. A man of the Chin dynasty, famous for his skill in teaching mynahs to talk. One of his birds was imitating the voices of the various guests at a party, when finding itself unable to reproduce the accent of a gentleman who spoke as though he had a cold, the clever bird put its head inside a jar and at once made the imitation complete.

839 **Huan I** 桓伊 (T. 叔夏. H. 野王 and 子野). 4th cent. A.D. An official who brought himself into notice by aiding in the defeat of Fu Chien (2), for which services he was ennobled as

Marquis. He was the most skilled musician of the day; and on one occasion was summoned by the Emperor Hsiao Wu Ti to a banquet at which the great Hsieh An was present, then somewhat in disgrace on account of the escapades of his son-in-law Wang Kuo-pao. Being commanded to perform, he first played an air on the flute, and then seizing his guitar sang with much feeling the famous lines by Ts'ao Chih:

> If sovereigns find it hard to play their part aright,
> A Minister forsooth by weightier care is racked;
> For loyal thoughts are hid and come not forth to light,
> While foul suspicion lurks and taints his every act.

At this Hsieh An was so affected that he rose in tears from his place and sat down by Huan I; and stroking the latter's beard, said, "Those words, Sir, are apt indeed."

Huan Jung 桓榮 (T. 春卿). B.C. 21—A.D. 59. A native 840 of 龍亢 Lung-k'ang in Anhui, who was an ardent student but so poor that he was obliged to enter into service for a livelihood. He ultimately set up as a teacher and had great success, until the usurpation of Wang Mang caused him to pack up his books and flee to the mountains. He was over 60 when he received an appointment under the Emperor Kuang Wu Ti, after which he rapidly rose to the highest offices of State. He was much beloved by the Emperor Ming Ti, who ennobled him as Marquis and at his death went into mourning for him and followed his corpse to the grave. Displaying one day the valuable gifts he had received from the Emperor, his seal of office, etc., he cried out, "This comes of devotion to antiquity."

Huan Kung 桓公. B.C. 684—642. The title of a Duke of the 841 Ch'i State, whose surname was 姜 Chiang, and personal name 小白 Hsiao-po. He was one of the sons of Duke 釐 Li; and when the latter died, he and his brother 子糾 Tzŭ-chiu fled in

different directions to escape from the tyranny of the new ruler Duke Hsiang. When Duke Hsiang was murdered by his nephew 無知 Wu-chih, the two brothers returned from exile to quarrel over the succession. With the powerful aid of Kuan Chung, Hsiao-po managed to secure the throne, and for many years ruled the State of Ch'i with much energy and wisdom, crushing the barbarians on the western and northern frontiers, and taking the chief place among the 五霸 Five Confederate Leaders. But in the closing years of his life he gave way to sensuality. His body lay unburied while his sons fought for the kingdom; and during many months this once prosperous State was a scene of desolation and ruin.

842 **Huan Shao-chün** 桓少君. 1st cent. B.C. The wife of 鮑宣 Pao Hsüan of the Han dynasty. The latter was a student under her father who was so struck by the young man's honesty and perseverance that he gave him his daughter to wife. Coming from a rich family, she received a splendid trousseau; yet to please her husband, who said he was not accustomed to luxury, she dismissed all her maids, put on short skirts, and went out to draw water herself.

843 **Huan Shih-ch'ien** 桓石虔 (T. 鎮惡). Died A.D. 388. Nephew of Huan Wên, whom he accompanied upon his campaigns, on one occasion rescuing his uncle Huan Ch'ung from Fu Chien (1) in the teeth of overwhelming numbers. His agility was extraordinary, and he once actually succeeded in pulling several arrows out of a wounded tiger. Soldiers in the enemy's camp suffering from fever and ague were instantly cured by hearing that the dreaded hero was at hand. He successfully opposed Fu Chien (2), and rose to be Governor of Ho-tung.

844 **Huan Tan** 桓譚 (T. 君山). 1st cent. B.C. and A.D. A native of Kiangsu, who was Director of Music under the Emperor Ch'êng Ti of the Han dynasty. He was a man of wide learning,

and had such a large library that people used to say the possessor of his books would be richer even than I Tun. On the other hand he was somewhat of an iconoclast, and made so many enemies that he did not rise to any eminence until the reign of the Emperor Kuang Wu Ti, who appointed him Supervising Censor. In this capacity he boldly rebuked his Majesty, especially for an absurd belief in prophecy and "books of fate;" for which he nearly lost his head. His punishment was commuted to banishment, and he died on the way, aged upwards of seventy. Author of the 新論, or *Tracts for the Times*, and some poems and funeral orations.

Huan Ti. See **Liu Chih.**

Huan Tien 桓典 (T. 公雅). Died A.D. 201. An official of 845
the Eastern Han dynasty, who distinguished himself by his bold opposition to eunuch influence. He became a Censor under the Emperor Ling Ti, and was much feared by the people who called him 驄馬御史, from a piebald horse which he used to ride.

Huan Wên 桓温 (T. 元子). A.D. 312—373. A native 846
of 龍亢 Lung-k'ang in modern Anhui, and son of the loyal officer 桓彝 Huan I who was put to death by 韓晃 Han Huang, a lieutenant of the rebel Su Chün. While still an infant, he was pronounced by Wên Ch'iao, who heard him cry, "a child of exceptional promise," and in honour of his quasi-sponsor he was forthwith named Wên. From fifteen to eighteen his mind was occupied with the idea of avenging his father's murder, which had been brought about by the Magistrate of 涇 Ching; and when this functionary died he succeeded, under pretence of condoling with the family, in gaining admittance to the house, where the three sons were engaged in mourning. He slew the eldest on the spot, and chased the other two, who fled from him, until he had slain them both. For this act he gained much kudos at the time. Energetic and ambitious, he is reported to have

declared that if a man could not leave a name sweet to posterity, he should bequeath one that would stink for ever. Recommended to the Emperor he was able in 347 to recover Ssŭch'uan for the Chin dynasty, and only the jealous rivalry of the high officials kept him from a similar success against the Chao State, which occupied the north-west. In 354 he penetrated nearly to Ch'ang-an, but being unsupported, was forced to make a disastrous retreat. Two years later he extended the Imperial territory up to the Yellow River. In 368 he attacked the Yen State, which held Chihli, Shantung, and part of Honan; but his over-confidence led to a crushing defeat by Mu-jung Ch'ui at Fang-t'ou in Honan. He deposed the Emperor and set up the fifty-year-old son of the Emperor Yüan Ti, who was to abdicate when called upon. He was now at the zenith of his power; even Hsieh An saluted him from a distance. But his *protégé* died in 372. Then, when he was worshipping at the Imperial bier, the attendants became conscious of some supernatural manifestation, and heard him repeatedly saying, "Your servant dares not do this." Afterwards he declared that the spirit of the deceased Emperor had appeared to him, and that ere long he would join his Majesty in the world below. The idea intended to be conveyed was that he had been advised to mount the vacant throne, but had refused. Not long after this he sickened and died, while still only Chancellor and Regent. Canonised as 宣武.

847 **Huang Ch'ao** 黃巢. Died A.D. 884. A native of 冤句 Yüan-chü in Shantung, who was a well-to-do salt merchant, fond of harbouring fugitives from justice. In 875 he collected a number of adherents, and cast in his lot with the rebel 王仙之 Wang Hsien-chih. When the latter was defeated and his head sent to the Emperor, Huang Ch'ao became leader of the movement. After devastating the country far and wide, he

received a check from 劉巨容 Liu Chü-jung; but this was not followed up, and by 880 he had captured Ch'ang-an, the Emperor having fled to Hsien-yang. He entered the city in a sedan-chair of yellow gold, and several thousand ladies of the palace received him at the gates and saluted him as Prince. He proclaimed himself Emperor and called his dynasty the 大齊 *Ta ch'i*, and is said to have butchered some 80,000 of the inhabitants. In 881 Li K'o-yung was dispatched against him, and succeeded in defeating his troops. By 884 nothing remained to him but flight. He was hotly pursued, and at length he and his brother committed suicide, their heads being afterwards cut off and forwarded to the Emperor.

Huang Chien 黃鑑 (T. 唐卿). 10th cent. A.D. A fellow- 848
townsman of Huang K'ang. At the age of seven he was still unable to speak; but after this his talents rapidly developed, and his compositions attracted the notice of Yang I, who became his patron and introduced him to official life. After serving in the Historiographer's office, he rose to be sub-Prefect of Soochow, where he died.

Huang Chin 黃溍 (T. 晉卿). A.D. 1274—1354. A native 849
of I-wu in Chehkiang, who graduated as *chin shih* in 1315 and served in the provinces and in the Han-lin College, rising to be an Expositor and Reader to the Emperor. He was a most pure and upright official. Author of the 日損齋筆記, a series of critiques on literature; of a topography of his native place; and of a collection of miscellanies entitled 日損齋藁. He was posthumously ennobled, and canonised as 文獻.

Huang Ch'u-p'ing 黃初平. 4th cent. A.D. A native of 丹 850
谿 Tan-ch'i, who at fifteen years of age was set to tend sheep. A Taoist priest, noticing his reverential demeanour, carried him off to the Chin-hua mountain where he lived for over forty years

without once thinking of home. Ultimately his brother found him and asked him where the sheep were; to which he replied, "On the east side of the mountain." Proceeding thither, his brother found only some scattered white boulders; but Huang Ch'u-p'ing accompanied him on a second visit to the spot and called out, "Sheep, get up!" Thereupon the white stones became sheep, to the number of several tens of thousands.

851 **Huang Chü-pao** 黃居寶 (T. 辭玉). Second son of Huang Ch'üan, distinguished as an artist and calligraphist.

852 **Huang Ch'üan** 黃筌 (T. 要叔). Died A.D. 981. A native of Ch'êng-tu in Ssŭch'uan, who held high office under Mêng Ch'ang, the last ruler of the Posterior Shu State. But he is chiefly known as an artist, excelling in drawing of all kinds. On one occasion, when certain envoys brought some falcons to Court under the Sung dynasty, as tribute, the birds mistook a painting of pheasants by Huang Ch'üan for real live pheasants, and immediately flew to attack them.

853 **Huang Fan-ch'o** 黃繙綽. 8th cent. A.D. An instructor of operatic performers under the reign of the Emperor Ming Huang, put to death by the rebel An Lu-shan because he refused to renounce his allegiance.

854 **Huang-fu Mi** 皇甫謐 (T. 士安). A.D. 215–282. A famous scholar, who up to the age of twenty showed a positive dislike for all study and led a wild life. Some even thought him daft. But he was very fond of his aunt with whom he lived, and would bring home to her frequent presents of fruit which had been given to himself; and his aunt pointed out to him that according to the Canon filial piety was not made up of fish, flesh, and fowl, but rather of diligence and right conduct. Thereupon he at once set to work at books, carrying on his studies even while engaged in the agricultural pursuits necessary to earn his living. By perseverance

he became a fine scholar, and adopted literature as a profession, under the sobriquet of 元晏先生. In spite of severe rheumatism he was never without a book in his hand, and became so absorbed in his work that he would forget all about meals and bedtime. He was called the 書淫 Book Debauchee, and once when he wished to borrow works from the Emperor Wu Ti, whose proffers of office he had refused, his Majesty sent him back a cart-load to go on with. At times he had fits of depression and threatened suicide, but yielded to the remonstrances of his aunt. Meanwhile he produced essays, poetry, and several important biographical works, such as the 烈女傳, the 高士傳, and the 逸士傳. His 元晏春秋, a work on the *Spring and Autumn Annals*, had also considerable vogue.

Huang-fu Sung 皇甫嵩 (T. 義眞). 2nd cent. A.D. A 855
general of the Han dynasty, employed by the Emperor Ling Ti to oppose Chang Chio when in A.D. 184 the latter became leader of the Yellow-Turban rebellion. He succeeded in inflicting a serious defeat upon the enemy and cut off several tens of thousands of heads, for which he was ennobled as Marquis. He subsequently captured the city of 廣宗 Kuang-tsung where Chang Chio had been holding out for some time; took prisoner and executed one of Chang Chio's brothers, Chang Chio himself having died meanwhile; and later on his other brother, in each case with immense slaughter of the enemy. For these services he was still further rewarded, and was summoned to co-operate with Tung Cho in defending the capital. The two however did not work well together; Huang-fu stole a march upon Tung Cho and routed the enemy single-handed. The consequence was that a bitter rivalry grew up between them, ending only with the latter's death.

Huang Hao 黃皓. 3rd cent. A.D. The favourite eunuch of 856
the second sovereign of the Minor Han dynasty. Though clever

and pushing, he did not dare to assert himself until the death of 董允 Tung Yün in 246. Tung's successor leagued himself with Huang, who gradually attained complete control of the government. His treacherous and pusillanimous counsels led to the final overthrow of the State. Têng Ai, knowing his crimes, wished to execute him; however by means of vast bribes to the family and friends of Têng, Huang escaped with his life.

857 **Huang Hsiang** 黃香 (T. 文彊). Died A.D. 122. One of the twenty-four examples of filial piety. A native of An-lu in Hupeh, who used to fan his parents' pillow in summer to make it cool, and get into their bed in winter to take off the chill. He lost his mother when he was only nine years of age, and became a perfect skeleton through excessive grief. Being a clever and studious lad he soon acquired great proficiency in the art of composition, and it was popularly said of him at the capital that he was "without his peer." Entering upon an official career, he rose to fill the highest posts; and as Governor of portions of modern Chihli and Honan, distinguished himself by his active liberality at a time of flood and famine.

858 **Huang Hsieh** 黃歇. Died B.C. 237. Diplomatic agent of Prince 頃襄 Ch'ing Hsiang of the Ch'u State at the Court of Ch'in, and in B.C. 263 Prime Minister to his son Prince 考烈 K'ao Lieh, by whom he was ennobled as Prince. In B.C. 248 he removed the capital of this State to the site of modern Soochow, and enlarged the 申 Shên river, now known as the Whangpoo. He was extremely anxious that the Prince should have a male heir; and after having provided him with several concubines all to no purpose, he got hold of the daughter of a man named 李園 Li Yüan, whom he knew to be already pregnant. The issue of this union was a boy who became Heir Apparent, his mother being raised to the rank of Princess Consort. At the death of the Prince, Li

Yüan was anxious to get rid of the only man who know the secret, and caused Huang Hsieh to be assassinated.

Huang Hsien 黃憲 (T. 叔度). 2nd cent. A.D. A virtuous 859
man of Ju-nan in Honan, popularly known as 徵君. Ch'ên Fan and Chou Yü used to say that if they failed to meet him during the space of one month, base and sordid thoughts would begin to arise. He was held in high esteem by Kuo T'ai, who declared that he was like a huge wave, which no amount of clarifying would make clear and no amount of stirring would make muddy.

Huang Huai 黃淮 (T. 宗豫). A.D. 1367—1449. Graduating 860
about 1398, he became one of the confidential advisers and constant attendants of the Emperor Yung Lo. In 1409 and 1413, during the Emperor's northern expeditions, he was an assistant to the Heir Apparent, whose appointment he had helped to secure. Chao Kao-hsü procured his imprisonment in 1414, on the ground that the Emperor was not properly greeted on his return; but the Emperor Jen Tsung released him, and made him a Grand Secretary. After being left in charge of the capital during the expedition of the Emperor Hsüan Tsung against his uncle, he retired in 1427. Canonised as 文簡.

Huang Jen 黃任 (T. 莘田). A native of Foochow, who 861
graduated in A.D. 1702, and was present for the second time at the feast to graduates in 1762. His 香草齋集, a collection of essays and poems, is held in high esteem. He also published a topography of 鼓山 Ku-shan, the famous mountain near Foochow.

Huang Kan 黃幹 (T. 直卿. H. 勉齋). A.D. 1152— 862
1221. A native of Foochow, who became a disciple of Chu Hsi and studied under him with such zeal that he completely won the regard of his master and obtained one of his daughters in marriage. Entering upon an official career, he rose to be Governor of Han-yang in Hupeh, and afterwards of An-ch'ing in Anhui,

the defences of which city he brought to a state of efficiency and so saved it from the violence of the Tartar invaders. Upon his retirement he settled down in his old home, and was soon surrounded by disciples. Besides many miscellaneous writings, he contributed largely to Chu Hsi's commentary on the *Book of Rites.* He was canonised as 文肅, and in 1724 his tablet was placed in the Confucian Temple.

863 **Huang K'ang** 黃亢 (T. 清臣). 10th cent. A.D. A native of P'u-ch'êng in Fuhkien, who at the age of fifteen produced such beautiful poetry as to attract the notice of several leading men of the day. He was quite dwarfish in stature, and unceremonious to the verge of rudeness, though at the same time a most refined writer. His works were published posthumously by his fellow-townsmen under the title of 東溪集.

864 **Huang Mei Wêng** 黃眉翁. 2nd cent. B.C. An old man with yellow eyebrows, who told Tung-fang So that he lived on air, changed his bones and washed his marrow, cast his skin and cut his hair, once in 3,000 years; and that he had done these things three times already.

865 **Huang Pa** 黃霸 (T. 次公). Died B.C. 51. A native of Honan, who rose to high office under the Emperor Wu Ti of the Han dynasty. His career however was a chequered one. Under the Emperor Hsüan Ti he was thrown into prison and condemned to death, but was ultimately re-instated and presented with a carriage-umbrella of honour ten feet in height, as a mark of Imperial esteem. He strove to govern with humanity; and in his own jurisdiction he very much mitigated the severity of the punishments then in vogue. On one occasion, when Governor of Ying-ch'uan in Anhui, he was advised to get rid of an old official servant, named 許丞 Hsü Ch'êng, who was quite deaf. "Oh no," he replied; "the man can kneel down and get up; he can show

visitors in and escort them to the door; besides, a little deafness is rather an advantage." He was ennobled as Marquis, and canonised as 定.

Huang Shih Kung 黃石公. A legendary being, known as 866
Mr. Yellow-Stone, said to have been the patron of Chang Liang, and also to have written the 三略, a work on military tactics.

Huang Shu-lin 黃叔琳 (T. 崑圃). A.D. 1672—1756. Graduated 867
as third *chin shih* in 1691. Rose to be Vice President of a Board, and for a time was Governor of Chehkiang, and Judge and Treasurer of Shantung. A diligent student of the Classics and history, he was generally regarded as the foremost scholar of his day. He was the author of commentaries on the *Canon of Changes* and on the *Odes*; also, of a critical exegesis of the 文心雕龍 *Art of Poetry* by Liu Hsieh, etc. Popularly known as 北平黃侍郎.

Huang Tao-chên 黃道眞. A fisherman of 武陵 Wu-ling 868
in Hunan, who lived under the Chin dynasty. Some time between A.D. 280—290 he is said to have discovered a creek, hidden by peach-trees, which led to an unknown region inhabited by the descendants of fugitives from the troublous times of the Ch'in dynasty. There they lived,

The world forgetting, by the world forgot.

After being kindly treated at their hands, the fisherman returned home; but he was never again able to find the entrance of that creek.

Huang Tao-chou 黃道周 (T. 幼平. H. 石齋). A.D. 869
1585—1646. A native of 漳浦 Chang-p'u in Fuhkien, who graduated as *chin shih* in 1623 and entered upon official life. After a highly chequered career, in which he was constantly being punished by degradation and banishment for boldness of speech, he raised a force and made a supreme effort to recover for the Mings the empire which had passed to the Tartars. In a battle

fought at 婺源 Wu-yüan in Anhui he was defeated and taken prisoner, and subsequently beheaded at Nanking. A diligent student of the *Canon of Changes*, he was the author of the 易象正, the 三易洞璣, and the 太函經. In 1825 his tablet was placed in the Confucian Temple.

870 **Huang Tao P'o** 黃道婆. A woman who is said to have migrated about the beginning of the 14th cent. A.D. from Yai-chou in Hainan to the province of Kiangnan, and to have taught the people the art of spinning and weaving cotton, introduced from Turkestan.

871 **Huang Ti** 黃帝. The Yellow Emperor, one of the most famous of China's legendary rulers. He is said to have reigned B.C. 2698—2598, and to have been miraculously conceived by his mother 附寶 Fu Pao, who gave birth to him on the banks of the river 姬 Chi, from which he took his surname. His personal name was 有熊 Yu-hsiung, taken from that of his hereditary Principality; and also 軒轅 Hsien-yüan, said by some to be the name of a village near which he dwelt, by others to refer to wheeled vehicles of which he was the inventor, as well as of armour, ships, pottery, and other useful appliances. The close of his long reign was made glorious by the appearance of the phoenix and the mysterious animal known as the *ch'i lin* (see *K'ung Ch'iu*), in token of his wise and humane administration. He died at the age of 111 years.

872 **Huang Ting** 黃鼎 (T. 尊古. H. 曠亭). A.D. 1660—1730. A great traveller, famous for his wanderings all over the empire and even into Mongolia and Burmah. He was a very clever landscape painter, and recorded his impressions of travel in pictorial form.

873 **Huang T'ing-chien** 黃庭堅 (T. 魯直). A.D. 1050—1110. A native of 分寧 Fên-ning in Kiangsi, who graduated as *chin shih* and entered the public service, rising to high office in the Imperial Academy and Grand Secretariat. When his mother was

seized with illness, he watched her for a whole year without leaving her bedside or even taking off his clothes; and at her death he mourned so bitterly that he himself fell ill and nearly lost his life. For this he has been placed among the twenty-four examples of filial piety. In consequence of his fearless tongue his official career was somewhat chequered; but he was greatly distinguished as a poet and calligraphist, and was ranked as one of the Four Great Scholars of the empire (see *Chang Lei*). He used to say that if a man was commonplace there was no hope for him. Those who were not commonplace behaved under ordinary circumstances like ordinary people; but when some crisis came, their real value would be made evident. He was fond of Buddhist speculations, and gave himself the sobriquet of 山谷道人. Canonised as 文節.

Huang Tsung-hsi 黄宗羲 (T. 太冲). A.D. 1609—1695. 874
A native of Chehkiang, who fought on the side of the last remaining adherents of the Ming dynasty. In 1649 he went on a mission to Japan with a view to obtain assistance, but was obliged to return home without having accomplished the object of his journey. He then adopted an assumed name, declining several offers of employment under the Emperor K'ang Hsi, though he allowed a copy of his notes on the close of the Ming dynasty to be taken for use in compiling the history of that period. He was the author of many works, historical, philosophical, and mathematical. In 1886 it was proposed that he should be included in the Confucian Temple; but the high officials differed on the point, and the suggestion was ultimately abandoned.

Huang Yüan 黄琬 (T. 子琰). A.D. 141—192. Grandson 875
of the statesman 黄瓊 Huang Ch'iung, under whose care he was brought up, his father having died. When he was only seven years old his grandfather took him to Court, summoned by the Empress to report on an almost total eclipse of the sun which

had occurred in his jurisdiction but which had not been visible at the capital. "How much of the sun was eaten?" asked her Majesty. Huang Ch'iung was hesitating in what terms to reply, when the little boy whispered, "Grandpa; say there was about enough of the old sun left to make a new moon." Huang Ch'iung actually used these words, and was ever afterwards very proud of his grandson. The latter rose to high office, but got into trouble over a "cabal" and was unemployed for some twenty years. He rose again under Tung Cho to be Minister of State, but opposed his plan of removing the capital to Ch'ang-an; and after the attempt to assassinate Tung Cho, he was thrown into prison where he died.

876 **Huang Yüeh** 黄鉞 (T. 左君 and 左田). 18th and 19th cent. A.D. A native of 當塗 Tang-t'u in Anhui. He was patronised by Chu Kuei, and after graduating as *chin shih* in 1790, rose to be President of the Board of Revenue. He was so famous as an artist that many counterfeits of his pictures were produced. When over ninety he became blind, but continued to draw, under the pseudonym of 盲左. Canonised as 勤敏.

Hui Hung. See **Hung Chüeh-fan.**

877 **Hui K'o** 慧可. A.D. 487—593. The second of the Eastern Patriarchs of Buddhism, originally named 姬光 Chi Kuang. He was a native of 武牢 Wu-lao, and being an unusually clever boy, he read widely, especially delighting in Taoist philosophy, until he came across the Buddhist Canon and forthwith embraced that religion. At forty, after long and patient self-contemplation, he was sent to Lo-yang by a vision, and there received from Bôdhidharma tho robe and bowl of the Patriarchate. In 535 he ordained Sêng Ts'an, and two years later he sent him to study in seclusion while he himself went to the capital where he preached for thirty-four years, associating with the lowest and most debauched. He subsequently taught at the 匡救 Kuang-chiu Temple, and

there he got into trouble through the jealousy of a rival teacher. The Emperor Tê Tsung of the T'ang dynasty gave him the title of 太祖禪師.

Hui Shêng 惠生. A Buddhist monk, who was sent by the 878
Empress Dowager in A.D. 518, together with Sung Yün, to bring back from India the sacred books of Buddhism. Travelling viâ Khotan and Persia, in 520 he reached Gandhara and crossed the Indus. In A.D. 521 he started on his return journey, carrying with him 170 volumes of the *Mahayana* or *Greater Development*.

Hui Shih-ch'i 惠士奇 (T. 天牧 and 仲孺). A.D. 1670— 879
1741. A native of Kiangsu, noted for his extraordinary knowledge of the Classics and of ancient history. In 1708 he graduated as first *chü jen*, and in 1709 as *chin shih*. In 1720 he was Literary Chancellor in Kuangtung, and exerted himself enthusiastically in the cause of education. In 1727 he was cashiered for remissness in building the walls of Chinkiang, but was recalled to office by the Emperor Ch'ien Lung in 1737. He wrote on the Classics, on astronomy, and on music, besides distinguishing himself as a poet. He was affectionately known to his disciples as 紅豆先生; and in old age he bestowed upon himself the sobriquet of 半農居士.

Hui Ssŭ 慧思. Died A.D. 577. The religious name of a priest 880
of 武津 Wu-chin in Honan, surnamed 李 Li, who was the chief of the 中論 Chung-lun school of the followers of Bôdhidharma. In 572 he established himself with forty priests at the Nan-yo in Hunan, where he lectured on the method of attaining Nirvâna, refusing however to preach to the people at large.

Hui Ti. See (Han) **Liu Ying**; (Chin) **Ssŭ-ma Chung**; (Ming) **Chu Yün-wên.**

Hui Tsung. See **Chao Chi.**

Hui Tzŭ 惠子. 3rd and 4th cent. B.C. A celebrated schoolman, 881

contemporary with and antagonistic to Chuang Tzŭ. He was a lover of sophisms, arguing that fire is not hot, but that it is the man who feels hot; that there are feathers in an egg, because feathers come forth on the chicken, etc. The following account is given of him in one of the chapters of Chuang Tzŭ's work, which is apparently a summary by early editors: — "Hui Tzŭ was a man of many ideas. His works would fill five carts. But his doctrines are paradoxical, and his terms are used ambiguously." His later years were spent over the question as to how far the qualities of matter (*e. g.* hardness and whiteness) were separate existences, only to be grasped by the mind one at a time. For this idle devotion to externals, Chuang Tzŭ ridiculed him in the following doggerel:

God has made you a shapely sight,
Yet your only thought is the "hard and white."

882 **Hui Yüan** 慧遠. A.D. 333—416. A Buddhist priest, surnamed 賈 Chia, of 雁門 Yen-mên in Shansi, the founder of the Lotus School, which teaches the doctrine of a Paradise in the West, promised to the faithful worshippers of Amida Buddha. As a youth he was an ardent student of the Classics and of Taoism; but on meeting Tao An he at once became his disciple. He is said to have used the philosophy of Chuang Tzŭ to elucidate difficult points in his preaching. In 373 he established himself at 廬峰 Lu-fêng in Hupeh, where he taught assiduously until his death.

883 **Hun Chan** 渾瑊. Died A.D. 789. Hereditary Superintendent of 皐蘭 Kao-lan in Kansuh. He distinguished himself in frontier wars, and in 785 assisted Ma Sui and Li Shêng against Li Huai-kuang. It was the opinion of the Turfan chief that these three Generals saved the T'ang dynasty from his assaults, and he plotted their ruin. With the aid of jealous rivals he alienated the Emperor's affection from Ma Sui and Li Shêng; and in 787, at a meeting

to conclude a treaty of peace, he tried to seize Hun Chan who escaped with difficulty. The latter retained his post as Minister of State until his death. He was ennobled as Prince, and canonised as 忠武.

Hung-chi-la 宏吉剌. Died A.D. 1281. The Empress of Kublai 884
Khan. She aided in the establishment of his power, and he owed much to her wise counsels. She was most economical, even plaiting old bow-strings into clothing and making rugs out of the rejected parts of sheep-skins! She sympathised with the fallen Sungs, reminding her husband of the transitory nature of all dynasties, and refused to take any of the Imperial booty which she said "had been amassed for their descendants and now has fallen to us." She treated the ex-Empress with great kindness, and tried to send her back to the south. Her family distinguished itself under Genghis Khan, who entered into a covenant that a daughter of that house should always be Empress, and a son an Imperial son-in-law. Consequently most of the Yüan Empresses were of the Hung-chi-la family.

Hung Chüeh-fan 洪覺範. 11th and 12th cent. A.D. A 885
native of 新昌 Hsin-ch'ang, and grandson of Hung Hao. Distinguished as a poet and a calligraphist. He and his fellow-townsman, 鄒元佐 Tsou Yüan-tso, a professor of divination, together with his uncle, P'êng Yüan-ts'ai, were known as the 三奇 Three Wonderful Men of Hsin-ch'ang. He finally took orders as a Buddhist priest, and was known as 惠洪 Hui Hung, under which name he wrote the 冷齋夜話, the 甘露集, and the 林間錄.

Hung Chün 洪鈞. A.D.? 1840—1893. A native of Soochow, 886
who graduated as first *chin shih* in 1868, and in 1887 was appointed Minister to Russia, Austria, Germany, and Holland. In 1890 he was a Senior Vice President of the Board of War, and at the

end of 1891 he became a Minister of the Tsung-li Yamên.

887 **Hung Fu** 紅拂. The beautiful concubine of Yang Su, named from the "red flicker" (a dyed yak's-tail) which she always carried in her hand. When Li Ching visited her master she was present at the interview, fell in love with him, and fled with him that very night. See *Chang Chung-chien.*

888 **Hung Fu-t'ien** 洪福瑱 (commonly known as 天貴). A.D. 1848—1866. Son of Hung Hsiu-ch'üan, whose successor he was chosen to be, under the title of the 眞王 Perfect Prince. When Nanking fell, on the 19th July 1864, he escaped to Chehkiang, but was ultimately captured and put to death by the lingering process at the capital of Kiangsi.

889 **Hung Hao** 洪皓 (T. 光弼). A.D. 1090—1155. A native of Kiangsi, distinguished by his ability even in early youth. In 1124 he was Commissary of Records at 秀 Hsiu-chou, where he took an active part in organising relief for the sufferers from the great flood, even stopping supplies destined for the Court in order to feed the people, who called him 洪佛子 Buddha Hung. In 1129 he was sent as envoy to the Chin[a] sovereign, when an attempt was made to press him into the service of Liu Yü. To this he replied that not only was he unable to serve two masters, but that he would willingly do his utmost to exterminate the rebel Liu. For this rash utterance he was banished in captivity to 冷山 Lêng-shan, where grass did not sprout before the fourth moon while snow began in the eighth moon, and where he had to live in a hole in the ground, with insufficient food and clothing. He was taken to Peking, whence he managed to communicate secretly with the two captive Emperors, on the death of one of whom he wrote a touching elegy. In 1140 he was released and sent back, and was kept at Court against his wish. Here he devoted his energies to opposing the policy of

Ch'in Kuei, in consequence of which he was appointed to various unimportant provincial posts, among others to 英 Ying-chou, where he remained nine years. He was the author of the 松漠紀聞, a small collection of historical memoranda regarding the Chin[a] dynasty. It was written from memory, his notes having been taken from him and burnt on his release from captivity. He was much respected by the Tartars who were eager to possess copies of his poems and other writings. Canonised as 忠宣. See *Hung Kua.*

Hung Hsiu-ch'üan 洪秀全. A.D. 1812—1864. A native of 890
the 花 Hua District in Kuangtung, notorious as the moving spirit of the great T'ai-p'ing (Perfect Peace) rebellion. After a youth spent in desultory studies, including the doctrines of Christianity, he took up the occupation of a fortune-teller; and ere long joined the 上帝會 Society of God, organised by 朱九濤 Chu Chiu-t'ao, of which he rose to be the head, one of his chief associates being Yang Hsiu-ch'ing. In 1836 he started, on the borders of Kuangtung and Kuangsi, a sect of professing Christians, and set to work to collect followers, styling himself the Brother of Christ. In July 1850 he headed a rising in the District of 桂平 Kuei-p'ing, and made his way, plundering and ravaging, as far as 永安 Yung-an. He then adopted the term 太平天國 Heavenly Dynasty of Perfect Peace, styling himself the 天王 Heavenly King; and working his way northwards in 1853, he captured Wu-ch'ang and all the other cities on the Yang-tsze down to An-ch'ing. On the 11th March 1853 he took Nanking; and with that city as his headquarters he succeeded in capturing over six hundred other cities in no less than sixteen out of the eighteen provinces. There he remained until 1864, when the Imperial forces under Tsêng Kuo-fan closed around him and the fall of the city was imminent. On the 30th of June,

seeing that all was lost, he took poison, his body being subsequently found and burnt. On the 19th July Nanking was taken by assault, and one of the greatest rebellions the world has ever seen was at an end. From the fact that the T'ai-p'ings ceased to shave the head and wear a queue according to the Manchu fashion, they also came to be known as the Long-haired Rebels.

891 **Hung Jen** 弘忍. A.D. 602—675. The fifth of the Eastern Patriarchs of Buddhism. He was the son by a miraculous conception of a virgin named Chou of 黃梅 Huang-mei in Hupeh, and was the re-incarnation of an aged wood-gatherer who applied to Tao Hsin for instruction. His mother was driven out by her parents and reduced with her son to beggary. He gained the favour of the fourth Patriarch, whom he succeeded. About 670 Lu Hui-nêng came to him from Hsin-chou in Kuangtung, and was set to menial work. Soon afterwards the Patriarch told each of his monks, over 700 in number, to compose a gâthâ, in order to decide who should be his successor. The favourite, 神秀 Shên Hsiu, wrote on a wall the following lines: —

> Man's body is like the Bôdhi tree;
> His mind is like a mirror
> And should be constantly cleaned,
> Lest dust should stick to it.

Whereupon Lu Hui-nêng came by night and wrote alongside: —

> There is no such thing as the Bôdhi tree;
> There is no such thing as a mirror;
> There is nothing which has a real existence;
> How then can dust be attracted?

He thus triumphed over Shên Hsiu; and having been invested as the last Patriarch, was sent off to study in seclusion. Then, declaring that his doctrine was complete, Hung Jen appeared no more in public.

Hung Kua 洪适 (T. 景伯). A.D. 1117—1184. Eldest son 892
of Hung Hao. He and his two brothers, Hung Tsun and Hung Mai, were all distinguished public servants and men of letters, being popularly known as the 三洪 Three Hungs. He graduated in 1142, and by 1164 he was a secretary in the Privy Council and rapidly rose to be a Minister of State, but resigned his post in a few months. Author of the 隸釋, a collection of inscriptions of the Han dynasty, published in 1167, to which he afterwards added a supplement. Canonised as 文惠.

Hung Liang-chi 洪亮吉 (T. 稚存). A.D. 1746—1809. A 893
native of Anhui, who did not graduate until 1790, becoming Literary Chancellor of Kueichou in 1792. He got into trouble for attacking the high officials, but was pardoned after a hundred days spent in Ili. Of a jovial disposition, fond of wine and laughter, he was also a man of wide learning and great poetical talents. He was the author of the 左傳詁, and of other works on the Classics; also of the 乾隆府廳州縣圖, a geography of the empire, and of a collection of poems. He gave himself the name of 更生居士.

Hung Mai 洪邁 (T. 景盧. H. 容齋). A.D. 1124—1203. 894
Third son of Hung Hao, and one of the "Three Hungs" (see *Hung Kua*). Graduating in 1145, he served against the Chins[a], and in 1162 he was sent to congratulate the Chin[a] Emperor Shih Tsung on his accession. He refused however to adopt the slavish attitude which had been exacted from previous envoys, and returned, after having been shut up for three days without food in Peking, only to be degraded. In 1167 he was made a secretary in the Privy Council, and then a sub-Chancellor of the Han-lin College, as a reward for restoring discipline in the Chehkiang forces. He was the author of several works; among others, of the 容齋隨筆, a collection of extracts from the national literature, with criticisms

which are marked by depth of research and accuracy of judgment. He also distinguished himself by his attitude towards the 方言, which had previously been attributed to Yang Hsiung, striving to show that it could not possibly have come from the pen of that writer.

895 **Hung Tsun** 洪遵 (T. 景嚴). A.D. 1120–1174. Second son of Hung Hao, and one of the "Three Hungs" (see *Hung Kua*). He graduated in 1142, and served at intervals on the Privy Council for many years. Author of the 泉志, the earliest extant work on coinage, with plates and descriptions of coins from remote times to the middle of the tenth century, including legitimate currency, coins of usurpers, foreign coins, and medals. Canonised as 文安.

Hung Wu. See **Chu Yüan-chang.**

I.

896 **I Chih** 伊陟. Son of I Yin, to whose office and dignities he succeeded. When a mulberry-tree grew up suddenly in the court-yard of the palace, I Chih warned the Emperor 太戊 T'ai Mou, B.C. 1637–1562, that this omen signified a lack of virtue in the administration. T'ai Mou thereupon set to work to perform more diligently the duties of a sovereign, and in three days the mulberry-tree died.

897 **I Ching** 義淨. A.D. 635–713. A native of Fan-yang in Chihli, whose surname was 張 (T. 文明). He had barely shed his milk-teeth ere he decided to give up his family and become a Buddhist priest. At fifteen he longed to emulate the deeds of Fa Hsien and Hsüan Chuang, but it was not until he was thirty-seven that he could realise the dream of his life. He spent the interval in close study, devoting five years to the Vinaya. At length, in 671, he set out for India, breaking his journey at Palembang in Sumatra, where he spent six months studying Sanscrit. Thence he sailed to

Tāmralipti on the Hooghly, and went on to Nālanda, which became his home for the following ten years. In the year 695 he returned to China and was received at the capital with much honour. He brought back with him some 400 Buddhist works, an image of Indra, and 300 relics. He spent the rest of his life in teaching and writing, leaving behind him an account of his travels from which may be gathered an excellent view of monastic life in India during the 7th century.

I Ch'iu 奕秋. The sobriquet of a man of old, named Ch'iu, 898
who was the champion *wei ch'i* player of his day. He is mentioned by Mencius.

I-êrh-tê 伊爾德. A.D. 1606—1661. A distinguished Manchu 899
general, who in 1648 effected the capture of the Ming prince 福 Fu at Wuhu, and subsequently took a leading part in the subjugation of Kuangtung, Kiangsi, Hunan, etc. Twice degraded, he was nevertheless chosen to drive the Ming prince of Lu from his last stronghold in Chusan in 1657, for which service he was ennobled as Marquis. Died while completing the conquest of Yünnan. Canonised as 襄敏.

I-êrh-têng 伊爾登. Tenth son of O-yi-tu. Died A.D. 1663. 900
A successful leader of the Manchu forces in their war with China, and a trusted counsellor of the Emperor Shun Chih. Ennobled as Earl and canonised as 忠直.

I Hsien 義軒. A famous physician of remote antiquity. 901

I Hsing 一行. A.D. 672—717. The religious designation of the 902
Buddhist astronomer 張遂 Chang Sui. A clever youth, he wandered about until summoned to Court by the Emperor Hsüan Tsung, who was so struck by his marvellous feats of memory that he addressed him as 聖 Holy Man or Prophet. His sense of justice was so keen that on one occasion he refused to interfere with a sentence on the son of an old woman who had been most kind

to him as a boy. He is credited with magical powers, and foretold the rebellion of An Lu-shan. The Emperor mourned for him, and composed his epitaph. His reformed calendar was adopted in 721. He was the author of a large work on ritual, and of some mathematical treatises. Canonised as 大慧禪師.

903 **I Hsüan** 義玄. Died A.D. 867. The religious name of the founder of the famous 臨濟 Lin-chi school of Buddhism. Its object is to show the difficulty of self-improvement, and how each man has the requisite power in himself to conquer that difficulty. I Hsüan, surnamed 邢 Hsing, was a native of Shantung, and in early life visited several of the then noted teachers of Buddhism. Later on he settled at a small monastery near the modern 正定 Chêng-ting Fu in Chihli, and was supposed to possess magical powers. Canonised as 慧照.

904 **I I** 邑夷. The reputed builder of wheeled vehicles in the reign of the Yellow Emperor, B.C. 2697.

905 **I-jen** 異人. Died B.C. 247. The personal name of a grandson of Chao Hsiang, ruler of the Ch'in State. In 250 he succeeded his father and reigned under the title of 莊襄 Chuang Hsiang. Reputed father of the First Emperor (see *Lü Pu-wei*).

906 **I K'uan** 兒寬. Died B.C. 112. A famous scholar, who flourished under the Emperor Wu Ti of the Han dynasty. He was at first so poor that he had to study while hoeing as an agricultural labourer. He rose to be Censor, and in 104 was appointed to correct the calendar.

907 **I Kung** 懿公. 7th cent. B.C. A Duke of the Wei[a] State, noted for his love of cranes. He even carried one into battle with him when fighting against the northern barbarians, which piece of folly, acting upon the minds of his soldiers, is said to have cost him a severe defeat.

908 **I-sang-o** 伊桑阿. A.D. 1638—1703. An Imperial clansman,

who graduated as *chin shih* in 1652, and rose to be President of the Board of Revenue in 1677. In 1682 he inspected the Yellow River, and advised against a proposed change to sea-transportation for the tribute rice. At the end of the year he superintended the preparation at Ninguta in Kirin of a fleet to check Russian encroachment. In 1697 he was entrusted with the establishment of courier-service during the expedition of K'ang Hsi against Galdan. He was noted for his aversion to capital punishment. Canonised as 文端, and admitted in 1747 into the Temple of Worthies.

I-ssŭ-ma-yin 亦思馬因. A Mahomedan, a native of 909
Turkestan, who accompanied A-lao-wa-ting to Hangchow. In 1273 he served at the siege of Hsiang-yang. He surveyed the approaches, and planted a mangonel at the south-east corner. Its weight was 150 catties (over 200 *lbs.*); and when the machinery was discharged, the noise "shook heaven and earth." It broke down all before it, and pierced the ground to a depth of 7 feet. He died in 1330, and was succeeded by his son 亞古 Yakoob.

I Ti 儀狄. B.C. 2200. The reputed inventor of wine. He is 910
said to have prepared some and to have presented it to the Great Yü, who tasted it and was pleased with the flavour, but said, "In after ages this wine will become a great curse." Therefore he banished I Ti, and forbade its use.

I Tsung. See **Li Ts'ui.**

I Wu 夷吾. 7th cent. B.C. Brother to Ch'ung Erh, and like 911
him for many years an exile. Known in history as 惠公.

I Ya 易牙. 7th cent. B.C. A native of 雍 Yung-chou, whose 912
personal name was 巫 Wu, Ya being his style. He became chief cook to Duke Huan of Ch'i (see *Huan Kung*); and when that potentate said he had tasted all flavours except that of a boiled baby, I Ya at once cooked his own son and served up the dish

to his master. His palate was so delicate that he could distinguish between the waters of the 淄 Tzŭ and the 澠 Shêng rivers.

913 **I Yin** 伊尹. 18th cent. B.C. Minister under Ch'êng T'ang, first Emperor of the Shang dynasty. The envoy sent to summon him to Court returned five times before he could persuade I Yin to accompany him. He was at once placed at the head of the administration, and took part in the campaign against the infamous tyrant Chieh Kuei which put an end to the Hsia dynasty and placed his master upon the throne. He banished Ch'êng T'ang's grandson, who ultimately succeeded, for misconduct, and kept him in exile until he promised to reform. He conferred many benefits upon the State by the wisdom of his counsels, and when he died there is said to have been a dense fog for three days. Some say that his personal name was 阿衡 A-hêng; others that it was 摯 Chih. Tradition has it that he was born in a hollow mulberry-tree, and that he ingratiated himself with Ch'êng T'ang by means of his skill in cookery.

914 **I Yüan** 藝元. 13th cent. A.D. A famous maker of clay and metal images for Buddhistic worship. His images were said to be quite lifelike in appearance.

915 **Ile Chepe** 懿璘質班. A.D. 1326—1332. Second son of Hosila. At the death of Tup Timur, he was placed upon the throne by the latter's widow as ninth Emperor of the Yüan dynasty, but died within the year. Canonised as 寧宗.

J.

916 **Jan Ch'iu** 冉求 (T. 子有). Born B.C. 520. One of the disciples of Confucius, who accompanied his master when the latter quitted his native State of Lu. Subsequently he took office, and incurred the censure of Confucius by doubling the tax on grain in order to increase the revenues of his sovereign.

Jan Kêng 冉耕 (T. 伯牛). Born B.C. 544. One of the 917
disciples of Confucius, and a native of the Lu State. He was daring in word and upright in conduct. When he was dying of a loathsome disease, Confucius would not go into the room to take leave of him, but shook hands with him through the window. The older commentators think that the Master was deterred by the disease, but Chu Hsi maintains that it was because the patient's bed was wrongly placed at the south side of the room.

Jan Yung 冉雍 (T. 仲弓). Born B.C. 523. One of the 918
disciples of Confucius, by whom he was highly esteemed.

Jang Chü 穰苴. 5th cent B.C. A military commander under 919
Duke 景 Ching of the Ch'i State, and a writer on the art of war.

Jao T'ing-hsüan 饒廷選 (T. 枚臣). A.D. 1803—1861. 920
Rose from the ranks of the Fuhkien army, and distinguished himself greatly against the T'ai-p'ing rebels in Chehkiang, of which province he became Commander-in-chief. He was slain at the taking of Hangchow, after a prolonged and determined resistance. Canonised as 莊勇.

Jen Ch'i-yün 任啓運 (T. 翼聖). A.D. 1669—1744. Devoted 921
from his boyhood to the study of philosophy, he graduated in 1723 and was employed in editing the Topography of Kiangnan. He subsequently rose to be President of the Censorate. He was the author of a revised version of the *Book of Rites* and of a work on ancient architecture, besides editing the *Four Books*, the *Canon of Filial Piety*, etc. etc. He is popularly known as 釣台先生, from his place of residence in Chihli.

Jen Fang 任昉 (T. 彥升). 5th and 6th cent. A.D. A high 922
official under the Ch'i and Liang dynasties. At the early age of eight he already excelled in composition, and ere long both Wang Chien and Shên Yo had to acknowledge his superiority of style.

On one occasion, 褚彥回 Ch'u Yen-hui said to Jen's father, "You have there a son, a hundred of whom would not be considered many, while even one cannot be reckoned as few." When acting as Censor under the Emperor Wu Ti of the Liang dynasty, his accusations or impeachments were always written on white paper, and were consequently of a more serious character than those written on yellow paper.

923 **Jen Hsiao** 任囂. 3rd cent. B.C. Governor of modern Kuangtung under the First Emperor. He carried with him 500,000 military colonists to aid in reclaiming and settling the new territory, fixing his residence on the site of the modern city of Canton. During the short-lived reign of the Second Emperor, he felt his end approaching; and sending for Chao T'o, he confided to him his anticipations as to the coming revolt of Ch'ên Shêng and the troubles likely to be brought upon the country by Hsiang Chi and others.

924 **Jen Kung Tzŭ** 任公子. A famous fisherman of old. He fished in the sea with a cable and a huge hook on which fifty oxen were fixed as bait.

925 **Jen Mo** 任末. A scholar of the Sung dynasty, who at the age of 14 became an ardent student, spending most of his time in a forest, where he made a rude hut. On clear nights he would read by the light of the moon; otherwise, he used to light a torch. When in the course of his studies he came to any point of interest, he would note it down on the palm of his hand or on his clothes; and as fast as the latter were spoilt, disciples, in admiration of his zeal, supplied him with new ones.

926 **Jen Ta-ch'un** 任大椿 (T. 幼植 and 子田). A.D. 1737–1789. A native of Kiangsu. Graduated as *chin shih* in 1769, and in 1773 became a Compiler in the Imperial Library. Author of several works on ancient ceremonies and history, besides a collection

of poems. His writings have been specially recommended to students by Chang Chih-tung.

Jen Tsung. See (W. Liao) **Kan T'ien Hou;** (Sung) **Chao Chên;** (Ming) **Kao Chih.**

Jen Wei 任隗 (T. 仲和). Died A.D. 92. A native of Nan- 927
yang in Honan. He rose in A.D. 87 to be Minister of Works under the Emperor Ho Ti of the Han dynasty, but his counsels were set aside in favour of those of the eunuch Chêng Chung. In his youth he was an ardent student of Taoism, and remained all his life free from ambition and a just and upright man.

Ju Tzŭ Ying. See **Liu Ying.**

Jui-lin 瑞麟. A.D. 1810—1874. A Manchu of the Plain White 928
Banner, who entered the Sacrificial Court in 1845, and rose through various posts to be Viceroy of Chihli in 1858, having received the distinction of *baturu* in 1854. In command of the Banner forces at 八里橋 Pa-li-ch'iao in 1860, he was defeated by the Allied army (hence the title taken by Count *Palikao*), and was degraded. In 1863 he was sent as Tartar General to Canton, and in 1866 became Viceroy of the Two Kuang, where his dignified presence and courteous manners were much appreciated by foreigners.

Jui Tsung. See **Li Tan.**

Jung Ch'êng 容成. The reputed inventor of music, and 929
Minister under the Yellow Emperor, B.C. 2698, for whom he is said to have regulated the calendar and constructed a celestial globe.

Jung Ch'i-ch'i 榮啓期. 5th cent. B.C. An old man, who was 930
seen by Confucius playing and singing. "You seem very happy, sir," said the Master; "how is this?" "Among living creatures," was the reply, "I have secured the lot of a human being; among human beings I am a man; and I have had 90 years of this life. Surely these are three reasons why I should be happy."

931 **Jung Yüan** 榮猿 (or 榬). A Minister under the Yellow Emperor, B.C. 2698, said to have been the inventor of bells.

K.

932 **Ka Hsün** 蓋勳 (T. 元固). 2nd cent. A.D. A native of Tun-huang in Kansuh, who graduated as *hsiao lien* and rose to be Governor of Han-yang. His probity made him an object of dread to Tung Cho, to whom, after the deposition of the Emperor Shao Ti and the murder of the Empress Dowager, he had written, "With congratulations at your door and lamentations at the grave, you have indeed need for caution." Tung Cho placed him upon the Privy Council, but he declined to imitate the servility of his colleagues and was soon sent to the provinces. Returning to the capital, he was taken ill and died of a carbuncle. On one occasion, an enemy of his was threatened with death. The question was referred to Ka Hsün, who advised that he should be pardoned; but when the culprit presented himself to tender thanks, Ka Hsün refused to see him, alleging that he had acted only in the interests of justice.

933 **Kaisun Khan** 海山. A.D. 1282—1311. Nephew of Timur, whom he succeeded in 1307 as third Emperor of the Yüan dynasty. Timur's wife, fearful of revenge for her ill-treatment of Kaisun and his mother and brother, tried to seize the Regency for another Prince; however the loyalty of the Junior Minister 哈剌哈孫 Harahassan foiled her plans, and she and her supporters paid for their treason with their lives. Kaisun was anxious to distinguish himself as a ruler, and was lavish of rewards and titles; but he achieved few noteworthy reforms beyond forbidding irregular official appointments, restoring the military colonies, and causing the children sold in the frequent famines to be redeemed by Government. He was slavishly devoted to Buddhism, though personally a lover of wine and women; and

Central Asian priests defied the law and the Princes. In 1309 there was a new issue of silver *tael* notes, and the first Mongol *cash* were coined. Canonised as 武宗.

Kan Chiang 干將. 3rd cent. B.C. The name of a famous 934
sword-maker, who with his wife once cut off their hair and nails and threw them into the furnace to make the metal run, turning out as the result two swords which were named after them Kan Chiang and 莫耶 Mo Yeh.

Kan Pao 干寶 (T. 令升). 4th cent. A.D. A writer who 935
flourished under the Emperor Yüan Ti of the Chin dynasty. Principally known as the author of the 搜神記, a collection of supernatural legends.

Kan T'ien Hou 感天后. Wife of Yeh-lü Ta-shih, whom she 936
succeeded in 1135 as second sovereign of the Western Liao dynasty, reigning over some 85,000 warriors until the accession of her son in 1142. The latter died in 1153, and was canonised as 仁宗.

Kan Wên-hun 甘文焜 (T. 仲明). A.D. 1633–1674. A 937
Chinese Bannerman who rose by 1667 to be Governor of Chihli. There he visited every part of his jurisdiction on horseback, unattended, and so brought to light many abuses. A year later he was transferred to the Viceroyalty of Yünnan and Kueichou, where he suspected the treasonable plans of Wu San-kuei and laboured to counteract them, especially by training the Viceregal troops. In 1671 his mother died, and he was compelled to attend her burial. When he returned in 1673, all his trained troops had been seduced from their allegiance, and nearly every office and city was held by a conspirator. Wu San-kuei fixed Jan. 30, 1674, for his rising; and on the 27th he slew Chu Kuo-chih, Governor of Yünnan, and sent a force against Kuei-yang Fu. The Provincial Commander-in-chief, after some hesitation, declared for the rebels, as did 曹申吉 Ts'ao Shên-chi, Governor of Kueichou. Finding it

impossible to hold Kuei-yang, Kan Wên-hun, whose women had all committed suicide, retired to 鎮遠 Chên-yüan Fu, where he hoped to be in touch with the Hunan Imperialists. The Commander at that city, however, espoused the cause of Wu San-kuei, and besieged the Viceroy in a temple within the walls. Scorning to leave his province, he dressed himself in his official robes, made obeisance twice towards Peking, and slew himself, as did one of his sons. The people found his corpse sitting in awful lifelike state, and gave it honourable burial beside the temple, whence some years later it was removed to Peking and interred with public honours. Canonised as 忠果, and included in the Temple of Patriots.

938 **Kan Ying** 甘英. 1st cent. A.D. A military official, who served under Pan Ch'ao during his great campaign in Central Asia. In A.D. 96 he was ordered by Pan Ch'ao to proceed as envoy to Syria, which was then a province of the Roman Empire. He actually reached 條支 T'iao-chih, a country on the shores of the Persian Gulf; but there he was deterred from advancing by the natives, who told him that under favourable circumstances it was a three months' sea-voyage to Syria, while otherwise it might take as much as two years.

939 **K'an Tsê** 闞澤 (T. 德潤). Died A.D. 242. A native of Shan-yin in Chehkiang, who at 13 years of age dreamt that he saw his name blazoned forth in the moon. He was so poor that he had to become a menial in a bookseller's shop. There, when his work was done, he managed to educate himself, acquiring some knowledge even of mathematics. He thus succeeded in graduating as *hsiao lien*, and was appointed to a post as Magistrate. Sun Ch'üan became his patron, and ultimately raised him to be tutor to the Heir Apparent. He was a man of great learning, and for a long time all important questions bearing on State ceremonial and statute law were referred to him.

Kang Hi *or* **Kanghi.** See **K'ang Hsi.**

K'ang Fêng Tzŭ 康風子. A worthy of old, who attained 940
to the condition of an Immortal by eating sweet chrysanthemum and juniper seeds.

K'ang Hsi 康熙. A.D. 1655–1723. The title of the reign of 941
玄燁 Hsüan-i, the third son of the Emperor Shun Chih. He succeeded to the throne when he was only eight years of age, and six years later he took up the reins of government. Fairly tall and well proportioned, he loved all manly exercises and devoted three months annually to hunting. Large bright eyes lighted up his face, which was pitted with smallpox. Contemporary observers vie in praising his wit, understanding, and liberality of mind. Indefatigable in government, he kept a careful watch on his Ministers, his love for the people leading him to prefer economy to taxation. He was personally frugal, yet on public works he would lavish large sums. His piety towards his grandmother endeared him to the Chinese; and his affability to foreigners, although he deemed foreign trade undesirable, won the good will of Europeans. He was hardly of age when the Three Feudatories rebelled; but though in 1675 only Chihli, Honan, and Shantung were left in his peaceable possession, he never despaired. In 1681 his rule was re-established over China, and two years later over Formosa. His punitive expeditions against Galdan and Ts'ê Wang Arabtan carried the frontiers of the empire to the borders of Kokand and Badakshan and to the confines of Tibet. In 1679 the first treaty with Russia was made, and nine years later he firmly checked an attempt by his new allies at encroachment. He patronised the Jesuits whom he employed in surveying the empire, in astronomy, and in casting cannon; though latterly he found it necessary to impose restrictions on their propagandism. In 1677 the East India Company established

an agency at Amoy, which though withdrawn in 1681 was re-established in 1685. His literary enterprises alone would suffice to render him illustrious. During his reign, and almost under his personal supervision, the following works were produced: — The great *Imperial Dictionary*, containing 40,000 characters; the vast *Concordance* to all literature, known as the 佩文韻府; two extensive Encyclopædias, the 淵鑑類函, and the 古今圖書集成, the latter of which fills 1628 volumes 8vo and is profusely illustrated; and the 駢字類編, a kind of *Gradus* to aid in literary composition. He had also begun the 子史精華, a collection of elegant extracts from the historical and philosophical writers, and the 分類字錦, a collection of selected phrases from renowned masterpieces. His own writings are considerable. In the 庭訓格言, which purports to be his familiar sayings jotted down by his son, the aged Emperor depicts his own character; and though a justifiable vanity and sense of his own importance are discernible, a very kingly character it is. Canonised as 聖祖仁皇帝.

942 **K'ang-li Hui-hui** 康里回回 (T. 子淵). A.D. 1283–1333. Son of Pu-hu-mu and elder brother of K'ang-li K'uei-k'uei. After serving in various capacities he rose by 1330 to be a Minister of State. He memorialised that the number of Buddhist and Taoist priests might be reduced, and temple lands taxed as other property; and when this was refused, he retired from public life. He and his brother were known as the 雙璧 Pair of Gems. "K'ang-li" was the name of their father's tribe. It came to be regarded as their surname.

943 **K'ang-li K'uei-k'uei** 康里巙巙 (T. 子山). A.D. 1295–1345. A distinguished official of the Yüan dynasty, whose ability and uprightness gained for him the esteem of the Emperor Wên Ti. Raised to the position of Minister of State, he did his best to

encourage education and to restore the examination system which had fallen into disuse. On one occasion he presented to the Emperor, who was a connoisseur in painting, a picture of Pi Kan by Kuo Chung-shu; and on another occasion, finding his Majesty lost in admiration over a painting by the Emperor Hui Tsung of the Sung dynasty, he remarked that there was at any rate one thing which that monarch could not do. Being pressed to explain, he quietly added, "Hui Tsung could not govern." Canonised as 文忠. See *K'ang-li Hui-hui.*

K'ang Ti. See **Ssŭ-ma Yo.**

Kao Ang 高昂 (T. 敖曹). A.D. 491—538. A native of Po- 944
hai in Shantung, of extremely fierce appearance and warlike instinct. He declared that a man ought to carve his way through the world with a sword, and not sit droning over books. Together with his brother, 高乾 Kao Ch'ien, who was put to death as a traitor, he played a leading part in the struggle which ended in the overthrow of the Northern Wei and ultimate establishment of the Northern Ch'i dynasty (see *Kao Huan*), but was defeated in battle by Yü-wên T'ai and slain as he was attempting to escape. On one occasion, when crossing the Yellow River and making the usual libation to the water-god, he cried out, "If you are the god of the river, I am the tiger of the land!" Canonised as 忠正.

Kao Ch'ai 高柴 (T. 子羔). 6th cent. B.C. One of the 945
disciples of Confucius, noted for his simple goodness and his filial piety. He entered official life, and on the occasion of a popular tumult he received shelter from a man whom he had condemned, as judge, to lose his feet; thus showing that his administration of the law, if severe, was just.

Kao Chan 高湛. Brother to Kao Yen, upon whose death in 946
561 he seized the throne and proclaimed himself fourth Emperor

of the Northern Ch'i dynasty. Proud, sensual, and extravagant, he neglected his duties, and in 564 resigned the throne to his son 緯 Wei. At length his dominions were annexed by the House of Chou, and he and his son 恒 Hêng, known in history as 幼主, together with all his family, were slain. Canonised as 世祖武成帝.

947 **Kao Ch'an** 高蟾. 9th cent. A.D. A native of Po-hai in Shantung, who at first failed to take his *chin shih* degree. He consoled himself however by writing some verses in which he pointed out that the beautiful hibiscus blooms late, when the peach and the almond blossoms are gone; and he justified his simile by presenting himself again as a candidate and winning the coveted prize. By 876 he had risen to high office, but it is by his poetry that he is known.

948 **Kao Chi-hsing** 高季興 *or* Kao Chi- 昌 ch'ang (T. 貽孫). Died A.D. 929. A native of Shensi, who was a servant-boy in the establishment of the wealthy man adopted by Chu Wên as his son. He gained favour with Chu Wên, and in 907 was placed in charge of Ching-nan, a part of Hupeh between the Han river and the Yang-tsze. In 913 he became Prince of Po-hai in Shantung, and invaded Ssŭch'uan. In 923 he tendered his allegiance to the Later T'ang dynasty, and was appointed Prince of 南平 Nan-p'ing in Hu-Kuang. In 927 he revolted, but in 928 he was utterly defeated by the Ch'u State and his power broken. His son and successor once more submitted to the T'angs, and was re-instated; and the Ching-nan Principality dragged on until 963, when it was annexed by the House of Sung.

949 **Kao Ch'i-cho** 高其倬 (T. 章之. H. 芙沼). A.D. 1675—1738. Cousin of Kao Ch'i-wei. Graduated as *chin shih* in 1694, and shut himself up to study for several years before entering on his career. In 1720 he became Governor of Kuangsi, where he put down an aboriginal rising by riding alone and unarmed into the

rebel stronghold. In 1723—4 he was Viceroy of the Yün-Kuei provinces, and prevented an invasion of Tibet by the Kokonor Mongols. Transferred to Fuhkien, he subjugated many of the Formosan tribes. In 1730 he was ennobled as Baron, and honoured with the task of preparing the site for the Emperor's tomb. In 1738 he was called to be President of a Board at Peking. His fearless character kept him in continual hot water, but the Emperor was wise enough not to let him be dismissed. Author of a collection of his own and his wife's poems entitled 味和堂詩集. Canonised as 文良.

Kao Ch'i-wei 高其位 (T. 宜之 and 韞園). A.D. 1646— 950
1727. A Chinese Bannerman, son of a distinguished minor official in Kiangsi who was canonised for his steadfast refusal to join Kêng Ching-chung. He entered official life as a *bitgeshi* or clerk; but spent most of his career in Hunan, where owing to his services against Wu San-kuei he rose to be Commander-in-chief. It is recorded of him that on one occasion his men were reduced to boiling their saddles for food; still they refused to surrender. Transferred in 1721 to Kiangnan, he skilfully organised the defences of the waterways, over 100 in number, near Shanghai. He became a Grand Secretary in 1725. Canonised as 文恪, and included in the Temple of Worthies.

Kao Chien 高儉 (T. 士廉). A.D. 576—647. A native of 951
Po-hai in Shantung, and nephew of Ch'ang-sun Wu-chi, who brought him up. Under the Emperor Yang Ti of the Sui dynasty he was employed in the Board of Rites; but he was banished to Kuangtung on account of his friendship with a high official who had absconded to Korea. In 622 he joined the T'angs, and was highly esteemed by the future Emperor T'ai Tsung, then Governor of Yung-chou, in whose plot against the Heir Apparent he joined. In 627 he was raised to high office and ennobled as Duke; but

he was soon sent in disgrace to Ssŭch'uan, where he abolished the evil practice of neglecting to nurse the sick, improved irrigation, and promoted education. Recalled in 631 as head of the Civil Office, he proved a most successful Minister. In 642 he and Wei Chêng compiled the 文思博要 Encyclopædia, a work for which his wide reading especially fitted him. Three years later he aided the Heir Apparent to govern during the Emperor's absence on an expedition against Korea. The Emperor T'ai Tsung visited him in his last illness, and canonised him as 文獻.

952 **Kao Hsien-chih** 高仙芝. Died A.D. 755. A Korean in the service of the Emperor Hsüan Tsung of the T'ang dynasty. After several expeditions against the Turfans, he penetrated in 747 as far as Ush, returning only because the eunuch Inspector was afraid to go on. Three years later he made a successful expedition against the 石國 Stone Nation (?). He was then appointed Prefect of 武威 Wu-wei, and subsequently ennobled as Duke. In 755 he assisted the 榮 Jung Prince against An Lu-shan, and succeeded in holding the 潼 T'ung Pass. He was accused of robbery by a eunuch Inspector, because when he found that he could not hold T'ai-yüan Fu, he distributed the grain in the granaries among his men and burnt what they could not carry away. In spite of the murmurs of his army, he was forthwith put to death.

953 **Kao Hsing** 高興 (T. 功起). A.D. 1245—1313. A native of 蔡 Ts'ai-chou, who was a powerful youth and used a "two-picul" bow. One day he was hunting, when suddenly a tiger sprang out of the jungle with a terrific roar. His companions fled, but he stood still; and fitting an arrow to his bow, he shot the beast dead. In 1274 he took service under the great Mongol commander, Bayan, and ultimately rose to the highest offices of State. In 1292 he was appointed second in command under Shih Pi, and proceeded on the ill-fated expedition to Java. Canonised as 武宣.

Kao Huan 高歡 (T. 賀六渾). A.D. 496–547. A native 954
of Po-hai in Shantung, who rose to high office under the Northern Wei dynasty. His power over the Emperor Hsiao Wu, whom he had placed upon the throne (see *Yüan Hsiu*), becoming intolerable, the latter fled to Ch'ang-an, and Kao Huan established the Eastern Wei dynasty (see *Yüan Shan-chien*). He had already been seriously urged by Kao Ch'ien (see *Kao Ang*) to seize the Imperial power, but had stuffed his sleeve into the latter's mouth, begging him not to allude to the subject again. His son Kao Yang, who mounted the throne as first Emperor of the Northern Ch'i dynasty, canonised him as 高祖神武皇帝.

Kao Kuei Hsiang Kung. See **Ts'ao Mao.**

Kao Kung 高拱 (T. 肅卿). Died A.D. 1578. Graduated as 955
chin shih in 1541, and in 1552 was Reader to the Heir Apparent. His forcible teaching won the favour of the Emperor Shih Tsung, and by 1566 he had attained to the rank of a Grand Secretary. On the accession of the Emperor Mu Tsung, Kao felt himself strong enough to enter upon a struggle with Hsü Chieh, which ended in both having to retire. At the end of 1569 he was recalled to power and laboured not without success to reform the administration, while he compelled Anda to sue for a peace which kept the frontier quiet for thirty years. His arrogance grew with success, and he allowed his relatives and followers to take bribes. Mu Tsung would hear no word against him, but upon the accession of the Emperor Shên Tsung, Chang Chü-chêng and Fêng Pao succeeded in bringing about his disgrace. Canonised as 文襄.

Kao Li-shih 高力士. A.D. 683–762. The favourite eunuch 956
of the Emperor Ming Huang of the T'ang dynasty, over six feet and a half in height. He was first sent up to the palace in 698; but the Empress Wu Hou ordered him to be dismissed on account

of his violent temper, and he went to live with the broker, a man named Kao, whose surname he adopted. About a year later he got into the palace once more, and made himself so acceptable to the Heir Apparent, by warmly espousing his cause against the party of the T'ai-p'ing Princess, that the former, on mounting the throne in 713, at once appointed him to high office. His power and influence gradually increased until all the great officials of the empire found themselves obliged to pay court to him, while the new Heir Apparent was instructed to behave towards him as towards an elder brother. In 748 he was appointed Generalissimo of the empire. He appears to have shown much foresight and discretion on many points involving the welfare of the State. He protested against his master's over-fondness for Yang Kuei-fei; he warned his Majesty against An Lu-shan; and he opposed Li Fu-kuo. When all was lost, he remained faithful to the fallen Emperor, accompanying him in his flight to Ssŭch'uan; and the same hand which had once drawn off the boots of the poet Li Po, now tightened the noose which cut off the beautiful Yang Kuei-fei from the light of day. In 760 he was banished by Li Fu-kuo to 巫 Wu-chou in Kueichou, but in 763 he was pardoned and allowed to return. Then, when he saw the dying statements of the last two Emperors, he turned towards the north, and in the bitterness of his grief vomited blood and died.

957 **Kao Lien-shêng** 高連陞 (T. 果目). Served under Tsêng Kuo-fan in various provinces, reaching the rank of Brigade General in 1862. He then served under Tso Tsung-t'ang in Chehkiang and Fuhkien. In 1865 he was Commander-in-chief in Kuangtung, where he succeeded in stamping out the last dying embers of the T'ai-p'ing rebellion. Transferred to Shensi as lieutenant to Tso Tsung-t'ang, he was killed by mutinous soldiers in 1869. Canonised as 勇烈.

Kao P'ing 高駢 (T. 千里). Died A.D. 887. A native of Po-hai in Shantung, who distinguished himself by his energy in suppressing a serious rebellion in Annam in 864, and by his re-organisation ten years later of the province of Ssŭch'uan, for which services he was ennobled as Prince. He was appointed to take the field against Huang Ch'ao, but after a short campaign he withdrew in 880 from the command and devoted himself to spiritualistic studies, leaving all power in the hands of a Kiukiang trader, named 呂用之 Lü Yung-chih. He was eventually seized and put to death by 畢師鐸 Pi Shih-to. A clever poet, he was also noted for having pierced two eagles with one shaft, from which feat he was known as 雙鵰侍郎. 958

Kao Sêng 高僧. 6th cent. A.D. A Buddhist priest of the Liang dynasty, who failing to obtain a hearing from the public, collected a number of large stones and preached to them so eloquently that they nodded as it were their heads in approval. 959

Kao Shih 高適 (T. 達夫). 7th and 8th cent. A.D. A native of 滄 Ts'ang-chou in Shantung, who passed his early youth in poverty. He fell in love with an actress, and travelled far and wide with her, writing operatic pieces for the company to which she belonged. He acted as secretary to a high official on a diplomatic mission to Tibet. He became a soldier. When he had already passed fifty years of age, he took to poetry; and in this line he succeeded so well as to rival the fame of Ts'ên Ts'an, writing very much in the same style and earning for himself the nickname of 高岑. Only in his old age did he begin to reap the reward of his labours, being then ennobled as Marquis. 960

Kao Shih-ch'i 高士奇 (T. 澹人. H. 江村). A.D. 1645—1704. He failed at the metropolitan examination; but on a couplet of his being seen by the Emperor, he was called to Peking and for many years employed in preparing Decrees and other 961

public documents. The favour shown to him excited jealousy, and in 1689 he was denounced in a long and virulent diatribe by Kuo Hsiu as the head of a faction organised for purposes of rapacity by abuse of the Imperial favour. In 1694 he was restored to office. Author of a work on art, jottings on history and books, and journals of Imperial progresses. Canonised as 文恪.

962 **Kao Ssŭ-sun** 高似孫 (T. 續古). 12th cent. A.D. A poet and miscellaneous writer, who graduated as *chin shih* in 1184. Author of the 緯略, an investigation into various points recorded in history, and also of a collection of writings entitled 疎寮集. To him is due the honour of being the first critic to expose the claims of the spurious work which still passes under the name of Lieh Tzŭ.

963 **Kao T'ang** 高堂. 3rd and 2nd cent. B.C. A scholar of the Han dynasty, famous for the assistance he gave towards restoring the text of the *Canon of Rites* subsequent to the "burning of the books" by the First Emperor. His work on the subject was known as the 士禮.

Kao Ti. See (Han) **Liu Pang**; (Ch'i) **Hsiao Tao-ch'êng.**

Kao Tsu. See (Han) **Liu Pang**; (Sui) **Yang Chien**; (T'ang) **Li Yüan**; (L. Chin) **Shih Ching-t'ang**; (L. Han) **Liu Chih-yüan.**

Kao Tsung. See (Sung) **Chao Kou**; (T'ang) **Li Chih.**

964 **Kao Yang** 高洋 (T. 子進). Died A.D. 559. Son of Kao Huan, and first Emperor of the Northern Ch'i dynasty which he established in 550 (see *Yüan Shan-chien*). He was a cruel debauchee, but ruled with a firm hand. He was succeeded by his son 殷 Yin, known in history as 廢帝, who was deposed by the Empress Dowager after a reign of eight months. Canonised as 顯祖文宣帝.

965 **Kao Yao** 皐陶 (T. 庭堅). Died B.C. 2204. A famous Minister under the Emperor Shun, said to have been the first to introduce laws for the repression of crime. Also known as 咎繇.

Kao Yen 高演. Died A.D. 561. Brother to Kao Yang, whom he succeeded in 559, after the deposition of Kao Yin, as third Emperor of the Northern Ch'i dynasty. He proved an able and diligent ruler, and introduced many reforms beneficial to the people at large. Canonised as 肅宗孝昭帝. 966

Kao Yü 臯魚. 5th cent. B.C. A man whom Confucius saw weeping by the roadside. He explained that he had suffered three great losses; — loss of parents, loss of hope, and loss of friends. 967

Kao Yü 高愈 (T. 紫超). A well-known commentator on the Classics, who flourished during the 17th cent. A.D. His best known work is an edition of the *Lesser Learning* by Chu Hsi, published in 1697. 968

Kao Yüan-yü 高元裕 (T. 景圭). A.D. 743—818. A poet of the T'ang dynasty, who was so prolific a writer that he was called the 詩窖子 Poetical Warehouse. He graduated as *chin shih*, and after rising to be secretary in the Grand Council was dismissed to the provinces for venturing to "see off" Li Tsung-min to his place of banishment. He ultimately rose to be President of a Board, and was ennobled as Duke. His personal name was originally 允中. 969

Kao Yün 高允 (T. 伯恭). A.D. 390—487. One of the most distinguished scholars and statesmen of the Northern Wei dynasty. At an early age he gave all his patrimony to his brothers, and was for a time a Buddhist novice; but he soon left the temple, and by his great erudition attracted many pupils. He was skilled in the Classics, history, astronomy, and the fine arts. In 431 he was called to office, and for fifty years laboured in his country's cause, reproving his sovereign with boldness and persistence. He was the colleague of Ts'ui Hao in preparing the *Wei History*, and narrowly escaped sharing his fate. His poems, essays, notes on the Classics, etc., were published and had some popularity. He was ennobled as Duke, and canonised as 文. 970

971 **Kashiapmadanga** 迦葉摩騰 *or* **Shê-mo-t'êng** 攝摩騰. A native of India, who about A.D. 67 returned with the mission sent by the Emperor Ming Ti of the Han dynasty to make enquiries concerning Buddha. He settled at Lo-yang, and together with his fellow-countryman 竺法蘭 Chu Fa-lan set to work to translate the *Sûtra of Forty-two Sections* into Chinese, but before very long he died.

Kaw Hong-beng. See **Ku Li-ch'êng.**

972 **Kên-t'ê** 根特. Died A.D. 1693. A famous Manchu general, who after long service became a Minister of the Council and Captain-General of his Banner in 1677. Ennobled as Baron and canonised as 襄壯, and later on admitted into the Temple of Worthies.

973 **Kêng Chi-mao** 耿繼茂. Died A.D. 1671. Son of 耿仲明 Kêng Chung-ming, and father of Kêng Ching-chung. The former joined the Manchus in 1634, and when in 1649 he undertook a campaign against the people of Kuangtung with a view to complete the subjugation of the empire, Kêng Chi-mao accompanied him. In 1651, after his father's death, he was ennobled as Prince. In co-operation with Shang K'o-hsi, he effected the capture of Canton and of other cities, and was then transferred to Fuhkien. There, with the aid of a squadron of Dutch vessels from Formosa, he succeeded in regaining possession of Amoy and in extinguishing the last attempts at resistance to the Manchu dominion.

974 **Kêng Ching-chung** 耿精忠. Died A.D. 1681. Eldest son of Kêng Chi-mao. He was sent to Court in 1654, and was ennobled as Baron, subsequently marrying an Imperial princess, in consequence of which he received the title of 和碩額附. In 1664 he was sent back to Fuhkien to learn the art of war, and in 1671 was acting for his sick father. In 1673 he joined Wu San-kuei, and in 1674 broke into open rebellion, leaguing himself with Chêng Chin. In spite of offers of pardon he did not submit until 1676,

after the fall of 建寧 Chien-ning Fu. His titles were then restored and he was stationed at Foochow, and later at Ch'ao-chou Fu, as Generalissimo against Koxinga. In 1677 he was again charged with treason; but the Emperor waited until he came to Peking for audience in 1680, when he was tried on his brother's accusation and in 1681 he was publicly executed.

Kêng Shih. See **Liu Hsüan.**

Kêng Wei 耿湋. 8th cent. A.D. A native of Ho-tung in 975
Shansi, who graduated as *chin shih* in 762 and distinguished himself as an official and poet under the T'ang dynasty. He was one of the Ten Men of Genius of the period A.D. 766—779, and author of two lines which have become almost proverbial: —

> Hireling respect with loss of fortune ends,
> And loss of influence means loss of friends.

Ki-ying *or* **Keying** 耆英. Died A.D. 1856. A Manchu, who 976
had risen by 1835 to be President of the Board of Revenue. In 1842 he took a leading part in the negotiations at Nanking which brought the so-called Opium War to a conclusion. In 1843 he proceeded to Canton, and shortly afterwards became Viceroy of the Two Kuang, a post which he filled with considerable success until 1848. Returning to Peking, he became mixed up in Court intrigues and was deprived of power and of most of his honours. In 1856 he seems to have made a bid for re-admission into public life by suggesting to the Emperor that his influence would procure the withdrawal of the foreign men-of-war then at Tientsin with Lord Elgin. He accordingly appeared upon the scene as Commissioner; but finding himself altogether unable to carry out this programme, he returned hastily to the capital, where he was ordered to commit suicide. Throughout his career he had shown himself liberal-minded towards the hated foreigner, and in 1844 had actually memorialised the Emperor to obtain a meed of toleration for Christianity.

Kien Lung *or* **Kien Long.** See **Ch'ien Lung.**

977 **Ko Hsien-wêng** 葛仙翁. A magician of old, who could change the rice-grains from his mouth into bees, and then receive them back into his mouth as into a hive, whereupon they immediately became rice again.

978 **Ko Hung** 葛洪 (T. 稚川). 4th cent. A.D. A native of 句容 Chü-jung in Kiangsu, who was so poor in youth that he had to cut firewood in order to buy paper and ink for his studies, which he prosecuted with unflagging energy. He stammered badly; and as he cared little for wealth or fame, he shut himself up in his house and saw no visitors. Sometimes he had a hard job to push his own way through the brambles which choked up the path to his door. In A.D. 326 he was appointed by Wang Tao to an official post; and later on he petitioned the Emperor to be allowed to become Magistrate at 勾漏 Kou-lou, because he had heard that cinnabar came from Cochin-China, and he wished to be able to obtain a full supply for experimental purposes. The Emperor consented, and he set off with his family for Kuangtung. The Governor, 鄧嶽 Têng Yo, would have detained him, but he went off and stopped at the famous 羅浮 Lo-fo mountain, where for some years he attempted to compound the elixir of life. After that he wandered about, writing books and calling himself 抱林子. Although 81 years of age, he had a complexion like that of a child. One day he wrote to Têng Yo, and begged him to come and see him. Têng went; but before his arrival Ko Hung had passed into a tranquil sleep, and when they came to examine him, his clothes were found to be empty. He was gone! Author of the 神仙傳 *Biographies of the Gods*, the 字宛, etc.

979 **Ko Jung** 葛榮. An insurgent leader under the Northern Wei dynasty, who in A.D. 526 proclaimed himself Emperor of the Ch'i State with 廣安 Kuang-an as his year-title.

Ko-shu-han 哥舒翰. Died A.D. 756. A commander, of Tartar origin, under the Emperor Ming Huang of the T'ang dynasty. In 747 he was appointed Governor of Kansuh and part of Turkestan, but was recalled to oppose the advance of the rebel An Lu-shan, by whom he was disastrously defeated at 靈寶 Ling-pao in modern Shensi, taken prisoner, and put to death. 980

K'o Shih 客氏. Died A.D. 1627. The notorious nurse of the Emperor Hsi Tsung of the Ming dynasty. See *Wei Chung-hsien.* 981

Kou Chien 勾踐. A prince of the Yüeh State, who came to the throne in B.C. 496. Rejecting the advice of his Minister Fan Li, he made war upon the Wu State and was already before the capital when he was totally defeated at the East Gate of that city by the Wu forces under the leadership of Fu Ch'ai. Retreating with the 5000 men that remained of his army, he retired to his kingdom; and there he daily drank out of a vessel filled with gall and nightly slept upon firewood, in order to keep himself reminded of the bitterness of defeat. Then followed the famous scheme (see *Hsi Shih*) by which he succeeded in overthrowing the power of his rival and "wiping out the disgrace of the East Gate." On one occasion, some wine was presented to him; and as there was not enough for distribution among his soldiers, he threw it into a river they had to ford "so that all might have a taste." He finally annexed the State of Wu to his dominions, and gave in his allegiance to the House of Chou then ruling on the north of the Yang-tsze. 982

Kou I 鉤弋. Died B.C. 88. The title bestowed upon the Lady Chao, favourite of the Emperor Wu Ti of the Han dynasty, taken from the name of the pavilion assigned to her. In B.C. 94 she gave birth to a son called Fu Ling, for whose sake she persuaded the Emperor that the Heir Apparent was engaged in treasonable designs against his Majesty's person. The Emperor at once caused 983

his son and many other innocent persons to be put to death, upon which Fu Ling became Heir Apparent; but in B.C. 88 the plot was discovered, and the Lady Kou I perished by the hand of the executioner.

984 **K'ou Ch'ien-chih** 寇謙之. 5th cent. A.D. A native of Ch'ang-p'ing in Chihli, who fell in with a Taoist Immortal named 成功興 Ch'êng Kung-hsing, and retiring with him into seclusion obtained from him the elixir of life. His body emitted a heavenly radiance; and he was appointed to be the 天師 Divine Teacher or "Pope" of the Taoists, in succession to Chang Tao-ling of old. About A.D. 424 he was summoned to Court; but one day he said to a disciple, "I dreamt last night that my master, Ch'êng Kung-hsing, beckoned me to the Palace of Immortality." Thereupon dissolution began to set in. A blue, smoke-like vapour issued from the lips of the dying man and vanished in mid-air, after which his body gradually shrank to nothing.

985 **K'ou Chun** 寇準 (T. 平仲). Died A.D. 1023. A native of 下邽 Hsia-kuei in Shensi, who graduated as *chin shih* and rose to high office under the second Emperor of the Sung dynasty. At the early age of eight he distinguished himself by the excellence of his poetical compositions, and his future greatness was foretold. In 1004 he persuaded the Emperor Chên Tsung to proceed in person to 澶 Shan-chou to oppose the raid made by the Kitan Tartars. The Emperor confided to him the entire direction of the campaign, which at once made him an object of jealousy. "Does your Majesty understand gambling?" asked Wang Ch'in-jo. "A gambler who has lost heavily," he continued, "will stake his all upon a last chance. Your Majesty is K'ou Chun's last chance." His tactics however were successful. There was a bloody battle in which one half of K'ou Chun's men were either killed or taken prisoner, and consternation prevailed. Yet K'ou Chun was found to be drinking

and singing with Yang I upon the city wall; whereupon the Emperor cried out, "If K'ou Chun can feel like this, why should I be sad?" Shortly afterwards the Kitan leader was shot, and the enemy sued for peace. In spite of these services Wang Ch'in-jo managed by intrigue to bring about his downfall, chiefly on the ground that the peace concluded with the Kitans was a dishonourable one. He was degraded, and ultimately sent to 天雄 T'ien-hsiung in Chihli. There he was seen by the Kitan ambassador, who asked why he was not at his post in the capital. "There is no trouble at the capital now," he replied; "and I was the only one who could keep the key of our northern gate." When the Emperor Chên Tsung went out of his mind, it was through his influence that the Heir Apparent became Regent; for which he was appointed Grand Tutor and ennobled as 萊公. In 1022, through an intrigue of the Empress, he was again banished to Lei-chou in Kuangtung; and in 1023 to Hêng-chou in Hunan, where he died. On his way to Lei-chou he stopped at 公安 Kung-an in Hupeh; and there he plucked a bamboo and stuck it in the ground before a shrine to some god, saying, "If I have not been disloyal to the State, may this bamboo take new life and grow." The bamboo lived. Canonised as 忠愍. See *Ting Wei.*

Koxinga. See **Chêng Ch'êng-kung.**

Ku Chiang 顧絳 (T. 甯人. H. 亭林). A.D. 1612—1681. 986

A native of K'un-shan in Kiangsu, who remained faithful to the Mings after their final downfall. In 1645 he changed his personal name from Chiang to 炎武 Yen-wu, and wandered about the empire in disguise until he finally settled down at Hua-yin in Shensi in 1677. He declined to serve under the Manchus, and supported himself by farming. A profound student, it is recorded that in his wanderings he always carried about with him several horse-loads of books to consult whenever his memory might be at

fault. His writings on the Classics, history, topography, and poetry, are still highly esteemed. To foreigners he is best known as the author of the 日知錄, which contains his notes, chiefly on the Classics and history, gathered during a course of reading which extended over thirty years. He also wrote the 音論, the 詩本音, the 易音, the 唐韻正, and the 古音表, all works upon the ancient sounds and rhymes. In 1886 it was proposed that he should be included in the Confucian Temple; but the high officials differed on the point, and the suggestion was ultimately negatived. He is usually spoken of as Ku Yen-wu; sometimes as 顧氏.

987 **Ku Fêng-mao** 顧鳳毛 (T. 超宗). Graduated in 1788, and distinguished himself as a commentator on the *Odes*.

988 **Ku Jung** 顧榮 (T. 彥先). A.D. 270—322. Son of an official under the Wu dynasty. He was a clever youth, and at the age of twenty set out with Lu Chi (2) and his brother for Lo-yang, where the handsome appearance of the young men gained them the sobriquet of the 三俊 Three Beauties. His life was an eventful one. He held a military command under the son of the ill-fated Ssŭ-ma Lun, and after the latter's death transferred his services to other Princes, always more or less surrounded by an atmosphere of war. The Emperor Yüan Ti of the Eastern Chin dynasty raised him to high rank, and consulted him on all matters of importance. On one occasion in his earlier life, when dining at a restaurant, he thought he saw the waiter eyeing some dainty dish. Accordingly he gave the man his own share, saying it would be hard to be always a waiter and never know the flavour of the good things one carried about. Later on, when Ssŭ-ma Lun usurped the throne, this very waiter was the means of saving his life. Canonised as 元.

989 **Ku K'ai-chih** 顧愷之 (T. 長康). 4th and 5th cent. A.D.

A native of Wu-hsi in Kiangsu, famous for his scholarship, his artistic skill, and his belief in magic. When painting a portrait he would not put in the eyes for several years, declaring that expression was entirely dependent upon a man's pecuniary position. He was also noted for the way in which he ate sugar-cane, beginning at the wrong end and passing gradually, as he expressed it, into Paradise. He is sometimes spoken of as 顧虎頭 Tiger-head Ku, from his position as commander of the "tiger-head" contingent at Hu-t'ou in Hupeh. He, and Lu T'an-wei, Chang Sêng-yu, and Wu Shêng, are regarded as the 四聖 Four Masters in art. Author of the 啓矇記.

Ku K'uang 顧況 (T. 逋翁). 8th and 9th cent. A.D. A 990
native of 海鹽 Hai-yen in Chehkiang, who distinguished himself as a poet, and finally went into retirement, calling himself 華陽山人. Upon the death of his son 非熊 Fei-hsiung, he seized a pen and wrote the following verses: —

> An old man lays to rest a much-loved son......
> By day and night his tears of blood will run,
> Albeit when threescore years and ten have fled
> 'Tis not a long farewell that he has said.

At this the gods of the infernal regions were touched, and allowed Fei-hsiung to be born again into the family. The latter, at two years of age, was able to tell how in the world below he had heard the lamentations of his father and how he was permitted to appear once more upon the earth.

Ku Li-ch'êng 辜立誠 (T. 洪明 *or* 鴻名. H. 慵人). 991
Born A.D.? 1860. A native of Foochow, who was sent to Scotland to be educated, and after six years' residence graduated as M.A. of Edinburgh in 1877. After a short and uncongenial term of service as a kind of private secretary to Sir T. Wade in Peking, he started in 1882 with Messrs Colquhoun and Wahab on their overland journey

Across Chrysê; but he was dissatisfied with the manner in which he was treated, and soon returned. In 1885 he became interpreter to H. E. Chang Chih-tung, resigning in 1897. He has contributed many brilliant articles and poems to various Anglo-Chinese journals, and has displayed a remarkable knowledge of the literatures of France, Italy, and Germany, not to mention those of England, ancient Greece, and Rome. His *Defensio Populi*, written at the time of the riots in the Yang-tsze Valley, attracted much attention, exhibiting as it did the deep-seated dislike of the Chinese people to the "strange religions" of the west. Formerly known as Hong-beng Kaw, he now signs himself Kaw Hong-beng, which is a transliteration of his surname and his style Hung-ming, as above.

992 **Ku-liang Ch'ih** 穀梁赤 (T. 應邵). 5th cent. B.C. A pupil of Pu Shang, and author of the famous commentary on the *Spring and Autumn Annals* which goes by his name.

993 **Ku-pa-tai** 顧八代 (T. 文起). Died A.D. 1708. An Imperial clansman, equally proficient in ordinary learning and in military science. In 1675 he stood first at an examination of Manchu officials, and was placed in the Han-lin College. In 1677 he was sent with instructions to the General opposing Wu San-kuei in Kuangtung, and was attached to his staff. Owing to the illness of his chief, he conducted the invasion of Yünnan, and forced 吳世琮 Wu Shih-tsung to kill himself. He served in 1680–1681 under Lai-t'a, and then resumed his career in Peking, becoming President of the Board of Rites in 1689. In 1693 he lost office owing to the jealousy of his superiors, and when he died he did not leave enough to pay for his funeral. In 1726 the Emperor Yung Chêng, whose tutor he had been, restored his rank and canonised him as 文端, bestowing Tls. 10,000 on his starving family. In 1730 he was included in the Temple of Worthies.

994 **Ku Pi** 古弼. Died A.D. ? 452. A native of the Tai State,

who attracted the notice of Toba Ssŭ, second Emperor of the Northern Wei dynasty, and received from his Majesty the name of 筆 Pi, afterwards changed to Pi as above, in token of help given in public affairs. He rose under the next Emperor to high military rank and to be President of the Board of Civil Office, but got into disgrace over the affair of 馮文通 Fêng Wên-t'ung, whose escape was due to the fact that Ku Pi got drunk and refused to allow the army to proceed. For this he was disgraced; however he soon rose once more to rank and favour, and was ennobled as Duke. Under the succeeding Emperor his colleague in the administration was 張黎 Chang Li. The two quarrelled, and both were dismissed from office; and for indulging in complaints at this harshness, Ku Pi was secretly accused to the Emperor, and both were put to death. From his extraordinarily pointed head, Ku Pi had been nicknamed 筆頭 Pencil-Head by the third Emperor of the dynasty; and to the people, who lamented his unjust fate, he was affectionately known as 筆公 Mr. Pencil.

Ku Sou 瞽瞍. The father of the Emperor Shun, who came to 995 the throne B.C. 2255. He married a second wife, and the pair treated Shun in a most unfeeling manner, attempting on several occasions to compass his death. In spite of this, Shun continued to exhibit towards both of them the most exemplary conduct.

Ku Tê-yü 顧德玉 (T. 潤之). 9th cent. A.D. A man who 996 distinguished himself by the care and attention he lavished on his childless old teacher, whom he buried with as much pomp and ceremony as his own father. "To receive instruction from a man during his life," said he, "and then at death to throw him to the weeds, would be a most heartless act."

Ku Tso 顧佐 (T. 禮卿). Died A.D. 1446. Graduating as 997 *chin shih* in 1400, he became a Censor and attracted the notice of the Emperor Yung Lo, who made him the first Governor of Peking.

His strict rule proving distasteful to the great, he was sent to Kueichou as Judge. He was recalled to the capital in 1425, and three years later became President of the Censorate, remaining in office until his death. A filial son and a trusty friend, he was absolutely pure; and so careful was he not to give occasion for slander, that while waiting at Court he sat apart from the other Ministers, who nicknamed him in consequence 顧獨坐 Sit-alone Ku.

998 **Ku Tsu-yü** 顧祖禹 (T. 景范). An ardent student, who flourished during the 17th cent. A.D. He despised an official career, and devoted himself to a life of study, coupled with extreme poverty. He wrote the 方輿紀要, a record of geographical changes in China from the earliest ages down to his own times. This work was published in 1667 and is highly esteemed among scholars. He was popularly known as 宛溪先生.

999 **Ku-tsung** 顧琮 (T. 用方). A.D. 1685–1755. A grandson of Ku-pa-tai, who attracted the notice of the Emperor K'ang Hsi by his proficiency in mathematics, and rose by 1737 to be Director General of the Yellow River. After several ups and downs, he was finally recalled from that post in 1754 for extravagant expenditure. He was nicknamed 顧鐵牛 Ku, the Iron Ox, on account of his steadfast adherence to what he thought right. It is recorded that on one occasion he pawned his clothes to bury a friend, and also that he was in no hurry to marry a second time.

1000 **Ku Tung-kao** 顧棟高 (T. 震滄 and 復初). A.D. 1679–1759. A distinguished scholar, whose official career came to a premature end under the Emperor Yung Chêng. He devoted his great energy and learning towards reconciling the views of the various philosophical schools of the Sung, Yüan, and Ming dynasties, writing a biographical work on the scholars of those periods. He also produced a lucid and suggestive commentary on the *Spring*

and Autumn, besides the 毛詩類釋, a work on the *Odes*, in which many old opinions are again submitted to critical examination. He stands first among the scholars of the reign of Ch'ien Lung.

Ku Yeh-tzŭ 古冶子. A swashbuckler at the Court of Duke 景 Ching of the Ch'i State. On one occasion, when the Duke was fording a river, a huge monster seized one of his horses and dragged it under. Ku plunged in, and re-appeared after some time leading the horse with one hand and holding the monster's head in the other. He was one of the trio to whom the Duke, in order to be rid of them, presented *two* peaches to be awarded according to merit; the result being that they all killed themselves out of jealousy and chagrin. 1001

Ku Yeh-wang 顧野王 (T. 希馮). A.D. 519—581. A native of K'un-shan in Kiangsu, distinguished for his learning. In 538 he entered upon a public career; and after helping to put down the rebellion of Hou Ching by levying a volunteer force, he received the appointment of Doctor in the Imperial Academy, followed by that of Keeper of the Clepsydra to the Heir Apparent, and finally of Grand Historiographer. Author of the 玉篇, a dictionary based upon the *Shuo Wên* and arranged under 542 radicals. 1002

Ku Yüeh-chih 顧悅之 (T. 君叔). Born A.D. 320. A petty official who served under Yin Hao. After the death of the latter he addressed such a powerful appeal to the Throne that Yin Hao's rank and honours were restored to him. Becoming gray-headed in early life, the Emperor asked him how it was. "The beauty of the fir and pine," he replied, "is enhanced by winter snows, while that of the reed and the willow fades at the first breath of autumn." 1003

Ku Yung 谷永 (T. 子雲). 1st cent. B.C. A native of Ch'ang-an, who distinguished himself by his wide knowledge of books, and by B.C. 36 had risen to be Censor. In B.C. 34 there was an eclipse of the sun accompanied by a severe earthquake, 1004

and these phenomena he boldly attributed to the excessive favour shown by the Emperor to the Empress and the ladies of the seraglio. For years he continued his remonstrances against Court abuses, and his name came to be coupled with that of Lou Hu. His intimate acquaintance with Ching Fang enabled him to speak more positively upon Divine portents, in reference to which he presented, first and last, over forty memorials. He was ultimately promoted to be Minister of Agriculture, but died within a year.

1005 **K'uai T'ung** 蒯通. 2nd cent. B.C. A native of Fan-yang in Chihli, whose personal name was originally 徹 Ch'ê, the same as that of the Emperor Wu Ti of the Han dynasty. He became one of the adherents, and eventually chief adviser, of the famous Han Hsin, whose fate he attributed to neglect of his own sound advice. After his master's death he was caught and condemned to be boiled alive; however when the Emperor Kao Tsu asked him why he stirred up Han Hsin to treason, he replied, "All dogs bark at strangers; and when I acted in that way, it was because I knew Han Hsin but did not know your Majesty." Upon this he was pardoned, and subsequently served under Ts'ao Ts'an. Author of a poem known as 雋永.

1006 **Kuan I-wu** 管夷吾 *or* **Kuan Chung** 管仲. Died B.C. 645. A native of the Ch'i State, and the bosom friend of Pao Shu-ya, who recommended him to Duke Huan for employment. In 685 he actually became Minister of State, and for many years administered public affairs with marked success. The speculative work which passes under the title of 管子 has been attributed to him, but is one of the numerous forgeries of later times.

1007 **Kuan Ning** 管寧 (T. 幼安). A.D. 158–241. A native of 朱虛 Chu-hsü in modern Shantung. At sixteen he lost his father, and though very poor, would accept nothing towards the funeral expenses. He wandered about for some time with Hua

Hsin, endeavouring to pursue his studies; but at length he was obliged to separate from his mercurial friend, who could not resist jumping up to stare at the grand carriages which passed their door. In 191, owing to the disturbed state of the empire, he withdrew to Liao-tung, where he gave himself up to study and teaching. He steadfastly refused to take office, though in 226 Ts'ao P'ei prevailed upon him to return to more civilised parts. He is said to have worn a hole in the wooden couch on which he sat for fifty-five years almost without moving.

Kuan Shu Hsien 管叔鮮. 12th cent. B.C. Third son of 1008
Wên Wang, and younger brother to Wu Wang, who conferred upon him the Principality of Hsien in B.C. 1122. At the death of Wu Wang, he plotted to deprive his nephew of the throne, and actually went so far as to take up arms; but the rising was put down by his brother Chou Kung, and Kuan Shu was executed by his orders.

Kuan Yü 關羽 (T. 雲長). Died A.D. 219. A native of 解 1009
Hsieh-chou in Shantung, whose personal name was originally 長生. He was obliged to leave home on account of a murder he had committed, and found his way to 涿郡 Cho-chün, where in A.D. 184 he fell in with Liu Pei and Chang Fei. The three became fast friends, and swore the famous "peach-garden oath" that they would thenceforward fight side by side and live and die together. Kuan Yü and Chang Fei constituted themselves the henchmen of Liu Pei as far as public appearances went, but in private they had everything in common and even shared the same bed. Kuan Yü followed Liu Pei through all the stirring adventures of his chequered career, performing prodigies of valour, and ever remaining faithful to his oath. Being left to guard 下邳 Hsia-p'i, he was surrounded and taken prisoner by Ts'ao Ts'ao, together with the Ladies 甘 Kan and 糜 Mi, two of the wives

of Liu Pei. The three were sent off to the capital; and while on the journey thither, Ts'ao Ts'ao is said to have put Kuan Yü's fidelity to the test by allotting to his prisoners only one sleeping-apartment. Thereupon Kuan Yü remained standing all night at the door of the room with a lighted candle in his hand. In order to secure his services, Ts'ao Ts'ao loaded him with honours. He ennobled him as Marquis, and gave him many valuable presents. In spite of all this, Kuan Yü remained faithful to Liu Pei and took an early opportunity of returning to his old chief. Before he left, he had an opportunity of showing that he was not ungrateful. When Yüan Shao's forces attacked Ts'ao Ts'ao, Kuan Yü slew 顏良 Yen Liang, their foremost warrior; and from the soldiers' description of the terrible red-faced man with a long beard, Liu Pei, who was then with Yüan Shao, recognised the features of his sworn brother. From that time he fought steadily under the banner of Liu Pei in the numerous campaigns which the latter was forced to carry on before his position as ruler of Shu was definitely secure; but at length after many battles and sieges, he was captured by Sun Ch'üan and put to death. Long celebrated as the most renowned of China's military heroes, he was ennobled early in the 12th century as Duke; in 1128 he was raised to the rank of Prince; and in 1594 he was made a 帝 God. Since that date he has received regular worship as 關帝 or 武帝 the God of War, and as 神武關漢壽帝, and temples have been built all over the empire in his honour. He has also been highly honoured in Korea ever since the 16th century, when he is supposed to have frightened away the Japanese invaders. He is popularly known as 關老爺 or 關公, and as 美髯公. His present official title is 關聖帝君, and he is sometimes styled 協天大帝.

1010 **Kuang Hsü** 光緒. Born A.D. 1871. The title of the reign of

載湉 Tsai-t'ien, son of Ch'un I-huan, seventh son of the Emperor Tao Kuang. He was posthumously adopted as son to his cousin the Emperor T'ung Chih, whom he succeeded in 1875, under the regency of the Empress Dowager. In the early part of the same year, the expedition under Colonel Browne, which had started from Bhamo for Hankow with the view of examining the trade capabilities of the country, was turned back soon after crossing the frontier by the open hostility of the natives, the interpreter to the expedition, A. R. Margary, being treacherously killed at Manwyne. This was settled by the Chefoo Agreement. In 1876 a private company bought up connecting strips of land between Shanghai and Woosung, and proceeded to lay down a miniature railway, which was for a time an object of much interest to the natives. Political influence was however brought to bear, and the whole thing was purchased by the Chinese Government, the rails torn up and sent to Formosa where they were left to rot upon the sea-beach. Then followed the re-conquest of Turkestan by Tso Tsung-t'ang in 1877, and the terrible Shansi famine of 1878. In 1881 the skilled diplomacy of the Marquis Tsêng Chi-tsê succeeded in recovering Kuldja from Russia at the price of nine million roubles. In 1884 difficulties arose with France in reference to China's alleged suzerainty over Tongking. A "state of reprisals" ensued; Formosa was blockaded; and a number of Chinese war-vessels were destroyed at their anchorage at Pagoda Island in the river Min, the upshot being that China withdrew her claim. In March 1889 the Emperor assumed the reins of government, having been married a few days previously, namely on 26th February. In 1894 the maladministration of Korea was made a *casus belli* by the Japanese. By the early part of 1895, Port Arthur and Wei-hai-wei had been captured, and the Chinese ironclad fleet had been either taken or destroyed (see *Ting Ju-ch'ang*). The war was ended by the cession to the

Japanese of Formosa and the Pescadores, and the payment of an enormous indemnity.

Kuang Tsung. See (Sung) **Chao Tun;** (Ming) **Chu Ch'ang-lo.**

Kuang Wu Ti. See **Liu Hsiu.**

1011 **K'uang Hêng** 匡衡 (T. 稚圭). 1st cent. B.C. A Minister who distinguished himself under the Emperor Yüan Ti of the Han dynasty. Born in poverty, he entered the service of a wealthy magnate as a menial and without wages, solely for the chance of being within reach of books. Having no candles to use at night, he is said to have bored a hole in the partition wall between his own room and a neighbour's house, and by the aid of borrowed rays to have carried on his studies with success.

1012 **Kublai Khan** 忽必烈 (also known as 薛禪). A.D. 1214–1294. Fourth son of 拖雷 Tuli, the brother of Ogotai Khan. He was entrusted by his brother Mangu with the government of the Chinese provinces until in 1257 his growing popularity caused his recall. At the head of one of the columns in Mangu's great invasion of China, he had just laid siege to Wu-ch'ang when the news of his brother's death reached him. Anxious to secure the throne from his younger brother 阿里不哥 Arik-buga, he accepted Chia Ssŭ-tao's offer of vassalage, tribute, and territory, and hastened to Xanadu, where he was proclaimed Emperor in 1260. Arik-buga set up a rival sovereignty in Samarcand; but he was beaten, and surrendered in 1264. On his accession Kublai introduced a regular administration similar to the present official system; and aided by Shih T'ien-tsê and other able men, he soon established his power so firmly that in 1262 he was able to resume the conquest of China. In 1273, after a siege of five years, Hsiang-yang surrendered; and in the following year Bayan crossed the Yang-tsze and proceeded victoriously eastward, until in 1276 Hangchow opened its gates and the young Sung Emperor was

taken into captivity. Two years later the last scion of the Sungs perished at Yai-shan (see *Chao Ping*), and the Mongols were masters of China. From 1264 Kublai fixed his capital at Peking, and in 1271, by the advice of Liu Ping-chang, adopted the dynastic style 元 Yüan. He sent several expeditions against Japan, Burmah, Annam, Cambodia, and even Java; but the results were inconsiderable, although in 1287 envoys came from the islands of the Malay Archipelago, and even from Ceylon. A few local risings in China were easily suppressed, and in 1292 Bayan crushed the growing power of 海都 Heyduk, who was pressing on Samarcand. The Emperor was usually under the influence of some favourite, of whom 阿合馬 Ahma (from 1270 until his assassination in 1282) and 桑哥 Sang-ko (from 1288 to 1291) were the chief; and latterly, jealousy and suspicion caused him to be frequently changing the members of his Cabinet. From 1284 to 1291 Kublai encouraged extortionate taxation, and discontent and disorder resulted; yet in 1290 the population fell little short of 59 millions. In 1281 he lost his best helper, his wife; and two years later he married her sister, who interfered in the government and constituted herself the only channel of communication with the Khan. In 1286 the Chinese were forbidden to carry arms, and three years later their bows and arrows were burnt. The Mongol written character was introduced in 1269; in 1280 the calendar was revised; and in 1287 the Imperial Academy was opened. The Yellow River was explored to its source in 1280; and paper money, in the form of bank-notes of from 50 to 1000 *cash*, was made current in 1285. Kublai was an ardent Buddhist, and sent an envoy to the Turfan to study the Sacred Books. Nevertheless he paid honours to Confucius, and to the great followers of the Master. In 1281 he caused all Taoist literature, save the *Tao Tê Ching*, to be burnt as spurious or useless. He made Karakorum his summer, and Cambaluc, the

modern Peking, his winter residence. The splendour and pomp of his Court dazzled the eyes of Marco Polo, the great Venetian traveller, who visited China in 1274, bearing a letter from Pope Gregory X to the Great Khan, and who spent 24 years in the East, during three years of which he held high civil office in Chehkiang and was also sent as envoy on a mission to the King of Annam. Kublai was buried in the north of Gobi, but no tomb was raised over the spot, a custom followed by his successors. Canonised as 世祖.

Kuei Chi Wang. See **Sun Liang.**

1013 **Kuei Fu** 桂馥 (T. 冬卉. H. 未谷). A.D. 1736—1805. Graduated in 1790, and became Magistrate of 永平 Yung-p'ing in Chihli where he died. He was a noted antiquarian scholar, especially interested in ancient inscriptions. Author of three supplements to the 學古編 of 吾邱衍 Wu Ch'iu-yen. He also wrote on the Classics, besides essays and poetry.

1014 **Kuei-ku Tzŭ** 鬼谷子. 4th cent. B.C. The Philosopher of the Demon Gorge, a name given to one 王詡 Wang Hsü who taught a school of disciples at a mountain retreat of that name. He professed to be able to qualify his pupils to embrace either of the antagonistic political creeds of the day, 從 Federation or 衡 Imperialism; and he certainly turned out two notable examples in Su Ch'in and Chang I, both of whom studied under him and at the same time. The Taoists claim him as one of their patriarchs, and he is even said to have received his principles direct from Lao Tzŭ. To be skilled in divination is to be a modern Kuei-ku Tzŭ.

Kuei Ming Hou. See **Sun Hao.**

1015 **Kuei O** 桂萼 (T. 子實). Died A.D. 1531. Graduating as *chin shih* in 1511, he rose to power with Chang Ts'ung, whose views he supported. In spite of frequent denunciations, he retained

the confidence of the Emperor Shih Tsung until in 1529, being then a Grand Secretary, he was accused of a suspicious intimacy with an Imperial physician. He and Chang were both dismissed as having been "false to the sovereign and to the State," but they were re-instated in the following year. He retired shortly afterwards on the plea of ill-health. His writings on government and the duties of an Emperor were much esteemed. Canonised as 文襄.

K'uei 夔. One of the 9 Ministers of the Emperor Shun, charged 1016
with the direction of State music. According to the *Tso Chuan*, K'uei married 玄妻 the "dark lady," daughter of the Prince of 仍 Jêng, who was famous for her extraordinary beauty and lustrous black hair. She bore him a son, named 伯封 Po Fêng, who "had the heart of a pig." He was insatiably gluttonous, covetous, and quarrelsome. Men gave him the name of the Great Pig. He was killed by Hou I, Prince of Ch'iung, and his family became extinct.

Kumarajiva 鳩摩羅什婆 (abbreviated to 羅什, and 1017
signifying one who though young in years is old in virtue). Died A.D. ? 412. The nineteenth of the Western Patriarchs of Buddhism. A native of India, whose father was invited to Kuchah near Turfan, appointed State Preceptor, and married to the king's daughter, a clever girl of twenty who had hitherto refused all suitors. At the age of seven his mother dedicated him to Buddhism, and he is said to have repeated daily one thousand *gâthâ* or hymns of thirty-two words to each. At twelve he was taken by his mother to the State of 沙勒 Sha-lo, where he lived for a year, studying deeply, especially astrology and kindred subjects. He devoted himself to the Mahayana or Greater Development, and soon had crowds of pupils. At twenty he returned to Kuchah, and publicly expounded the *sûtras*. He preached with such success that Fu Chien heard of his

fame, and in 382 sent Lü Kuang with 70,000 men to fetch him. In 385 the latter, hearing of Fu Chien's fall, established himself at Liang[a]-chou in Kansuh (see *Lü Kuang*), where Kumara lived in honour but without any great propagandist success. In 401, after the defeat of Lü Lung, Kumara went to the Court of Yao Hsing; and in 405 he became State Preceptor, and dictated his commentaries on the sacred books of Buddhism to some eight hundred priests. He also wrote the 實相論 *shâstra* on Reality and Appearance, especially for Yao Hsing who reverenced him as a God. At his death, his body was cremated, but his tongue remained unhurt in the midst of the fire. Is known as one of the Four Suns of Buddhism.

1018 **Kun** 鯀. Father of the Great Yü, and Earl of 崇 Ch'ung. He was Minister of Works under the Emperor Yao, B.C. 2297, and was appointed to drain the empire. Failing in this, he was banished, and the work was entrusted to his son.

1019 **Kung, Prince** 恭親王 (M. 奕訢). Born A.D. 1832. The sixth son of the Emperor Tao Kuang, and brother of the Emperor Hsien Fêng who in 1850 conferred upon him the title by which he has since been known. His first appearance in public was in 1858, as member of the commission which tried Ki-ying, the great Minister who had signed the Treaty of Nanking. In the following year he was nominated member of the Colonial Board which controlled the affairs of the "outer barbarians;" and was subsequently appointed plenipotentiary for the conclusion of peace with the victorious Europeans when in 1860 they reached the gates of the capital. While the Emperor Hsien Fêng fled to Jehol and refused to hold any intercourse with the foreigners, Prince Kung threw himself into his arduous task of obtaining the best possible terms from an enemy not only encouraged by military success but irritated by the treacherous seizure of the late Sir Harry

Parkes and his companions. In these trying circumstances the tact and resource of Prince Kung won the admiration of his opponents, but the occasion did not admit of any concessions. Prince Kung returned those prisoners who had survived their ill-treatment, for which some expiation was exacted in the destruction of the Summer Palace, and surrendered one of the gates of the capital. Residences in the city were assigned to Lord Elgin and his French colleague and the Hall of Ceremonies was appointed for the exchange of the ratified copies of the treaty. This act was accomplished on Oct. 24th, and a fortnight later the whole allied force was withdrawn from Peking, leaving Sir Frederick Bruce as the first British Minister at the Chinese Court to arrange with Prince Kung the conduct of diplomatic relations. A new department, called the Tsung-li Yamên, was formed, and opened its doors with the year 1861, under the presidency of Prince Kung. Some few months later Prince Kung was called upon to deal with a grave dynastic crisis caused by the death of his brother Hsien Fêng. Two of the Princes, together with the Minister 肅順 Su Shun, seized the Regency, to the exclusion of the Empress Dowager and Prince Kung; but as the Imperial funeral procession neared Peking, the conspirators were promptly arrested. Su Shun was executed, and the Princes were allowed to commit suicide. For his services in this matter Prince Kung was appointed President of the Imperial Clan Court and received the title of 議政. Not long afterwards he experienced his first rebuff at the hand of fortune. On the 2nd April 1865 an edict appeared stating that he was dismissed from his posts "for having overrated his own importance." Five weeks later he was re-instated in all his offices except that of President of the Council. He experienced a second rebuff in the year 1874, when his nephew, the Emperor T'ung Chih, degraded him, nominally for "using language in very many respects unbecoming," but really

in consequence of palace intrigues. He was re-instated in his hereditary rank the next day by a special decree of the two Empresses. In 1878 he was again temporarily degraded; and in 1884 he was again dismissed from office, and gave up his hereditary first-class princedom, in consequence of the fall of Bacninh. This time he remained in retirement until the Korean imbroglio of September 1894, when he was recalled to power as President of the Tsung-li Yamên and ordered to co-operate with Li Hung-chang in taking measures against the victorious Japanese. In the same year he was also placed upon the Grand Council, at the special request of the Empress Dowager. His most noteworthy expression of opinion was made to Sir Rutherford Alcock in 1869. He said to the departing Minister, "If you could only relieve us of your opium and your missionaries, there need be no more trouble in China." He married a daughter of Kueiliang, one of the Imperial Commissioners sent to Shanghai to negotiate with Lord Elgin. She died in 1880.

1020 **Kung Chao-yüan** 龔照瑗 (T. 仰蘧). A purchase licentiate of Anhui, who was Taot'ai at Chefoo in 1886, and at Shanghai from 1886—1890 when he became Judge of Chehkiang. In August 1891 he went as Treasurer to Ssŭch'uan, and in November 1893 was appointed Minister to England, France, Italy, Belgium, and Sweden and Norway. In 1895 he became Director of the Banqueting Court, and in 1896 of the Court of Sacrificial Worship.

1021 **Kung Chih-ch'i** 宮之奇. 7th cent. B.C. The famous Minister of the Yü State, who advised his prince not to allow the Chins to pass through the country on their way to attack the Kuo State. He argued that the latter was an outlying defence of the Yü State, and that "if the lips perish, the teeth will feel cold," a phrase frequently used by Chinese diplomatists in modern times.

1022 **Kung-hsi Ch'ih** 公西赤 (T. 子華). Born B.C. 510. A

native of the Lu State, and one of the disciples of Confucius. He was distinguished by his thorough knowledge of rites and ceremonies, and on the death of the Master he was entrusted with the management of his funeral.

Kung Ku 共鼓. One of the Assistants of the Yellow Emperor, 1023
and the reputed inventor of boats.

Kung Kung 共工. A legendary being, said by some to have 1024
been a Minister under the Emperor Fu Hsi; by others, to have been a vassal of the Emperor Shên Nung. He appears to have led a rebellion in primeval times, and to have attempted to overwhelm the earth beneath the waters of a colossal flood. This name has also been given to the Minister of Works under the Emperor Yao, who was banished for allowing excessive inundations to take place.

Kung-liang Ju 公良孺 (子正). A disciple of Confucius, 1025
who on one occasion drew his sword and forced a passage for the Master through a threatening crowd. He was a wealthy man, and joined the train of Confucius with five chariots.

Kung-sha Mu 公沙穆 (T. 文乂). 2nd cent. A.D. A native 1026
of 膠東 Chiao-tung in Shantung, where Wu Yu once held office. Being very poor, he took service in the establishment of the latter and is said to have been discovered by his master engaged in pounding rice. The result was a close friendship. For many years he lived as a recluse on the hills, teaching a large number of disciples. By his intercession with the supernatural powers, he is said on one occasion to have put an end to a plague of caterpillars; and in A.D. 155 he warned the people against an inundation and thus succeeded in saving many lives. For his services he received a small post, and died in office, aged 66.

Kung Shêng 龔勝 (T. 君賓). 1st cent. B.C. and A.D. An 1027
official, who rose to high office under the Emperor Ch'êng Ti of the Han dynasty. He declined to serve under the usurper Wang Mang

and retired into private life, calling himself 隱翁. On being further pressed, he took to his bed and refused all food for fourteen days, dying at the age of 79.

1028 **Kung Sui** 龔遂 (T. 少卿). 1st cent. B.C. A native of P'ing-yang in Kiangsu, who served under Wang Ho at 昌邑 Ch'ang-i in Shantung. When the latter was acting in a misguided way, Kung Sui with tears in his eyes besought him to desist; and accordingly, when later on all the officials of Nan-ch'ang were put to death, he alone was spared. In B.C. 73, when over seventy years of age, he was sent as Governor to Po-hai in order to check the brigandage which prevailed. Instead however of occupying himself directly with the brigands, he set to work to foster agriculture, persuading the people to sell their knives and swords, and buy oxen and calves. He succeeded so well that he was promoted to a higher post, and died in office at a great age.

1029 **Kung-sun Ch'iao** 公孫僑 (T. 子產 and 子美). B.C. 581—521. A grandson of Duke Mu of Chêng, who rose to be Prime Minister of his native State. When he had ruled for three years, so great was the change effected that "doors were not locked at night and lost articles were not picked up on the highway." In 535 he compiled a Penal Code for the regulation of punishments. Confucius, who had described him as a truly benevolent man, wept when he heard of his death. The entire populace gave way to lamentation, and the women laid aside their ornaments for a space of three months. Later critics hold that though he made the people love him, he failed to teach and to elevate them. In 1857 his tablet was placed in the Confucian Temple.

1030 **Kung-sun Hung** 公孫弘 (T. 季少). Died B.C. 121. A poor scholar of the Han dynasty, who was a swineherd until past forty years of age when he took to the study of the Classics. In B.C. 140 he secured the first place among the scholars personally

examined by the Emperor Wu Ti; but on being sent on a mission to the Hsiung-nu, he failed to satisfy his Majesty's expectations. He subsequently rose to be a Privy Councillor, and was ennobled as Marquis. He still continued to live in most frugal style, giving all his salary to poor and deserving strangers, for whom he opened a kind of guest-house. He is even said to have used the same cotton quilt for ten years. He was impeached as a traitor by Chi An, but this only resulted in attaching the Emperor more strongly to him. Noted also for his filial behaviour to his stepmother, for whom he wore mourning during the full period of three years.

Kung-sun Lung 公孫龍. 3rd cent. B.C. Said by Tsou Yen 1031
to be the wisest man in the State of Chao. He was also noted for his skill in arguing on the "hard and white" (see *Hui Tzŭ*).

Kung-sun O 公孫閼 (T. 子都). A very handsome man, 1032
who lived about 700 B.C. He won the prize of a chariot, offered to whosoever should prove the strongest man in the army of the Earl of Chêng.

Kung-sun Shu 公孫述 or 公孫叔 (T. 子陽). Died 1033
A.D. 36. The conqueror of Shu, modern Ssŭch'uan, where he established himself under the title of the 白帝 White Emperor. The son of a former Governor of Honan, he was himself Governor of Shu between A.D. 14—22. In A.D. 23 he invited the rebel 宗成 Tsung Ch'êng to Ssŭch'uan; but finding him to be a mere bandit, he slew him and received the submission of his followers. In 24 he proclaimed himself Prince, and in 25 Emperor of Shu, with *white* as his Imperial colour and his capital at Ch'êng-tu. His rule was acknowledged by Wei Hsiao, to whom he sent 10,000 troops to fight against the Emperor Kuang Wu Ti. In 33 he captured 巫山 Wu-shan, I-ch'ang, and 夷都 I-tu. But in 37 the Han generals Wu Han and 岑彭 Ts'ên P'êng forced the passage, and invested Ch'êng-tu. The White Emperor died of a wound he

received during a sortie; his head was cut off and sent to Lo-yang; his family was exterminated and the city sacked.

1034 **Kung-sun Tsan** 公孫瓚 (T. 伯珪). Died A.D. 199. A native of Liao-hsi. He became a great favourite with the Governor of the district, who gave him one of his daughters in marriage and sent him to study under Lu Chih. In early life he won distinction in operations against the frontier tribes and then against the rebels in Liang[a]-chou. Later on, for failing to keep in subjection the tribes on the borders of Ssŭch'uan, he was superseded by 劉虞 Liu Yü, whose successes roused such ill-feeling in his mind that he never rested until he had compassed his rival's death. His next exploit was to lead a successful expedition against Yüan Shao, who had caused the death of his brother Yüan Shu. From this date his power increased rapidly. But his nature was such that he remembered faults and forgot services, so that he had few friends and many enemies; and Yüan Shao, who had long been watching his opportunity, led a force against him and drove him to seek refuge in 易京 I-ching. There, after a long siege, seeing no hope of escape, he slew his wife and children, and then set fire to his house and perished in the flames.

Kung Ti. See **Ssŭ-ma Tê-wên.**

Kung Tsung. See **Chao Hsien.**

1035 **Kung Wang** 共王. A Prince of the Ch'u State of old, who when he had lost a bow refused to let his attendants look for it, saying that some man of Ch'u would find it; meaning that at any rate one of his own subjects would profit by the transaction. On hearing of this remark, Confucius censured the Prince's narrow-mindedness, declaring that he ought to have said "some man" and not merely "some man of Ch'u."

1036 **Kung-yang Kao** 公羊高. 5th cent. B.C. Author of the commentary on the *Spring and Autumn Annals* which passes under his name.

Kung Yü 貢禹 (T. 小翁). 1st cent. B.C. A native of Lang-yeh in Shantung, who brought himself into notice by his wide knowledge of the Classics. It was said that when his friend 王陽 Wang Yang was appointed to office, he flicked the dust off his own official hat, knowing that he would soon be recommended for employment. After a somewhat chequered career, he became Censor under the Emperor Yüan Ti, B.C. 48—32, a post which he filled with much courage and zeal. He advised that the money spent upon horses, parks, bull-fighting, etc., should rather be saved and given to the poor. 1037

K'ung An-kuo 孔安國 (T. 子國). 2nd cent. B.C. A descendant of Confucius in the twelfth degree. He was employed in deciphering the text of the *Canon of History* which had been discovered when pulling down the house of K'ung Fu, and transcribed large portions of it from the seal character into the prevailing *li* script, with a preface of his own. His work disappeared about the 4th cent. A.D., and that which now does duty is regarded by the majority of scholars as a forgery from the hand of 梅賾 Mei Chi. He also wrote a commentary on the *Analects*, and another on the *Canon of Filial Piety*. In 647 his tablet was placed in the Confucian Temple. 1038

K'ung Ch'ao-fu 孔巢父 (T. 弱翁). 8th cent. A.D. A descendant of Confucius in the 37th generation. He was an ardent student and went into retirement on a mountain in Shantung, refusing to serve under Yung Lin Wang, whence he came to be enrolled as one of the Six Idlers of the Bamboo Grove (see *Li Po*). He subsequently rose to high office under the Emperors Tai Tsung and Tê Tsung, and was appointed to operate against Li Huai-kuang. His conduct however was unsatisfactory; his soldiers mutinied, and he was slain. Canonised as 忠. 1039

K'ung Chi 孔伋 (T. 子思). Born about B. C. 500. Grandson 1040

of Confucius, and author of the *Doctrine of the Mean.* After studying under Tsêng Ts'an, he entered official life and ultimately became Minister to Duke Mu of the Lu State. The latter treated him with great kindness; but K'ung Chi repelled his advances, even refusing his presents because he could not be bothered to return thanks for them. He lived in great poverty, and domestic clouds overshadowed his life. His mother married a second time, and he had to divorce his wife. His son refused to mourn for a divorced mother, and this rule now prevails in the family of K'ung. He was posthumously ennobled as Duke, and in 1108 his tablet was placed in the Confucian Temple (see *Yen Hui*). He is also known as 述聖子.

1041 **K'ung Ch'i** 孔祈. Son of K'ung Mu-chin, and great-great grandfather of Confucius. His tablet stands in the Confucian Temple among ancestors glorified as sages. His name is variously given as 臯夷 and 睪夷.

1042 **K'ung Chi-han** 孔繼涵 (T. 葒谷). 18th cent. A. D. Uncle of K'ung Kuang-sên, and an authority on the *Book of Rites.*

1043 **K'ung Ch'iu** 孔丘 (T. 仲尼). B. C. 551—479. A native of 闕里 Ch'üeh-li, a hamlet of Ch'ang-p'ing in Shantung, known to foreigners as Confucius, which is the Latinised form of 孔夫子 K'ung Fu Tzŭ, the Philosopher K'ung. His father's name was K'ung Shu-liang Ho (*q. v.*), and on the latter's death, his mother married again and removed to a place called 曲阜 Ch'ü-fu. Many stories are told of his childish precocity, but the authenticity of these is more than doubtful (see *Wang Su*). In B. C. 533 he married, and in the following year his wife gave birth to a son (see *K'ung Li*). After holding some petty post in connection with the grain administration, he took to teaching, and soon surrounded himself by a school of eager and earnest disciples. He visited the ancient capital, whence he returned to be Magistrate at Chung-tu in his native State. His success in that capacity was so marked

that he was raised by Duke Ting of Lu to be Minister of Justice, and "became the idol of the people, and flew in songs through their mouths." The State prospered under his guidance, and its influence and well-being became conspicuous. This aroused the envy of the Duke of the Ch'i State, who attempted to corrupt his rival by a present of some lovely singing-girls and splendid horses. His scheme succeeded only too well. Duke Ting gave himself over to enjoyment, and neglected the serious business of government. Thereupon Confucius in 495 threw up his post, in the vain hope that the Duke would reform. From that time he wandered sadly from State to State, offering advice to such Princes as would listen to him, mostly neglected, and at one time even in danger of his life. In addition to teaching, he occupied himself with collecting and editing the old national lyrics, to the number of 311, now known as the *Odes*. He also edited the *Canon of History*, and wrote, under the title of the *Spring and Autumn Annals*, the history of his native State from B. C. 722 to 484. His *Discourses*, or *Analects*, were written up, probably by the disciples of his disciples, and constitute our only authentic source of information as to the personal life and sayings of the Sage. In 481 he heard that a supernatural creature, called the *ch'i lin*, and variously identified with the unicorn and giraffe, had appeared during a hunting expedition of the Duke of Lu. Taken in connection with the disorder of the times, he interpreted this phenomenon as an evil omen, and announced that his own end was at hand. Two years later he died, in his native State, to which he had at length returned. His life had not been a happy one. He had divorced his wife, who was a downright Xantippe; his only son had predeceased him; and the message, which he felt that he had been divinely appointed to deliver, had not been favourably received. He taught that the nature of man is pure at birth, and that it becomes

vitiated only by the impurity of its surroundings. He strove to enunciate a practical rule of life which should compare favourably with the poetical *Tao* of Lao Tzŭ, suitable to the wants of his fellow-countrymen in this world, without indication of, or allusion to, the possibility of a world to come. His daily texts were charity of heart and duty towards one's neighbour, and the virtues on which he laid most stress were justice and truth. "In his village home he looked simple and sincere, as though he had nothing to say for himself; but when in the ancestral temple or at Court, he spoke minutely, though cautiously." Outcast as he was in life, the value of his common-sense teachings was soon recognised; and the "uncrowned king," as he has been affectionately styled, is at this moment as firmly fixed upon his throne as at any period during the twenty-three centuries which have elapsed since his death. His personal name *Ch'iu* is taboo: it is never written nor uttered. A stroke is left out in writing, while the reverent student pronounces it *mou* "a certain person." In the second century before Christ a temple was erected in his honour, and during succeeding dynasties decrees have been frequently issued ordering that other temples should be built and sacrifices performed at various seasons. At the present moment there must be a Confucian Temple in every Prefecture, District, and market-town throughout the empire, where twice every year, in spring and autumn, memorial ceremonies are conducted by the local officials. The following words, written eighteen centuries ago by the famous historian Ssŭ-ma Ch'ien, best describe the position then and still held by the great Sage in the hearts of the Chinese people: — "Countless are the princes and prophets that the world has seen in its time; glorious in life, forgotten in death. But Confucius, though only a humble member of the cotton-clothed masses, remains among us after many generations. He is the model for such as would be wise. By all, from the Son

of Heaven down to the meanest student, the supremacy of his principles is fully and freely admitted. He may indeed be pronounced the Divinest of men." Various titles have at various times been posthumously bestowed upon Confucius. The chief of these are 宣聖尼父 (A.D. 640), 太師 (666), 文宣王 (739), 大成至聖 (1308), and 至聖先師孔子 (1530). In A.D. 1233, through the influence of Yeh-lü Ch'u-ts'ai, the title of 衍聖公 was conferred upon the representative of the family in direct male line. The leading disciples of Confucius were Yen Hui, Tsêng Ts'an, Tsai Yü, Tuan-mu Tz'ŭ, and Chung Yu.

K'ung Fang-shu 孔防叔. Son of K'ung Ch'i, and great 1044
grandfather of Confucius. In order to escape the enmity of the descendants of Hua Tu (see *K'ung Ch'i*), he fled to and settled in the State of Lu, where he became Magistrate of Fang. Hence his name. His tablet stands in the Confucian Temple among ancestors glorified as sages.

K'ung Fu 孔鮒 (T. 子魚). Died B.C. ? 210. A descendant 1045
of Confucius in the ninth degree. At the time of the Burning of the Books (see *Li Ssŭ*), he is said to have preserved copies of the chief works of the Canon by secreting them in his house, whence they were eventually recovered. He is the reputed author of a collection of memoirs referring to Confucius and his grandson K'ung Chi, and also of the vocabulary entitled 小爾雅.

K'ung Jung 孔融 (T. 文舉). Died A.D. 208. A descendant 1046
of Confucius in the 20th degree, and a most precocious child. At ten years of age he went with his father to Lo-yang, where Li Ying was at the height of his reputation. Unable, from the press of visitors, to gain admission, he told the doorkeeper to inform Li Ying that he was a connection, and thus succeeded in getting in. When Li Ying asked him what the connection was, he replied, "My ancestor Confucius and your ancestor Lao Tzŭ were friends

engaged in the quest for Truth, so that you and I may be said to be of the same family." Li Ying was astonished, but 陳韙 Ch'ên Wei said, "Cleverness in youth does not mean brilliancy in later life;" upon which K'ung Jung remarked, "You, sir, must evidently have been very clever as a boy." Entering official life, he rose to be Governor of 北海 Po-hai in Shantung; but he incurred the displeasure of the great Ts'ao Ts'ao and was put to death with all his family (see *Chih Hsi*). He was one of the Seven Scholars of the Chien-an period (see *Hsü Kan*), an open-hearted man, and fond of good company. "If my halls are full of guests," he would say, "and my bottles full of wine, I am happy."

1047 **K'ung Kuang-sên** 孔廣森 (T. 衆仲 and 撝約. H. 顨軒). A. D. 1751—1786. A native of 曲阜 Ch'ü-fu in Shantung, and a descendant of Confucius in the sixty-eighth generation. He graduated in 1771, but soon retired from public life. Author of clever commentaries on the *Five Classics*, and of works on the seal and *li* styles of writing.

1048 **K'ung Li** 孔鯉 (T. 伯魚). B. C. 532—482. The only son of Confucius (see *K'ung Ch'iu*). At his birth, Duke 昭 Chao of the Lu State sent Confucius a present of some carp; and the latter, in honour of his sovereign's gift, took *Li* Carp as the name of his little son.

1049 **K'ung Mêng-p'i** 孔孟皮 (T. 伯尼). Son of K'ung Shu-liang Ho, by a concubine, and half-brother to Confucius. He was a cripple, and could not enter upon an official career. In 1857 his tablet was placed in the Confucian Temple.

1050 **K'ung Mu-chin** 孔木金. 8th cent. B. C. Son of 孔嘉 K'ung Chia, great-great-great-grandfather of Confucius, and the recognised founder of the family. He was an official of the Sung State, and was killed by a colleague, named 華督 Hua Tu, who wished to obtain possession of his wife. His tablet stands in the Confucian Temple, first among ancestors glorified as sages.

K'ung Pin 孔斌. 3rd cent. B.C. A Minister of the Wei State, 1051
who perceived the danger to be apprehended from the victory of the Ch'ins over the Chaos, and warned his prince not to be like the swallow which chirps unconcernedly round its nest when fire has already seized upon the building to which the nest is attached.

K'ung Po-hsia 孔伯夏. Son of K'ung Fang-shu, and grand- 1052
father of Confucius. His tablet stands in the Confucian Temple, among ancestors glorified as sages.

K'ung Shu-liang Ho 孔叔梁紇. Died B.C. 548. Son of 1053
K'ung Po-hsia, and father of Confucius. He was Chief Magistrate of 陬 Tsou in modern Shantung, and was remarkable for his gigantic stature and great strength. His wife bore him nine daughters (see *K'ung Mêng-p'i*); but when at the age of seventy he married a second time, choosing 徵在 Chêng Tsai, the youngest of the three daughters of a neighbour named 顏 Yen, the union was blessed with a male child, known to posterity as Confucius. He himself died when the boy was only three years old. His tablet stands in the Confucian Temple, among ancestors glorified as sages.

K'ung Tao-fu 孔道輔 (T. 原魯). Died A. D. 1033. A 1054
descendant of Confucius in the 45th degree. His personal name was originally 延魯 Yen Lu. Noted as a boy for his gravity of demeanour, he graduated as *chin shih* and was appointed to 寧 Ning-chou in Yünnan. While there, a divine snake appeared at one of the temples, and all the officials went to worship it (see *Li Hung-chang*). K'ung however refused thus to abase himself; and seizing his official tablet, crushed the reptile's head at a blow. He was obliged to resign in consequence, but soon rose through various offices to be a Censor and Minister of State. In 1031 he was sent as envoy to the Kitans, who received him at a grand banquet with much honour. But at a theatrical entertainment which followed, a piece was played in which his sacred ancestor, Confucius, was

introduced as the low-comedy man; and this so disgusted him that he got up and withdrew, the Kitans being forced to apologise. In 1033 he was dismissed to the provinces for espousing the cause of the deposed Empress. Re-instated almost immediately, the jealousy of his colleagues caused him to be again banished, when he died on his way to his post.

1055 **K'ung Ying-ta 孔穎達** (T. 仲達). A. D. 574—648. A descendant of Confucius in the thirty-second degree, and a distinguished scholar and public functionary. He wrote a commentary on the *Canon of Changes*, and was also the reputed author of the 地記 and 列卷 sections of the *History of the Sui Dynasty*. Canonised as 憲.

1056 **Kuo Chên 郭震** (T. 元振). A.D. 656—713. A handsome man of the T'ang dynasty, upon whom Chang Chia-chêng bestowed one of his five daughters. The young ladies sat behind a screen, each holding a silken cord of a different colour, and Kuo was to choose between the cords. He chose the red one and thus won the third daughter, a great beauty. He graduated as *chin shih* at the age of 18, attracted the attention of the Empress Wu, and was sent on an embassy to the Turfan. After holding many high and important posts he became President of the Board of War in 713, and alone of the Ministers of State stood by the Emperor when the T'ai-p'ing Princess was guilty of treason, for which he was ennobled as Duke. Soon afterwards he was banished for an error of discipline at a review; and though immediately recalled, he died of mortification on the way.

1057 **Kuo Chi 郭伋** (T. 細侯). B.C. 38—A.D. 47. A native of Mou-ling in Shensi, who served under Wang Mang the Usurper and afterwards under the first Emperor of the Eastern Han Dynasty. In A.D. 33 he became Governor of 潁 Ying-chou in Anhui, and at parting told his Majesty that as he was not going to a distance

he would still make his influence felt at the capital. In 35 he was sent into Shansi to deal with the rebellion of Lu Fang. He was met on the way by a number of youths from 并 Ping-chou, where he had formerly been magistrate, riding on bamboo horses, in token of respect and gratitude for his wise administration. In 46 the Emperor bestowed upon him a mansion and a large sum of money to enable him to keep up his dignity, all of which however he gave away to his relatives, leaving nothing behind him at his death.

Kuo Chin 郭進. A.D. 920—977. A native of 博野 Po-yeh 1058
in Chihli, who in his youth was servant to a rich man of Chü-lu. He became the leader of a band of rowdies, and spent his time in drinking and gambling until warned by his master's wife that he was in danger of his life. Fleeing to 晉陽 Chin-yang he obtained employment as a Magistrate under the founder of the Later Han dynasty, and under the last of the Five Dynasties he gained a great name as a provincial Governor. The first Emperor of the Sung dynasty built him a house tiled like a prince's, saying that for a dozen years Kuo had relieved him of all anxiety as to the north. In 976 he became Governor of 雲 Yün-chou. On the occasion of the expedition of the Emperor T'ai Tsung to T'ai-yüan in Shansi, he defeated the Kitan Tartars; but being falsely accused, he committed suicide.

Kuo Chü 郭巨 (T. 文舉). 2nd cent. A.D. A native of 1059
Honan, famous as one of the 24 examples of filial piety. He was very poor, and the family, consisting of his wife, his mother, and his little son, had not even enough to eat. Accordingly he said to the former, "The boy eats so much food that there is not enough for our mother. We may have other sons, but we can never have another mother." So he agreed with his wife to bury the child, and for that purpose began digging a hole. They had not got far down before they came upon an ingot of gold, inscribed with these words

in red: — "God's gift to Kuo Chü; let no official deprive him of it, and let no other person take it."

1060 **Kuo Chung-shu** 郭忠恕 (T. 恕先). Died A.D. 977. A native of Lo-yang, who flourished as an official and artist under the Later Chou and Sung dynasties. His fondness for wine and other pleasures led to his degradation in 960, whereupon he took to roaming about in search of fine scenery. The second Emperor of the Sung dynasty made him an Imperial Archivist; but after a short time he was dismissed from the public service for selling government property, and was banished to Têng-chou in Shantung. He died on the way thither. His special forte as an artist was landscape in black and white. He was also known as a calligraphist, and was author of the 歷代字書 and of the 佩觿, both being treatises on the written character.

1061 **Kuo Ho** 郭荷 (T. 承休). 5th cent. A.D. A native of 略陽 Lüeh-yang in Shensi, and a profound student. He was forced into an official career, but in a short time resigned his post and was allowed to retire to a mountain in Kansuh, where he lived and taught until 84 years of age. Canonised as 元德先生.

1062 **Kuo Hsiang** 郭象 (T. 子元). Died A.D. 312. A renowned scholar of the Chin dynasty. For a long time he refused official employment and lived in seclusion, occupying himself with the philosophy of Lao Tzŭ. A commentary on Chuang Tzŭ passes as his work, but the bulk of it seems to have been written by Hsiang Hsiu. Subsequently he became head of the Board of Civil Office, and then Grand Tutor at the Court of the Prince of Tung-hai in Kiangsu, from which post he retired in disgust. It was said of him by Wang Yen that his conversation was like the continuous downflow of a rapid, or the rush of water from a sluice.

1063 **Kuo Hsieh** 郭解 (T. 翁伯). Died B.C. 127. A famous

knight-errant of the Han dynasty. His father had been put to death under the Emperor Wên Ti, and he himself in his youth was a bloodthirsty ruffian, slaying every one who crossed his path. He was also a coiner of base money, and used to break into tombs and commit sacrilege. In his mature age he became a reformed character, and went about seeking only to do good and to redress wrongs. He gained great credit by declaring that the murderer of his sister's son, a young man who was wont to force drink upon strangers, was justified in doing what he did. The slaughter by his followers of an opponent caused his mother to be arrested; whereupon he surrendered and was executed, together with his family, as a public nuisance.

Kuo Hsiu 郭琇 (T. 華野). A.D. 1638–1715. A native of **1064**
卽墨 Chi-mo in Shantung, who used to live on herbs in the remote recesses of the hills and to study all night by a fire of brushwood. Graduating as *chin shih* in 1670, he was sent in 1680 as Magistrate to 吳江 Wu-chiang in Kiangsu, a place with the worst possible reputation; yet in seven years he made it the pride of the south-east. In 1686 he became a Censor, and successfully denounced Chin Fu, 明珠 Ming Chu, and Kao Shih-ch'i. But he himself was soon driven from office for an alleged piece of personal spite; and in 1690 he was sentenced to banishment on the false plea that his father, for whom he had sought posthumous honours, had been a rebel. His sentence however was remitted; and the Emperor K'ang Hsi, meeting him while on tour in 1699, appointed him Viceroy of Hunan, in recognition of his courageous and independent spirit. In 1691 he came to Peking to have audience, and seized the opportunity to vindicate his father's character. On his expressing a fear that the promised remeasurement of taxable land in Hunan would reduce the revenue, the Emperor replied, "Provided that the people benefit, no reduction, however great,

is worth a moment's regret." He retired in 1702, and spent all he had on the poor of his native village.

1065 **Kuo Huang** 郭況. 1st cent. A.D. Brother to the consort of the Emperor Kuang Wu Ti of the Han dynasty. The latter bestowed upon him such vast sums of money, not to mention valuable jewels, that his home became known as the 金穴 Gold-pit.

1066 **Kuo Jung** 郭榮. A.D. 921–959. Son of 柴守禮 Ch'ai Shou-li, brother-in-law to Kuo Wei, and adopted son of the latter, whom he succeeded as second Emperor of the Later Chou dynasty, having been previously known as Prince of Chin. He carried on successful wars against the Kitans and Northern Hans, and increased his territory. He seized on all the bronze images of Buddha and converted them into *cash*, declaring that Buddha himself, who gave up so much for mankind, would raise no objections. He was canonised as 世宗, and succeeded by his six-year-old son, who shortly afterwards brought the dynasty to a close by resigning in favour of Chao K'uang-yin.

1067 **Kuo Kung-ch'ên** 郭拱辰. 12th cent. A.D. A native of 三山 San-shan in Anhui, and a famous portrait-painter under the Sung dynasty. He was a pupil of Chu Hsi, and took to painting as an amusement.

1068 **Kuo Kuo** 虢國. The title bestowed upon the youngest sister of Yang Kuei-fei. She was said to be beautiful without the aid of rouge.

1069 **Kuo P'o** 郭璞 (T. 景純). A.D. 276–324. A native of Wên-hsi in Ho-tung. Early distinguished as a scholar and master of the art of literary composition, in later life he became famous as an exponent of the doctrines of Taoism. In his youth he is said to have received from one 郭公 Kuo Kung a black bag, containing a treatise from which he learnt natural philosophy, astronomy, and divination. He was the reputed founder of the art of geomancy as

applied to graves (see *Wang Chi*), and the authorship of the 葬書 has been attributed to him. Of his personal history it is related that in time of insurgent troubles he rendered great services in Anhui, and was appointed Adjutant. He was subsequently raised to high office by the Emperor Yüan Ti, and enjoyed a wide reputation for learning until his death, which he met at the hands of Wang Tun, whose secretary he had become and whose failure he had ventured to prophesy. He edited the dictionary of ancient terms etc., known as the 爾雅, the 山海經 *Hill and Water Classic*, and the 楚詞 *Elegies of Ch'u*, and wrote the famous elegies known as 江賦 and 南交賦.

Kuo Shih 郭氏. The wife of Chia Ch'ung, noted for her 1070
jealousy. Suspecting the intimacy of her husband with the wet-nurse of her little boy, she flogged the nurse to death; the consequence being that the child died too. She did this a second time, after which she had no more sons and her husband's male line came to an end.

Kuo Shu 虢叔. The name of a younger brother of Wên Wang; 1071
also known as 虢公 or 郭公.

Kuo Sung-tao 郭嵩燾 (H. 筠仙). Died A.D. 1887. A 1072
native of Hsiang-yin in Hunan. Graduated as *chin shih* in 1847. In 1859 he was appointed to the Imperial College of Inscriptions and was sent on special service to Tientsin with Sêng-ko-lin-sin. In 1862 he became Grain Commissioner, and in 1863 Salt Commissioner, of Kiangsu. In the latter year he was acting Viceroy of the Two Kuang, from which post he tried to retire in 1865. In 1867 he was again Salt Commissioner in Kiangsu, and in 1875 he was a Minister in the Tsung-li Yamên. In 1876 he was appointed to be the first resident Envoy ever sent by China to Great Britain or to any other nation. He made several attempts on the score of health to escape this unpleasant duty, but was ultimately obliged

to proceed. After an uneventful tenure of office he returned to China in 1879, and retired in ill-health. He was considered to be a fine scholar, and he was a friend and relative by marriage of Tsêng Kuo-fan.

1073 **Kuo T'ai** 郭太 (T. 林宗). A.D. 127—169. A native of 界休 Chieh-hsiu in Shansi, who distinguished himself as a scholar and teacher under the Later Han dynasty. He was eight feet in height and of an intellectual cast of countenance. Left a poor orphan in early youth, he devoted himself to study; and after a three years' course he proceeded to Lo-yang, where Li Ying became his friend and patron. His lectures were crowded and he was regarded almost in the light of a divine being. It is said that one 魏照 Wei Chao, when quite a boy, entered as a menial into his service. "You ought to be at your books," said Kuo T'ai; "what do you want here?" "It is easy enough to find teachers of books," replied the boy, "but difficult to find a teacher of humanity. I have come here to place my undyed white silk near your vermilion and blue." Kuo T'ai subsequently tested his temper by thrice throwing away some gruel which the youth had prepared for him. He was regarded as a model host, because one night when it was raining hard he went out into the garden and cut leeks to make soup for a friend.

1074 **Kuo Tzŭ-hsing** 郭子興. Died A.D. 1355. A native of 定遠 Ting-yüan in Shensi, and maternal uncle of Chu Yüan-chang, first Emperor of the Ming dynasty. Happening to kill a man in a quarrel, in 1353 he joined the rebel leader 劉福通 Liu Fu-t'ung, captured 濠 Hao-chou in Anhui, and proclaimed himself Generalissimo. He was a bold and able man, but his temper was too violent and overbearing. Canonised by Chu Yüan-chang as 滁陽王.

1075 **Kuo Tzŭ-i** 郭子義. A.D. 697—781. A native of Hua-chou

in Shensi, and one of the most renowned of Chinese generals. In early life, when returning from a campaign on the borders of the desert of Gobi, a goddess, whom he took to be the Spinning Damsel, appeared to him in a vision and promised him great prosperity and long life. In 755 An Lu-shan revolted, and in conjunction with Li Kuang-pi he helped to defend the capital. In 756 he beat Shih Ssŭ-ming, and by 757 had recovered the disaffected provinces. In 758 and 759 he was appointed to high military command, but he was maligned to the Emperor and recalled to Peking. In 760 his services were utilised against the Tangut tribes, and he succeeded in recovering territory in the west occupied by them. In 762 he suppressed a mutiny in Chiang[a]-chou in Shansi, but from fear of the power of 程元振 Ch'êng Yüan-chên he resigned his command. In 763 the Turfans invaded Shensi, and in consequence of the remissness of Ch'êng succeeded in reaching the capital. Then Kuo was re-instated, but as he was unable to raise an army the Emperor was compelled to flee, and Ch'ang-an was taken and burnt. He then collected some 4,000 demoralised troops, and by making the Turfans believe he had a much larger force, managed to drive them away, so that by 764 the Emperor was able to return. In 765 he had to face another invasion, this time employing a tribe of the Ouigours to attack the Turfans. His long life was in fact spent in warfare, and he was almost uniformly successful. He received the designation of 尙父; he was ennobled as Prince; and the Emperor Su Tsung declared in a well-known phrase that he had received from Kuo as it were a second lease of life. He had eight sons and seven sons-in-law, all of whom rose to high places; and his grandchildren and great grandchildren were so numerous that he could not recognise them when they came to pay their respects, but had to content himself with bowing to each. His son Kuo 曖 Ai, who had married an Imperial princess,

said one day in anger to his wife, "You are very proud of having an Emperor for your father, but if my father wanted the empire your family would not be able to keep it." When the princess reported this to the Emperor, the latter told her that her husband had said no more than the truth. Upon his deathbed the Emperor sent a Prince to enquire after him; but the old man was too far gone to do more than bend his head in acknowledgement of the honour. Canonised as 忠武.

1076 **Kuo Wei** 郭威. A.D. 901—953. A lieutenant under Liu Chih-yüan. While leading an army to repel a Kitan invasion in 951, the soldiers threw a yellow flag over him and saluted him as first Emperor of the Later Chou dynasty, a style chosen by him on the ground that he was a descendant of a younger brother of Wên Wang. His short reign was much disturbed by the operations of Liu 崇 Ch'ung. Personally he was a gallant leader and a judicious administrator. He patronised literature, and made a visit to the tomb of Confucius. Canonised as 太祖.

1077 **Kuo Yü** 郭瑀 (T. 元瑜). 5th cent. A.D. A native of Tun-huang in Kansuh, who was attracted by the reputation of Kuo Ho, and enrolled himself as a disciple. At his master's death he mourned in sackcloth by the side of the grave for three years, and then retired to a valley where he lived in a cave and fed on cypress-seeds, teaching over a thousand pupils. During some local disturbances he distinguished himself by levying a volunteer force and actually taking the field. But even in camp he was always crooning the doctrines of his favourite Lao Tzŭ, and ere long retired to the mountains where he died from trying to live on air.

1078 **Kuyak Khan** 貴由. A.D. 1206—1248. Eldest son of Ogotai Khan. He was placed on the throne in 1246 by his mother Naimachên, who still retained all power. The reign was uneventful, the annual raids on Sung territory continuing. Canonised as 定宗. On Kuyak's

death, his wife set herself up as Regent for his nephew 失烈門 Shih-lieh-mên, but the Princes did not accept this arrangement. The country was then worn out with a great drought and by the exactions of the nobles. Warned by the general state of unrest, the chief men met in council in the summer of 1251, and ignoring Ogotai's will, put Mangu on the throne.

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Lai Chün-ch'ên 來俊臣. Died A.D. 697. An official of great 1079
power and influence under the reign of the Empress Wu Hou, who used to torture criminals by pouring vinegar into their noses. When Chou Hsing was accused of complicity in the treason of Ch'iu Shên-chi, Lai was commissioned to discover the real facts. At the arrival of these orders, Chou Hsing happened to be dining at Lai's house; and the latter took occasion to ask him how he would deal with accused persons in order to extort confession. "I would place them," replied Chou Hsing, "in an earthen jar surrounded by live charcoal; and there is nothing which they would not confess." Thereupon Lai caused a jar to be prepared as above, and leading Chou Hsing to it, said, "Sir, there is a charge preferred against you. Oblige me by stepping into this jar." Chou Hsing confessed upon the spot. Denounced for receiving bribes, Lai was degraded and sent in 693 to a petty office in the provinces. The Empress soon pardoned him and appointed him Governor of Lo-yang, a favour he requited by entering into a treasonable conspiracy, which was revealed by a friend whom he had insulted. He was publicly beheaded, to the great joy of the people who loaded his body with indignities.

Lai-t'a 賚塔. Died A.D. 1684. A Manchu, who served in the 1080
wars of the early Emperors of the present dynasty, and distinguished himself in the conquest of China and in the campaigns against the successors of Chang Hsien-chung and Koxinga. He took a principal

part in suppressing the rebellion of Kêng Ching-chung, and was afterwards successful against Chêng Chin on the mainland of Fuhkien, driving him in 1680 to Formosa. In 1680—1681 he invaded Yünnan from Kuangsi, and drove the rebel leader 吳世璠 Wu Shih-fan, grandson of Wu San-kuei, to kill himself, thus completing the pacification of Yünnan. Canonised as 襄毅, and in 1731 admitted to the Temple of Worthies.

1081 **Lai Wên-chin** 賴文進 (commonly known as 賴布衣). 13th cent. A.D. A writer on geomancy, in special reference to the luck of burial-sites. He also contributed a commentary to the 四元天星.

1082 **Lan Li** 藍理 (T. 義甫. H. 義山). A.D. 1649—1719. A native of Fuhkien, of enormous strength, who after a stormy youth worked his way up until he became leader of the vanguard in Shih Lang's attack on the Pescadores. In the naval battle he displayed extraordinary valour, fighting on after a cannon-ball had torn open his abdomen. Cured by a foreign surgeon, he received especial marks of favour from the Emperor K'ang Hsi, who gave to his family for ever several hundred acres of waste land near Tientsin which he had reclaimed by irrigation. Appointed in 1706 Commander-in-chief of his native province, his contempt for the local authorities and his high-handed interference led to his downfall. He was however only recalled to Peking, and in 1715 accompanied the expedition against Ts'ê-wang Arabtan.

1083 **Lan Ting-yüan** 藍鼎元 (T. 玉霖. H. 鹿州). A.D. 1680—1733. A native of Chang-p'u in Fuhkien, who devoted himself as a youth to poetry, literature, and political economy. He accompanied his brother to Formosa as military secretary, and his account of the expedition attracted much attention. Recommended to the Emperor, he became magistrate of 普臨 P'u-lin, and distinguished himself as much by his just and incorrupt administration

as by his literary abilities. He managed however to make enemies among his superior officers, and within three years he was impeached for insubordination and thrown into prison. His case was subsequently laid before the Emperor, who not only set him free but appointed him to be Prefect at Canton, bestowing upon him at the same time some valuable medicine, an autograph copy of verses, a sable robe, some joss-stick, and other coveted marks of Imperial favour. But all was in vain. He died of a broken heart, one month after taking up his post. His complete works have been published in 20 small octavo volumes, two of which are devoted to a record of the chief criminal cases tried by him during his short judicial career. Perhaps the best known of all his works is the 女學, a treatise on the education of women, with which may be mentioned his 棉陽學案. Among his essays and State papers are some curious documents referring to commercial intercourse with the "barbarians of the West." He protested against Buddhism with an eloquence which recalled the earnestness of Han Yü, complaining that nine-tenths of the priests and nuns did not willingly take the vows, but had been "given to the priests when quite little, either because their parents were too poor to keep them, or in return for some act of kindness." "These cloister folk," he added, "do a deal of mischief amongst the populace, wasting the substance of some, and robbing others of their good name."

Lan T'ing-chên 藍廷珍 (T. 荆璞). A.D. 1663—1729. **1084**
Principal lieutenant of Shih Shih-p'iao in the suppression of the Formosan rebellion of 1721, and afterwards Admiral of Fuhkien. Canonised as 襄毅.

Lan Ts'ai Ho 藍采和. One of the Eight Immortals of Taoism, **1085**
generally regarded as a woman and represented as dressed in a blue gown, with one foot shod and the other bare, waving a wand as she wanders begging through the streets.

1086 **Lao Ch'ung-kuang** 勞崇光 (T. 辛階). A.D. 1801—1867. Graduated as *chin shih* in 1832, and rose by the usual steps to be Judge in Kuangsi. From 1852 to 1859 he was Governor of Kuangsi; and though destitute of funds and surrounded by a mutinous soldiery, he succeeded in preserving fair order and guarding his capital against rebel attacks. In 1859 he went as acting Viceroy to Canton, then in the possession of the British; and on their withdrawal he was appointed Viceroy. In 1862 he was degraded and sent to Yünnan, of which province he became Viceroy in the following year. There, by a judicious mixture of kindness and severity, he kept the Chinese and Mahomedans at peace until his death. He was the author of essays and poems, besides an account of a mission to Annam in 1849. Canonised as 文毅.

1087 **Lao Lai Tzŭ** 老萊子. 6th cent. B.C. One of the 24 examples of filial piety. At seventy he was still accustomed to divert his aged parents by dressing himself up and cutting capers before them. He is represented by Chuang Tzŭ as a sage who on one occasion lectured Confucius as to right conduct in life.

1088 **Lao Tzŭ** 老子 *or* **Lao Chün** 老君 *or* **Lao Tan** 老聃. Born B.C. 604. One of China's most famous teachers, popularly regarded as the founder of the Taoist sect. His name is said to have been 李耳 Li Êrh (T. 伯陽 and 重耳), and he appears to have held office as keeper of the records at Lo-yang, the capital of the Chou dynasty. He was the great Prophet of his age. He taught men to return good for evil, and to look forward to a higher life. He professed to have found the clue to all things human and divine. He found it in his interpretation of Tao, the WAY, which may be compared with the λόγος of Heracleitus. But it is upon the wondrous doctrine of Inaction that his chief claim to immortality is founded: "Do nothing, and all things will be done!" In extreme old age, Lao Tzŭ is said to have met with Confucius; but the

passages in the works of Chuang Tzŭ upon which this belief is based are beyond all doubt spurious, and the interviews were clearly invented for the mere purpose of turning the Confucianists into ridicule. He is said to have foreseen the fall of the Chou dynasty and to have turned his footsteps towards the west. At the 函谷 Han-ku pass, Yin Hsi, the Governor, besought him to leave behind some guide-book for erring humanity; whereupon Lao Tzŭ is said to have produced the work now known as the 道德經 *Tao Tê Ching*, and then, riding upon a black ox, to have disappeared for ever. But the *Tao Tê Ching* is only a clumsy forgery, probably of the early years of the Han dynasty (see *Ma Jung*). It is never once mentioned by Confucius or Mencius, or even by Chuang Tzŭ, the great disciple of Lao Tzŭ, whose writings are devoted exclusively to the elucidation of Tao as taught by his master. The internal evidence against its genuineness is overpowering; quite apart from the fact that Lao Tzŭ himself declared in reference to Tao that "those who know do not speak, those who speak do not know" (see *Po Chü-i*). It was first adopted as a "Canon" in A.D. 666 when the pure Tao of Lao Tzŭ began to be mixed up with alchemistic research and gropings after the elixir of life, Lao Tzŭ himself being at the same time canonised by the Emperor Kao Tsung as 太上玄元皇帝. In A.D. 743 this title was still further enlarged by the Emperor Hsüan Tsung, an ardent votary of the debased Taoism of the day; and in A.D. 1013 the Emperor Chên Tsung of the Sung dynasty added 太上老君 to the list. Legend had already been busy with Lao Tzŭ's name. He was said to have become incarnate in B.C. 1321, being born of a woman in the 曲仁 Ch'ü-jen village in the State of Ch'u. His mother brought him forth from her left side, under a 李 *Li* plum-tree, to which he at once pointed, saying, "I take my name from this tree." At his birth, his hair was white and his complexion that of age; hence

he was called Lao Tzŭ, the Old Boy. He now occupies the first place in the 三清 Trinity of modern Taoism, the other two being P'an Ku and Yü Huang Shang Ti.

1089 **Lei Huan** 雷煥. An astrologer of the 3rd cent. A.D. Being asked by Chang Hua the meaning of a purple vapour which showed itself continuously between two constellations, Lei Huan replied that it was the essential spirit of a magic sword which existed at 豐城 Fêng-ch'êng in Kiangsi. He was thereupon sent as Governor to that district; and on reaching his post, he dug under the prison and brought to light a stone chest in which were lying two swords. One had 龍泉 engraved upon it, and the other had 太阿. Both disappeared after the death of Chang Hua.

1090 **Lei I** 雷義 (T. 仲公). 2nd cent. A.D. Famous for his friendship with Ch'ên Chung. Upon taking the first degree, he wished to resign his place to his friend, but this was not permitted. Thereupon he went about with his hair streaming down his back, pretending to be mad. Ultimately the two friends both rose to the highest offices of State. On one occasion, as a Magistrate, he pardoned a criminal condemned to death. Full of gratitude, the latter brought him a present of two pounds' weight of silver, which he refused to accept. The man then threw the silver furtively into his dust-bin, where it was found some time afterwards and credited to the government account.

1091 **Lei Kung** 雷公. (1) One of the assistants of the Yellow Emperor, B.C. 2698, said to have been associated with Ch'i Po in perfecting the art of healing. (2) The God of Thunder, who is believed to launch his bolts only against wicked people. He is accompanied by a Goddess (see *Tien Mu*), who with the aid of a mirror flashes light (*q. d.* lightning) on to the intended victims. He is generally represented by a human figure in the guise of a warrior standing by a pile of drums. His left hand is resting on the drums, and with his right

he wields a huge drumstick, as though in the act of producing thunder. Is often mentioned in Taoist works as 江赫冲.

Lei Tsu 纍祖. A son of the Yellow Emperor, famed for his love of travel. At his death he was canonised as the 行神 God of Travellers. 1092

Li Chan 李湛. A.D. 809—826. Eldest son of Li Hêng. He succeeded his father in 824 as thirteenth Emperor of the T'ang dynasty. A stupid youth, he devoted himself to pleasure, and let eunuchs and favourites oppress the people. He was slain by some of the former whom he had ill-treated, and a eunuch struggle resulted in placing his brother on the throne, the Ministers taking no active part in the matter. Canonised as 敬宗皇帝. 1093

Li Ch'ang-kêng 李長庚 (T. 超人. H. 西巖). A.D. 1751—1808. A native of 同安 T'ung-an in Fuhkien. He graduated as a military *chin shih* in 1771, and distinguished himself against the Chinese and Annamese pirates who infested the coast from Shantung to Canton, their chiefs being Ts'ai Ch'ien and 朱濆 Chu Fên. In 1800 he became Admiral; and in spite of the treachery and jealousy of the Fuhkien authorities and the cowardice of the fleet, he gradually succeeded in destroying the pirate hordes. He was killed by a cannon-ball in a final attack on Ts'ai Ch'ien, whose fleet had been reduced from over one hundred to three junks. He possessed some literary ability and is the author of the 水戰紀畧, a work on naval tactics, and also of some poems and essays. Canonised as 忠毅, and included in the Temple of Worthies. 1094

Li Chao-lo 李兆洛 (T. 申耆). A native of Kiangsu, who graduated in A.D. 1805. He was a voluminous writer on poetry and on ancient literature, but was especially famous for his astronomical and geographical knowledge. Author of the 恒星赤道經緯度圖, published in 1855, which contains maps of the celestial globe. 1095

1096 **Li Chên** 李振 (T. 興緒). Died A.D. 923. A Governor of T'ai-chou in Chehkiang, who joined the founder of the Later Liang dynasty and rose to be head of its Board of Revenue. His hatred of the statesmen of the T'ang dynasty, due to his repeated failures at the public examinations, led him to encourage his new master in cruel treatment of them and earned for himself the nickname of "Owl" (= Heartless Brute). The founder of the Later T'ang dynasty put him to death.

1097 **Li Chên** 李眞. A Taoist doctor, who lived under the Sung dynasty. He pretended to be 800 years old, and called himself in consequence 李八百.

1098 **Li Chên** 李震. 12th cent. A.D. A native of Honan, who was captain of a small band of 300 men when Peking was besieged by the Chin[a] Tartars in 1126. With this paltry force he managed to slay over 700 of the enemy, but at length he was overpowered and taken prisoner. "Where is the Emperor of the South?" asked the Chin general before whom he was led; to which he replied, "It is not my duty to answer any of your questions." He was at once tied to a pillar and sliced to death, cursing his captors as long as breath remained in his body.

1099 **Li Ch'ên-tien** 李臣典 (T. 祥雲). A.D. 1837—1864. Joined Tsêng Kuo-fan's army in Kiangsi as a volunteer, and twice saved his chief's life. After distinguishing himself at An-ch'ing, he advanced on Nanking in 1862. He was the originator of a scheme for blowing up the wall of that city, which led to its capture in 1864, he himself dying of his wounds in the summer of the same year. He was loaded with honours and canonised as 忠壯.

1100 **Li Ch'êng-liang** 李成梁 (T. 汝契). A.D. 1526—1615. A General of Korean descent, who being kept by poverty a mere student until he was forty, then rose rapidly and by 1574 became Commander-in-chief in Liao-tung. He used artillery with great effect

against the invading tribes from the north and east, and in 1579 gained an hereditary peerage by his successes. In 1591 he was forced by impeachments to retire; but ten years later, as the army had rapidly degenerated when his firm hand was withdrawn, he was re-instated, and finally retired in 1608.

Li Chi 驪姬. 7th cent. B.C. Daughter of a chief of the 西 1101
戎 Western Jung tribes. She was captured by Duke Hsien of the Chin State, and became his favourite concubine; and through her influence the rightful heir was set aside and her own son, Hsi Ch'i, placed upon the throne. See *Shên Shêng*.

Li Chi 李勣 (T. 懋功). A.D. 584—669. A native of 離 1102
狐 Li-hu in Shantung, whose original name was 徐世勣 Hsü Shih-chi. From being a mere labourer he turned bandit, and became lieutenant to Li Mi whom he aided against Wang Shih-ch'ung. In 618 he entered into negotiations with the founder of the T'ang dynasty and adopted the name of Li, being known from that time down to 655 as Li Shih-chi. In 629 he conducted a successful campaign against the Turkic tribes and subsequently kept them in such good order that the Emperor T'ai Tsung said he was a far more efficient Great Wall than that built by the Emperor Yang Ti of the Sui dynasty. In 644 he was sent upon an expedition to Korea; and in 658 he captured the capital and completed the subjugation of the country, for which services he was ennobled as Duke. He was a clever strategist, and was noted for sharing the credit of success with his officers, while all booty was equally divided. He encouraged the Emperor T'ai Tsung to marry the lady afterwards known as Wu Hou, and he is therefore held indirectly to blame for her usurpation. On one occasion, when his sister was ill, he personally superintended the preparation of a bowl of gruel; the result being that he singed his beard badly. But he bore this with equanimity, saying that they were both old, and that he

wished to do all he could for her while he had still the chance. On another occasion, when he himself was very ill, the doctor declared that nothing could save him but ashes from the burnt hair of a dragon's beard. When the Emperor heard this, he at once cut off his own beard and sent it to the sick man. In his last illness he would see no doctor at all; and with his dying words instructed his brother to beat, even to death, any of his descendants who might prove unworthy. Canonised as 貞武.

1103 **Li Ch'i** 李期 (T. 世運). Died A.D. 338. The fourth sovereign of the Ch'êng dynasty. An unworthy ruler, whose cruelties led to his deposition by Li Shou. He was sent into banishment, and there committed suicide.

1104 **Li Chi-lung** 李繼隆 (T. 霸圖). Died A.D. 1005. A distinguished military commander under the Sung dynasty. In 965, returning home after the pacification of Ssŭch'uan, he was crossing by night a deep chasm spanned by a rude bridge of trees which had been rendered slippery by rain. He and his horse fell over the side; but he was fortunately caught by a tree and held suspended in the air. His men went forward to a village some miles distant, and procured lanterns and a rope, with which he was fished up. His chief exploits were performed against the Kitan Tartars, whose frontier incursions were a great source of trouble during the whole of his life.

1105 **Li Chia-ming** 李家明. 10th cent. A.D. A native of 泰和 T'ai-ho in Kiangsi, who was a musician and wit at the Court of Li Yü, last ruler of the T'ang dynasty. On one occasion the latter drew attention to some gathering clouds which appeared about to bring rain. "They may come," said Li Chia-ming, "but they will not venture to enter the city." "Why not?" asked the prince. "Because," replied the wit, "the octroi is so high." Li Yü took the hint, and gave orders that the duties should be reduced by one

half. On another occasion Li Yü was fishing with some of his courtiers, all of whom managed to catch something whereas he himself, to his great chagrin, had not a single bite. Thereupon Li Chia-ming took a pen and wrote the following lines:

> 'Tis rapture in the warm spring days to drop the tempting fly
> In the green pool where deep and still the darkling waters lie;
> And if the fishes dare not touch the bait your Highness flings,
> They know that only dragons are a fitting sport for kings.

Li Chiao 李嶠 (T. 巨山). 7th and 8th cent. A.D. A native **1106**
of 贊皇 Tsan-huang in Chihli, who at the age of 15 was thoroughly conversant with the Confucian Canon. Graduating as *chin shih* at the age of 20, he rapidly rose to be Censor; and in 692 he espoused the cause of Ti Jen-chieh and protested against his unjust degradation, for which he himself was relegated to the provinces. Recalled in 703, he became President of the Board of Civil Office and was ennobled as Duke. But he was dismissed to a magistracy by the Emperor Jui Tsung; and when on the accession of the Emperor Ming Huang he was discovered to have secretly memorialised the Empress Wu against Jui Tsung, he was still further degraded. He was famous as a poet, and was ranked as the equal of Lo Pin-wang and Liu Kuang-yeh; while his essays were regarded by students as perfect models of composition.

Li Chieh 李傑. A.D. 867—904. Seventh son of Li Ts'ui. He **1107**
succeeded Li Yen in 888 as nineteenth Emperor of the T'ang dynasty. Clever and energetic, he was anxious to restore the power of the sovereign which had been impaired by the eunuchs. The influence of the provincial Governors had however been too long suffered to grow, and the Court was powerless against them. China was torn by wars between rival satraps (see *Li Mao-chên*, *Wang Chien*, *Han Chien*, and *Li K'o-yung*). Societies or "associations of friends" began to give trouble; and in spite of the alleged purity

of their intentions, many leading men were thrown into the Yellow River, his Majesty exclaiming, "Let these pure ones go and associate with that muddy one!" In 896 Li Mao-chên rose against the eunuchs, and the Emperor was forced to flee to Han Chien at Hua-chou in Shensi; and four years later he was closely imprisoned by the eunuchs, against whom he had plotted. In 901 he was released through the founder of the Later Liang dynasty, Chu Wên; but when the latter suggested that he should move to Lo-yang, the eunuchs, whom the Emperor still employed to counterbalance the power of the provincial Governors, forced him to flee to Li Mao-chên at Fêng-hsiang, leaving Ch'ang-an and its palaces in flames. In 902 the Minister 崔胤 Ts'ui Yin, jealous of the position of Li Mao-chên, invited the aid of Chu Wên, and after a siege of Fêng-hsiang a peace was concluded by which Ts'ui Yin became again Prime Minister and Chu escorted the Emperor back to Ch'ang-an. Meanwhile the Governors paid no tribute and warred among themselves. In 904 Chu slew Ts'ui, who had begun to counteract his treasonable plans, and removed the Emperor to Lo-yang, where he surrounded him with his creatures. The unhappy monarch appealed privately for aid to Li Mao-chên and Wang Chien, and on this being discovered he was secretly put to death. Canonised as 昭宗皇帝.

1108 **Li Ch'ieh** 李鍇 (T. 鐵君. H. 豸青山人). A Chinese Bannerman, who lived in the first half of the 18th cent. A.D. and devoted himself entirely to literature. Besides being a poet, he wrote the 尙史, a large historical work covering the period from the Yellow Emperor to the Ch'in dynasty in the 3rd cent. B.C.

1109 **Li Chih** 李治 (T. 爲善). A.D. 628–683. Ninth son of Li Shih-min, whom he succeeded in 649 as third Emperor of the T'ang dynasty. Under the regency of Ch'ang-sun Wu-chi and Ch'u Sui-liang, the Liao-tung war was stopped, as also was the great

expenditure on building. In 653 a conspiracy in the Imperial family was put down, and two years later the Emperor fell under the power of the future Empress Wu Hou. Aided by her creatures, she caused all opponents to be sent to distant posts; and from 664 she practically ruled China. In 674 the Emperor took the title of 天皇. Canonised as 高宗皇帝.

Li Chih-fang 李之芳 (T. 鄴園). A.D. 1621—1694. Graduating 1110
as *chin shih* in 1647, he rose to be Viceroy in Chehkiang and did much to prevent the spread of Wu San-kuei's rebellion. In 1676 he was able to assist the Kiangsi authorities, whose forces were busy repelling Wu San-kuei in the west. For the next two years he was engaged in quelling risings and driving off the Formosan pirates, and in resettling the disturbed country. In 1682 he became President of the Board of War. Canonised as 文襄, and in 1732 admitted into the Temple of Worthies.

Li Chin 李璡. 8th cent. A.D. Eldest son of Li Hsien, the 1111
"Emperor who Declined." He was a handsome and amiable young man, and was ennobled as Prince of Ju-yang, by which name he is sometimes spoken of. A hard drinker, he was enrolled as one of the Eight Immortals of the Winecup (see *Li Po*). He would swallow three large stoups of liquor every morning before going to Court; and yet a cart of barm, met on the road, would make his mouth water for more. He had some imitation gold and silver fishes and tortoises, which he used to swim in an artificial pool of wine. He called himself 釀王 Prince Ferment, and also 麴部尚書 President of the Board of Barm. His surname has been wrongly given by some as 王 Wang.

Li Ching 李靖 (T. 藥師). A.D. 571—649. A native of 三 1112
原 San-yüan in Shensi, who was an official under the Sui dynasty when the first Emperor of the T'ang dynasty established himself upon the throne. He was condemned to death but was spared through

the intercession of the Heir Apparent, into whose service he was taken and under whom, when Emperor, he rose to be President of the Board of Rites. For his military achievements against vast hordes of Turkic invaders, he was ultimately ennobled as Duke. Canonised as 景武.

1113 **Li Ching** 李景. Died A.D. 961. Son of Hsü Chih-kao, whom he succeeded in 943 as second sovereign of the Southern T'ang State. He conquered Fuhkien in 945, and Honan in 951, but proved no match for the Later Chou dynasty (see *Kuo Jung*); and in 957 he abandoned the Imperial title and changed his personal name from 璟 Kung to Ching, Kung being a prohibited character under that dynasty. In 958 he surrendered all his territory north of the Yang-tsze, and in 960 he transferred his allegiance to Chao K'uang-yin, founder of the Sung dynasty.

1114 **Li Ching-fang** 李經方 (T. 伯行). Born A.D.? 1855. Son of 李兆慶 Li Chao-ch'ing, sixth brother to Li Hung-chang. He was formally adopted by the latter, and after serving as Secretary of Legation for some years in London, where he did not distinguish himself in any way, was sent in 1890 as Minister to Tokio. He was present at the peace negotiations in Japan in 1895, and formally handed over Formosa, at sea, to the Japanese. In 1896 he accompanied his adopted father to Russia on the mission to represent China at the coronation of the Czar. Is vulgarly known to foreigners as "Lord Li."

1115 **Li Cho-wu** 李卓吾 *or* **Li Chih** 李摯. Died A.D.? 1610. An official who threw up his post in order to devote himself to Buddhism. He wrote a commentary on the 西廂記 (see *Chin Shêng-t'an*).

1116 **Li Chu** 離朱 or **Li Lou** 離婁. A man of very keen sight, who flourished under the Yellow Emperor, B.C. 2698. He could see the tip of an autumn spikelet at a distance of 100 paces.

Li Chu 李祝. A.D. 892—908. Ninth son of Li Chieh, whom 1117
he succeeded in 904 as twentieth and last Emperor of the T'ang dynasty. He was placed upon the throne by Chu Wên, who became Prime Minister and in 906 forced his puppet sovereign to abdicate with the title of Prince of Chi-yin. Two years later he was put to death by the usurper. Canonised as 哀帝, and also as 昭宣帝.

Li Chüan 麗娟. 2nd cent. B.C. A favourite concubine of the 1118
Emperor Wu Ti of the Han dynasty. Her breath was fragrant as the epidendrum, and her complexion was so delicate that the Emperor feared lest the contact even of silk might cause it to be injured.

Li Ch'ung 李充 (T. 宏度). 4th cent. A.D. A native of 1119
Chiang-hsia in Hupeh, who used to attack with a sword any one he found injuring the cypresses about his father's grave. In 338 he became secretary in the Prime Minister's office under Wang Tao, and later on was secretary to Ch'u P'ou. From the latter he accepted a magistracy, declaring that a monkey in difficulties cannot stop to choose his favourite tree. He ultimately rose to be a Privy Councillor. Noted as a calligraphist, he was also author of a treatise on Buddhism and Taoism, entitled 釋莊論; of the 學箴, a work directed against scholars who are mere bookworms; and of many miscellaneous writings.

Li Ch'ung 李崇 (T. 繼長). Died A.D. 525. A distinguished 1120
official under the Northern Wei dynasty, who held the important frontier post of 壽春 Shou-ch'un in Anhui for ten years against the rival Southern State, in spite of attempts to sap his loyalty and to excite his sovereign's suspicion. He was known to both sides as 臥虎 the Sleeping Tiger. He remonstrated in vain against the building of expensive Buddhist temples. As Governor of Kiangsi in 512, he proved himself an able administrator, one instance of his judicial acumen being famous. Two men claimed

the same boy as son, each producing many witnesses. Ch'ung had the fathers and the boy confined separately for some days, after which he suddenly told the men that the boy was dead. On this, the real father burst into genuine tears, while the false parent could only groan. Canonised as 武康.

1121 **Li Fang** 利防. A Buddhist priest, who is said to have come with seventeen companions from India to China during the reign of the First Emperor, B.C. 220–209, in order to teach the religion of Buddha.

1122 **Li Fang** 李昉 (T. 明遠). A.D. 924–995. A native of Jao-yang in Chihli, who graduated as *chin shih* and accompanied the Emperor T'ai Tsung of the Sung dynasty on his Shansi campaign, and in 983 was appointed Minister of State. When his master asked the Court how he himself compared with the T'ai Tsung of the T'ang dynasty, the other Ministers loudly praised their Emperor. But Li simply murmured those lines of his favourite poet Po Chü-i, which tell how three thousand disappointed maidens were released from the palace and four hundred condemned men came back from the execution-ground alive; and the Emperor admitted his inferiority. In 988 he retired, but from 991 to 993 he was again Minister. Two years later he was invited to witness the Feast of Lanterns from the palace. On that occasion the Emperor T'ai Tsung placed Li beside him; and after pouring out for him a goblet of wine and supplying him with various delicacies, he turned to the courtiers and said, "Li Fang has twice served US as Minister of State; yet has he never in any way injured a single fellow-creature. Truly this is to be a virtuous man." Canonised as 文正.

1123 **Li Fêng-pao** 李鳳苞. A.D. 1834–1887. A native of 崇明 Ch'ung-ming Island near Woosung, of low origin. Ting Jih-ch'ang took him up and put him on the survey of Kiangsu, and he

performed his duties so efficiently that he became head of the map-making department of the Kiangnan Arsenal. Five years later he was transferred to Foochow, and in 1877 he was sent with M. Giquel and twenty-two students to France and England. He became second secretary at Berlin, and succeeded Liu Hsi-hung as Minister in 1878. In 1884 he was accused by Tsêng Kuo-ch'üan of peculation in the purchase of gunboats at Stettin, and was cashiered in 1885. After his death, his rank was restored on account of his having subscribed Tls. 5,000 to the Chihli Famine Relief Fund. He could read German, but spoke it badly. In his retirement he busied himself with literary pursuits, and published many useful works founded on his Western experiences.

Li Fu 李紱 (T. 巨來. H. 穆堂. Commonly known as 1124
李侍郎). A.D. 1674—1751. A child of great promise, he graduated as *chin shih* in 1709 and entered the public service. Self-opinionated and unyielding, he was soon denounced and sent to the provinces; but in 1723 he was recalled, and later on became Governor of Kuangsi and Viceroy of Chihli. His fearless exposure of abuses raised up a host of enemies; and in 1727 he was tried on twenty-one counts, and sentenced to death. The Emperor, to break his haughty spirit, caused him to be taken out to the place of execution, and only pardoned him at the last moment. At the end of 1729 he was again tried and again pardoned. In 1736 he was Vice President of the Board of Revenue, but his imperious manner towards his colleagues led to his further degradation. In 1741, when his pre-eminent talents had once more raised him to high rank, he retired on account of failing eyesight.

Li Fu-jen 李夫人. 2nd cent. B.C. A favourite concubine of 1125
the Emperor Wu Ti of the Han dynasty and sister of Li Yen-nien, who described her in verse as being so beautiful that "one glance of hers would destroy a city, two glances a State." At her death

the Emperor was inconsolable, and gladly accepted the offer of a magician, named 少翁 Shao Wêng, to put him into communication with her departed spirit. Lamps were lighted, wine and food set out, and a curtain drawn across the room. From behind the latter, his Majesty saw with his own eyes the veritable form of the dead girl pass into the room and walk about; but he was not allowed to approach her.

1126 **Li Fu-kuo** 李輔國. Died A.D. 762. A eunuch in the household of the Emperor Ming Huang of the T'ang dynasty. At the murder of Yang Kuo-chung he made himself so useful to the Heir Apparent that the latter, on ascending the throne, advanced him to high office. Thereupon he changed his personal name, which had originally been 靜忠, first of all to 護國 and then to Fu-kuo, as above. When the Emperor returned to the capital, Li was ennobled as Duke, and the chief power passed into his hands. He treated the ex-Emperor with great indignity; and soon the Empress, jealous of his power, tried to persuade the Heir Apparent to make away with him. The latter refused, and then the Empress employed two of the Princes to assassinate him; but he got wind of the plot, and seized and executed both of them, the Empress being herself assassinated by his orders. Under the next Emperor, Tai Tsung, his arrogance became unbearable, and at length assassins were instructed to dispatch him. He was killed at night, and his head thrown into a cesspool.

1127 **Li Han** 李涵. A.D. 809—840. Second son of Li Hêng, and brother of Li Chan whom he succeeded in 826 as fourteenth Emperor of the T'ang dynasty. Although well-meaning, he was too feeble to free himself from the dominion of the eunuchs to whom he owed his position. In 831 and 835 he laid secret plots against them, but these failed and only increased their power, upon which they even went so far as to slay his destined successor. He was

very fond of literary pursuits, and attained to real distinction as a poet. Canonised as 文宗皇帝.

Li Han-chang 李翰章 (T. 筱荃). Born A.D. 1821. A licentiate of Anhui and elder brother of Li Hung-chang. He was appointed in 1862 to assist in levying transit-dues in Kiangsi, and rose in the regular course to be a provincial Governor in 1865. In 1870 he became Viceroy at Wu-ch'ang, a post he filled again in 1876. In 1875 he was appointed Special Commissioner to enquire into the murder of Margary, but his conduct of the mission was highly unsatisfactory to the British Commissioners. In 1888 he became Director General of the Grain Transport, and was subsequently transferred to Canton as Viceroy, from which post he retired in 1895, to the great joy of the people, his greed and misrule having been fully exposed by 馬丕瑤 Ma P'ei-yao, the honest Governor of Kuangtung. 1128

Li Hang 李沆 (T. 太初). A.D. 946—1004. A native of 肥鄉 Fei-hsiang in Chihli, who graduated as *chin shih* in 980 and was highly esteemed by the Emperor T'ai Tsung of the Sung dynasty. Becoming a Supervising Censor, he rose under the Emperor Chên Tsung to be Vice President of the Board of Revenue and was left in charge of the capital while his Majesty conducted an expedition against the Kitan Tartars. He was associated with Wang Tan in the direction of State affairs, and by his strict uprightness extorted from his less scrupulous colleague the admission that he was indeed a holy man. Hence he came to be known as the 聖相 Holy Minister. At his death the Emperor was overcome with grief and went to weep beside his bier, suspending the usual audiences for five days. In the earlier part of his career he built a house for himself of such modest dimensions that a horse could hardly turn round in the entrance-yard. To some one who alluded to this, he said, "It would be small for a Minister of State, but 1129

'tis large enough for a Director of Sacrificial Worship." Canonised as 文靖.

1130 **Li Hêng** 李恒. A.D. 795—824. Son of Li Shun, whom he succeeded in 820 as twelfth Emperor of the T'ang dynasty. He proved a feeble ruler, fond of amusement and trusting to eunuchs. The rivalry of Li Tê-yü and Li Tsung-min allowed the provincial Governors again to shake off the Imperial yoke, while the great peace that prevailed at his accession induced his Ministers to reduce the army annually by eight per cent. The disbanded soldiers took to brigandage, and were ready to join in risings with which the reduced army could not cope. The Emperor died of drinking various concoctions among which he fondly hoped to find the elixir of life. Canonised as 穆宗皇帝.

1131 **Li Ho** 李郃 (T. 孟節). Died A.D. 126. A native of 南鄭 Nan-chêng in Shensi. A good scholar and especially learned in astrology, he was a mere clerk in Ssŭch'uan when the Emperor Ho Ti sent spies all over the empire to gather information as to the popular feeling. He astonished two of these gentry by exposing their mission, explaining that he had learnt their movements from the sudden appearance of two new stars in the sky. One of these two spies, subsequently rising to high office, engaged the services of Li Ho. He was thus enabled to graduate, and ultimately became a Minister of State. On another occasion, when Tou Hsien was about to take a wife and all the officials were sending him presents, he advised his chief not to send any, declaring that Tou Hsien's career was at an end. No attention was paid to his advice; but as he was the messenger employed to carry the presents, he purposely lingered on the road. And before he reached his destination, Tou Hsien had already fallen; the result being that all those officials who had sent presents were cashiered.

1132 **Li Ho** 李賀 (T. 長吉). 9th cent. A.D. A poet of the T'ang

dynasty, who began to compose poems when only seven years old. The great Han Yü refused to believe in his powers, until the boy produced a brilliant poem off-hand, before his very eyes. Every day when he went out he was accompanied by a servant-boy with an embroidered bag into which he put any desirable book which he happened to come across, generally returning home with his bag full. One day he met a strange man riding on a hornless dragon, who said to him, "God Almighty has finished his Jade Pavilion and has sent for you to be his secretary." Shortly afterwards he died at the early age of twenty-seven.

Li Hsi-lieh 李希烈. Died A.D. 786. A favourite at the Court **1133**
of the Emperor Tai Tsung of the T'ang dynasty, whose son, on his accession in A.D. 780, raised him to the rank of Governor of 淮西 Huai-hsi. Two or three years later he rebelled, and in 783 he proclaimed himself Generalissimo of the empire. Yen Chên-ch'ing was sent to urge him to return to his allegiance; but the rebel refused to listen to his overtures, and shortly afterwards seized and put him to death. After maintaining himself for some time in the central provinces, he fell ill from eating beef, and was poisoned by a physician acting under the orders of the Imperial commander 陳仙奇 Ch'ên Hsien-ch'i. His head was cut off and forwarded by Ch'ên to the Emperor, together with those of his wife and children. Upon this, his followers laid down their arms.

Li Hsien 李仙. A courtesan, who succeeded in fascinating a **1134**
student, named 鄭元和 Chêng Yüan-ho, to such an extent that he began to neglect his career. Thereupon she tore out her eyes, after which her lover rapidly rose to distinction and subsequently married her.

Li Hsien 李顯 changed to **Li Chê** 李哲. A.D. 656—710. **1135**
Son of Li Chih, whom he succeeded in 683 as fourth Emperor of the T'ang dynasty. In 684 he was degraded by the Empress Dowager

(see *Wu Hou*) and kept in confinement until 705, when he was set again upon the throne. He was now entirely in the hands of his wife Wei Hou and her favourite Wu San-ssŭ, the result being bad government, power in the hands of women and eunuchs, and extravagance. In 707 the Heir Apparent rose against Wu and slew him, only to perish himself. Affairs did not now improve. Palace ladies sold official commissions which were recognised by the government; frontier officers took bribes from the enemy; and all was confusion. In 710 the Empress, seeing that her husband suspected her, poisoned him and set up his fourth son, who was a mere youth. The Emperor's nephew, Li Lung-chi, organised a conspiracy; the Empress and her partisans were slain, and the Emperor's brother was placed upon the throne. Canonised as 中宗皇帝.

1136 **Li Hsien** 李憲 originally **Li Ch'êng-ch'i** 李成器. Died A.D. 731. Son of Li Tan. In 684 he was appointed Heir Apparent by the Empress Wu Hou; but when in 690 his father was degraded to the rank of Heir Apparent to the Empress herself, he was likewise reduced in rank. Upon the accession of his father to the throne in 710, he resigned his claim to his younger brother Li Lung-chi, under whom he served faithfully in various important capacities and by whom he was generously canonised as 讓皇帝 the Emperor who Declined.

1137 **Li Hsien** 李賢 (T. 原德). A.D. 1408—1466. A native of Hupeh, who graduated as *chin shih* in 1433 and rose by 1454 to be Vice President in the Board of War. Later on he presented his 鑑古錄, a record of twenty-two Emperors worthy of imitation. The Emperor Ying Tsung, on his restoration in 1457, maintained him against Shih Hêng and Ts'ao Chi-hsiang. He was cautious in his dealings with Shih, but managed to check his warlike schemes and in 1460 he contrived his downfall. A year later Ts'ao and his

adopted son rebelled, and were executed. The Emperor Hsien Tsung, although he owed his throne to Li Hsien, listened to the slanders of Mên Ta against him, and even put him for a while under restraint. Impatient of sharing his power with his colleagues, Li nevertheless did much good work. He recommended many good men; he obtained relief for several afflicted districts; he effected the release of the son of the vanished Emperor Hui Ti, and prevented the suicide of the widow of the Emperor Ching Ti. Canonised as 達.

Li Hsien-chung 李顯忠 (T. 君賜). Died A.D. 1177. A 1138
native of 青澗 Ch'ing-chien in Shensi, whose father, an hereditary official under the Sung dynasty, was compelled after the capture of Yen-an in Shensi by the Chin[a] Tartars to hold office under them. The whole family, numbering some 200 persons, made an attempt to escape southwards; but they were cut to pieces by the Tartars, with the exception of Li Hsien-chung and twenty-five followers who got clear away. He fled to the Principality of Hsia, where he was kindly received; and subsequently entered the public service under the Emperor Kao Tsung, who changed his personal name from 世輔 Shih-fu to Hsien-chung as above. He spent his life in campaigns against the Tartar invaders. Ennobled as Duke, and canonised as 忠襄.

Li Hsin 李歆 (T. 士業). Died A.D. 420. Son and successor 1139
of Li Kao. His reign was occupied with wars against his neighbour Chü-ch'ü Mêng-hsün, until at length he was slain at 蓼泉 Liao-ch'üan in Honan. He is styled 涼後主 the last ruler of Liang, though his brother 恂 Hsün was not executed until 421.

Li Hsing-yüan 李星沅 (T. 子湘. H. 石梧). A.D. 1776– 1140
1851. Graduated as *chin shih* in 1832, and rose rapidly until in 1846 he was appointed Viceroy of Yün-Kuei where he succeeded in suppressing a Mahomedan rising. Transferred to Nanking, his

exertions in 1848 to relieve flooded districts impaired his health, and he was forced to retire. On the death of Lin Tsê-hsü, he was sent in his stead to Kuangsi; but hampered by the local high officials he achieved no success, and died of vexation. Canonised as 文恭.

1141 **Li Hsiung** 李雄 (T. 仲儁). Died A.D. 334. Third son of Li T'ê, whom he succeeded in 303 as second sovereign of the Ch'êng dynasty, making the city of 郫 P'i his capital. He beat off the Imperial forces, and getting possession of Ch'êng-tu by the treachery of a subordinate and the cowardice of the Governor, proclaimed himself Emperor in 306. His territory embraced most of Ssŭch'uan, which province alone, owing to his humane and just government, remained at peace amidst the general disorder of the empire. He promoted education and lightened taxation, and extended the limits of his rule to southern Shensi and northern Yünnan. Canonised as 武帝.

1142 **Li Hsü-chung** 李虛中. 8th cent. A.D. A celebrated master of the science of astrology. A eulogy upon him was written by the great Han Yü.

1143 **Li Hsü-pin** 李續賓 (T. 克惠. H. 迪庵). A.D. 1817–1858. The lieutenant of Lo Tsê-nan, upon whose death he succeeded to the command of the Hunan troops. By the close of 1856 he had recaptured Wu-ch'ang, and he then proceeded to clear the country of rebels down to Kiukiang. In conjunction with P'êng Yü-lin he took Hu-k'ou at the mouth of the Poyang lake in October 1857. In 1858 Kiukiang was taken by assault, and he was then ordered to assist in operations in Anhui. In September of that year, while rashly endeavouring to recover Lu-chou, he was overwhelmed by the rebel forces and died on the field of battle. Canonised as 忠武.

1144 **Li Hsün** 李恂 (T. 叔英). 1st cent. A.D. A native of 臨

涇 Lin-ching in Kansuh. He was sent to pacify parts of Chihli and the northern barbarians, and on his return presented over 100 sets of maps of the places he had passed through. For this he was appointed to a post in Kansuh, but lost office through the enmity of Tou Hsien. Recalled to be Assistant Warden of the Western Marches, he refused the usual bribes and kept open the roads. He became once more Governor of a district in Kansuh, and was so poor when he left that he had to earn a living by weaving mats. The Tibetan tribes captured him, but let him go free on account of his good name; from which time he supported himself by picking up acorns for dyers. Died at the age of 95.

Li Hu 李湖 (T. 又川). 18th cent. A.D. A native of Nan- **1145**
ch'ang, who graduated as *chin shih* in 1739 and rose to be Governor of Kueichou, whence he was transferred to Kuangtung in 1780. He is famous for having suppressed for a time the pirates who for many years had plundered at will by land and sea. His writings have been published under the title of 李恭毅公遺稾. Canonised as 恭毅.

Li Huai-kuang 李懷光. A.D. 731—785. A Red-Sock nomad **1146**
of Po-hai in Shantung, whose father, originally named 茹 Ju, obtained the Imperial surname Li by his military services. He rose to high rank in the army, and was greatly trusted by Kuo Tzŭ-i. In 781 he became Viceroy of parts of Kansuh and Shensi. Two years later he hastened to the relief of the Emperor, besieged by Chu Tz'ŭ in Fêng-t'ien in Shensi; but angry at his sovereign's ingratitude which was prompted by Lu Ch'i, he joined the rebel Chu, and the Emperor fled into Shensi. Li failed to make any stand against Ma Sui, and his officers having returned to their allegiance, he was captured and put to death.

Li Huang Hou 李皇后. Died A.D. 1200. The daughter of **1147**
a Governor of Hupeh, and wife of the Emperor Kuang Tsung of

the Southern Sung dynasty. A Taoist physiognomist who was asked to pronounce upon the Governor's daughters, foretold her rise, which he further effected by reporting on her beauty to the Emperor Kao Tsung. On the accession of Kuang Tsung, she leagued herself with the eunuchs, and sowed dissension between her husband and his father who had refused to let her son be nominated as Heir Apparent. She served up to the Emperor the hands of a lady whom he had admired, and put to death his favourite concubine. Having thus terrified him into an illness she seized on all power, and even after his recovery would not let him give audience. In 1194 the Emperor was forced to abdicate, and she was kept in seclusion until her death.

1148 **Li Hung-chang** 李鴻章 (T. 少荃. H. 儀叟). Born A.D. 1822. A native of Ho-fei in Anhui, and younger brother of Li Han-chang. After graduating as *chin shih* in 1847, he entered the Han-lin College. In 1853 he raised a regiment of militia at his native place in order to oppose the T'ai-p'ings, and by his energetic measures attracted the notice of Tsêng Kuo-fan, then Viceroy of Hu-Kuang and Commander-in-chief. In 1859 he was sent to Fuhkien as Taot'ai, but ere long he was back again operating against the T'ai-p'ings, this time with the so-called "Ever Victorious Army." For his successes against the rebels he was appointed Governor of Kiangsu in 1862. In 1863 it was arranged that on condition of surrendering the city of Soochow, the lives of the rebel Princes who thus made submission should be spared. No sooner however had the city been handed over, and Li Hung-chang had obtained possession of the Princes, than he at once allowed them all to be beheaded. This base act of treachery will always remain an indelible stain upon a character which might otherwise have been called honourable as well as useful to his country. It caused General Gordon, to whose leadership the success

of the Imperialist troops had been mostly due, at once to throw up his command, which he only resumed in response to a sense of duty. And in spite of all recent attempts to present a pleasing picture of the relations between the two commanders, it seems quite certain that on hearing the news of the Princes' execution Gordon armed himself with a revolver and went in search of his treacherous colleague, who prudently kept out of the way. After the capture of Nanking in 1864 and the final extinction of the rebellion, Li was ennobled as Earl. In 1866 he was appointed Special Commissioner for the suppression of the Nien fei, armed bandits who were doing much serious mischief in several of the northern provinces; and in 1867 he became Viceroy of Hu-Kuang. In 1870, after the Tientsin Massacre, he was appointed Viceroy of Chihli, and received various marks of Imperial esteem. In 1871 a serious inundation destroyed much property in the province, and on this occasion Li Hung-chang distinguished himself by offering propitiatory prayers to a water-snake which had been caught and identified as the River God (see *K'ung Tao-fu*). In 1874, when the Emperor T'ung Chih was dying, there was a formidable party in the palace opposed to the two Empresses Dowager, anxious to put them and their party out of the way and raise to the throne the dissolute son of Prince Kung, now dead. The Empresses Dowager appealed to Li. He did not lose a moment, but made a secret forced march to Peking, accompanied by his personal guard of four thousand well-armed men, horse, foot, and artillery, all Anhui men, on whose devotion he could rely under any circumstances. The march of eighty miles was made in thirty-six hours, and he was timed to arrive at Peking at midnight. At midnight Li and his Anhui men were admitted, and marched at once into the Forbidden City in dead silence. Every man held a wooden bit in his mouth to prevent talking, and the metal trappings of the

horses were muffled. Arrived within the forbidden precincts, the Manchu Bannermen on duty at the various palace gates were all replaced by Li's men, the Empresses having sent out eunuchs to point out which detachments were doubtful or had openly declared for the conspirators. These were at once disarmed, bound, and hurried off to the prisons of the Board of Punishment. The artillery were posted to command the entrances to the Forbidden City, the cavalry were sent to patrol the grounds and pick up any stray conspirators who could be found; and the infantry were stationed so as to surround the palace where lay the Empresses Dowager and the present Emperor, Kuang Hsü, then a child of about four years. When day broke the surprise of such of the conspirators as had not been arrested during the night was complete. The disaffected were quietly made away with or sent into perpetual exile to the Amoor, and the next day Prince Ch'un's little son was proclaimed Emperor with the title of Kuang Hsü. Everything being settled, Li marched back to Tientsin with his troops as unostentatiously as he had come. In 1875 he was made Senior Grand Secretary, and in 1876 was nominated Special Commissioner to settle the questions arising from the murder of Margary, in which capacity he signed the document known as the Chefoo Agreement. He arranged treaties with Peru and Japan, started the China Merchants' Steam Navigation Company, promoted mining and similar undertakings, all the time purchasing considerable quantities of munitions of war and heavily arming the Taku forts. Affairs in Korea soon claimed his attention, and it was at his instigation that the ex-Regent was carried off prisoner to China. In an attempt in 1884 to settle the Tongking question with the French Government represented by Captain Fournier, an awkward question arose as to which side had committed a breach of faith by altering the memorandum of terms, and the famous "state of reprisals" ensued, during which

the Chinese fleet was partially destroyed by Admiral Courbet at Pagoda Island. In 1888 he married his daughter to Chang P'ei-lun, the poltroon whose contemptible conduct in reference to Admiral Courbet's exploit had caused him to be sent into banishment. In 1892 he celebrated his 70th birthday with much pomp, his colleague, Chang Chih-tung, providing a highly-coloured eulogium for the occasion. He had then the chance

> . . . . immeasurable power
> Unsated to resign . . . . . .

but the old man clung to office, and in 1894 the war with Japan broke out. China's military system, over which Li had spent vast sums of money, crumbled away before the Japanese assault. Port Arthur and Wei-hai-wei were captured, and most of the vessels forming the Chinese fleet were either taken or sunk. He himself, after being stripped of all his honours, was deprived of his Viceroyalty and sent as envoy to Japan to sue for peace; and while there he was shot in the cheek by a fanatical member of the Soshi class. This act caused a revulsion of feeling in favour of the humbled statesman, and in the treaty of Shimonoseki which he negotiated he obtained perhaps somewhat better terms than would have otherwise been the case. In 1896 he was appointed Special Commissioner to attend the coronation of the Czar at Moscow, from which ceremony he returned to China viâ Germany, Belgium, Holland, France, England, and the United States, receiving from Her Majesty the Grand Cross of the Victorian Order. He made quite a triumphal progress, and was everywhere received with open arms. He was photographed with Mr. Gladstone, and publicly spoken of as the "Bismarck of the East." But since his return to Peking he seems to have occupied the position rather of an extinct volcano. By some he has been regarded as a friend to foreigners and to national progress on liberal lines. It is more than probable, however,

that his desire for such progress has simply veiled a very natural wish to see his own countrymen paramount and the barbarian once more at their feet.

1149 **Li I** 李乂 (T. 尙眞). Died A.D. 713. A native of Chao-chou in Chihli, who graduated as *chin shih*, and rose to be President of the Board of Punishments, being also ennobled as Duke. An upright and fearless official, he chiefly distinguished himself as a poet. His writings, together with those of his two elder brothers, were published under the title of 花萼集.

1150 **Li I** 李益 (T. 庶予). Died A.D.? 827. A poet and official of the T'ang dynasty. At one time his poems were in great demand, and were sung to music all over the empire. Somewhat disgusted with official life, he took to wandering; but later on returned to Court and became a sub-Librarian in the Imperial Library, ultimately retiring as President of the Board of Rites. He was known as 文章李益 Literary Li I, to distinguish him from a contemporary official of the same name.

1151 **Li I-fu** 李義府. Died A.D. 666. A native of Jao-yang in Chihli. He was recommended to the second Emperor of the T'ang dynasty who made him a Censor, and gained the favour of his successor by advising in 655 that the Lady Wu should be raised to the rank of Empress. By her influence he became Minister and was ennobled as Duke; a house was bestowed on him; his infant sons received offices; and he was allowed to bury his mother beside the Imperial Mausoleum. He presumed on his position to sell appointments in the most open manner, and in 658 was condemned to banishment to Yünnan. Being excepted from the general pardon of 666, he died of mortification. It was said that there was "a knife in his smile;" and from his smooth and treacherous manner, coupled with great cruelty, he received the nickname of 李猫 Li the Cat.

Li Jo-cho 李若拙 (T. 藏用). Died A.D. 1001. A native **1152**
of Pien-liang in Honan, who graduated among the first *chin shih* and filled many important posts, especially distinguishing himself against the rebel 黎桓 Li Huan, whose submission he twice secured. From his manifold virtues and experiences he earned the sobriquet of 五知先生.

Li Kang 李綱 (T. 伯紀). A.D. 1085—1140. A native of **1153**
邵武 Shao-wu in Fuhkien, who graduated as *chin shih* in 1112 and later on became a Censor. His career in this capacity was a chequered one, and he was ultimately sent to a provincial post. When the irruption of the Chin[a] Tartars occurred, he wrote with his own blood a memorial calling upon the Emperor Hui Tsung to abdicate in favour of his son. Under the new Emperor Ch'in Tsung he was placed in command of the forces for the defence of the capital, and succeeded in defeating the Tartars with great slaughter. On the accession of the Emperor Kao Tsung in 1127 he became Minister of State, but he held office only for seventy-seven days. He was impeached by Chang Hsün for some irregularities in connection with the purchase of horses and levies of troops, and was relegated, "to the great regret of all good men," to a monastery at Hangchow where he died. His life was one of uncompromising opposition to the Tartars and to the peace proposals by which Ch'in Kuei has earned such an unenviable fame. He was the author of several commentaries upon the Classics, and of other miscellaneous writings. He was ennobled as Duke, and canonised as 忠定; and in 1851 his tablet was placed in the Confucian Temple.

Li Kao 李暠 (T. 元盛). Died A.D. 417. A native of Ch'êng- **1154**
chi in Kansuh, and a descendant of Li Kuang. He was made Magistrate of 效穀 Hsiao-ku by Tuan Yeh, but his followers called him Governor of Tun-huang in Kansuh. In 400 he took by

a *coup de main* all the territory west of 玉門 Yü-mên between 安西 An-hsi and Su-chou in Kansuh, and styled himself Duke of Liang[a]. He was studious and well-read in the Classics and in history. The people canonised him as 武昭王.

1155 **Li K'o-yung** 李克用. Died A.D. 908. A renowned commander, who flourished towards the close of the T'ang dynasty. His father, whose surname was 朱耶 Chu-yeh, was a chieftain of a Turkic tribe occupying a region near Lake Balkash. He himself took service with the Imperial forces, and aided so efficiently in repelling the Turfan invaders that in 869 the Emperor I Tsung conferred upon him the Imperial surname Li, adding to it the honorary name 國昌 Kuo-ch'ang. In 884 he put down the rebellion of Huang Ch'ao. In 907 he set up the independent State of Chin in Shansi, with his capital at the modern T'ai-yüan Fu, and adopted 天祐 (used by the last T'ang Emperor) as his year-title. He excelled in archery, and marvellous tales are told of his skill. From having lost the sight of one eye, he became known as the 獨眼龍 One-eyed Dragon.

1156 **Li Ku** 李固 (T. 子堅). Died A.D. 147. Son of Li Ho. He rose to be Governor of Ching-chou under the Emperor Shun Ti of the Han dynasty, but fell a victim to intrigue in connection with the murder of the Emperor Chih Ti and the accession of Huan Ti, and was put to death.

1157 **Li Ku-yen** 李固言 (T. 仲樞). Died A.D. 847. A statesman who held high office under several Emperors of the T'ang dynasty. While still a student he met an old dame who told him that in the following year he would take a place "under the hibiscus mirror." When he went up for his examination he found these very words in the theme, and subsequently graduated as *chuang yüan* or Senior Wrangler.

1158 **Li Kua** 李适. A.D. 742—805. Eldest son of Li Yü, whom he

succeeded in 779 as ninth Emperor of the T'ang dynasty. His accession raised great hopes, as he really showed a desire to rule well. But his harshness and self-confidence disappointed all. In 781 T'ien Yüeh rose in rebellion and joined Li Hsi-lieh and two other provincial Governors. The expenses of the war necessitated new and ever increasing taxes, and trade was stopped. In 783 the mutiny of troops passing through Ch'ang-an forced the Emperor to flee to Fêng-t'ien in Shensi, a city which by the advice of a soothsayer had been fortified in 780. Here he was hard pressed by Chu Tz'ŭ, until Hun Chan and others relieved him. Lu Ch'i, whose malign influence had caused the revolt, drove Li Huai-kuang to rebel also, and the Emperor fled to Liang-chou. Order was restored in 786; but the Emperor gave up all idea of crushing the Governors, and devoted himself to amassing wealth. So open was his avarice that presents, which of course were wrung from the people, were regularly handed in by all officials. Distrustful of his Ministers, even of Lu Chih, he confided in his eunuchs, against whom he would hear no complaint. After the dismissal of Lu Chih in 793 the Emperor made all appointments himself, thus reducing his Ministers to cyphers. He was a poet, and used to send Decrees in verse to his Ministers and provincial Governors. Canonised as 德宗皇帝.

Li Kuang 李廣. Died B.C. 125. A native of Ch'êng-chi in **1159**
Kansuh, who distinguished himself as a military commander against the Hsiung-nu. In B.C. 140 he suffered a disastrous reverse and was condemned to death, but escaped with the loss of his rank. An irruption of the Hsiung-nu into Chihli caused him to be once more placed in command, to the great dismay of the enemy who had bestowed upon him the sobriquet of 漢飛將君 the Flying General of Han. After a career chequered by success and failure, he was sent in B.C. 119 as second in command upon a great

expedition against the northern foe. Dissatisfied with the orders he received as to his movements, he asked to be allowed to lead his troops straight for the Khan himself; and when not permitted to do this he was so overcome with anger that somehow or other he lost his way, and arrived at a certain point long after the Commander-in-chief. The enquiry which followed caused him so much chagrin that he cut his own throat. He was a man of so few words that the Emperor Wu Ti said of him, "Li Kuang hardly opens his mouth. He is simple and sincere as though one of the people; yet all the empire looks up to him. Truly he exemplifies the old saying that the peach-tree and the plum-tree (李 Li = *plum*) speak not, yet all around them are seen the footprints of men."

1160 **Li Kuang** 李廣. Died A.D. 1498. A eunuch under the Emperor Hsiao Tsung, who acquired great power by his skill in necromancy and charms. He took on himself to make irregular appointments, collected bribes from all officials high and low, engrossed the salt monopoly, seized land, and seemed secure of a long lease of power. However in 1498 the building of a pavilion on the Coal Hill was followed by sickness and death among the Imperial family, and by fires in the palace. Thereupon the Empress Dowager complained of him to the Emperor, and he was forced to commit suicide. A list of bribes received from prominent men, in which gold figured as yellow rice and silver as white rice, was found in his house; but so many persons were implicated that it was thought wiser to hush the matter up.

1161 **Li Kuang-li** 李廣利. Died B.C. 94. A military commander under the Emperor Wu Ti of the Han dynasty. His sister was a favourite concubine, known as Li Fu-jen, and he himself was sent in command of an expedition to Ferghana to obtain a tribute of horses. He captured the city of 貳師 Erh-shih, but failed to

take 郁城 Yü-ch'êng and returned, sending on a messenger with the news. The Emperor was very angry, and replied that his head would pay for it if he crossed the frontier. Accordingly he went back with an army of 180,000 men; and a revolution having meanwhile occurred in Ferghana, he was able to accomplish his mission, and was ennobled as Marquis. In B.C. 94 he led an army of 70,000 men against the Hsiung-nu, but was utterly defeated and forced to surrender to the Khan who put him to death.

Li Kuang-pi 李光弼. Died A.D. 763. A native of Liu-chou **1162**
in Kuangsi, whose father had been a Kitan chief but had given in his allegiance to the Empress Wu Hou and had been ennobled as Duke. The son entered the military service, and after distinguishing himself against the Turkic tribes, co-operated with Kuo Tzŭ-i in putting down the rebellion of An Lu-shan. Raised to the highest offices of State by the Emperor Su Tsung, he was employed for some years in opposing the armies of the rebel, Shih Ssŭ-ming, and for his successful efforts he was ennobled as Prince. He died full of honours, and was canonised as 武穆.

Li Kuang-ti 李光地 (T. 晉卿). A.D. 1642—1718. A native **1163**
of Fuhkien, who brought himself into notice by a scheme for rescuing the province from Kêng Ching-chung and Chêng Chin, eldest son of Koxinga, who held Chinchew. In 1680 he went to Peking as sub-Chancellor of the Grand Secretariat and proposed the reduction of Formosa, which design was successfully carried out. Appointed Viceroy of Chihli, he devoted himself to the improvement of the system of irrigation and of the waterways. He was employed in editing many of K'ang Hsi's editions of the Classics, and wrote many commentaries and other works of his own on various branches of philosophical literature, founding in fact a new school of classical criticism. Canonised as 文貞.

Li Kuei 李悝. 3rd and 4th cent. B.C. A Minister of the Wei **1164**

State, who passed a law that all suits should be decided by the skill of the respective litigants in archery. Thus shooting with the bow came to be much practised, and the efficiency of the archers of Wei was raised to a high standard.

1165 **Li K'uei** 李揆 (T. 端卿). 8th cent. A.D. A descendant from a Kansuh family, who graduated as *chin shih* and by 759 had risen to the highest offices of State, being also ennobled as Marquis. He was a very handsome and attractive man, and surrounded himself with such refinement that he became known as the First Gentleman of the day. He managed however to offend Yüan Tsai; and in 761, when the latter came into power, he was dismissed in disgrace. Sixteen years later the death of Yüan Tsai gave him another chance, and he returned to office. Once again his sharp tongue brought him into disfavour with the great Lu Chi, and he was sent on a mission to the Turfan. The Turfan chieftain said to him, "Are you, Sir, the famous First Gentleman?" To which, fearing detention, he replied, "No, indeed! That Li K'uei would never come so far away as this." He subsequently retired into private life.

1166 **Li Kuei-nien** 李龜年 (T. 㬎). 8th cent. A.D. A musician and teacher in the Imperial Operatic College under the Emperor Ming Huang of the T'ang dynasty, in which capacity he and his two brothers managed to accumulate a vast fortune.

1167 **Li Kung-tso** 李公佐. A minor writer of the T'ang dynasty. Author of the 南柯記. In one of his stories, the 謝小娥傳, he speaks of himself as having left Kiangsi on the expiration of his term of office in A.D. 813.

1168 **Li Kuo-han** 李國翰 (T. 伯藩). Died A.D. 1658. A Chinese Bannerman, whose father, a trader, had cast in his fortunes with the Manchus, and had been ennobled as Baron. The son proved a successful leader against China. He drove Li Tzŭ-ch'êng's forces

from Shansi, Shensi, and Hu-Kuang, and aided in the suppression of Chang Hsien-chung. In 1648 he was associated with Wu San-kuei, with whom he engaged in a campaign against the successors of Chang Hsien-chung in Western China, whom he subdued in spite of the opposition of the Lolo tribes. He died while preparing to march into Yünnan. He was ennobled as Marquis, and admitted into the Temple of Worthies. Canonised as 敏壯.

Li Li 李離. 7th cent. B.C. Minister under Duke Wên of the Chin State. When his master recovered his kingdom, Li Li was so shocked at the wholesale massacre of innocent persons that he presented himself bound before the Duke and asked for punishment. The latter urged that the subordinate officials were to blame for the excessive severity; but Li Li would not disclaim his responsibility, and forthwith put an end to his life by falling upon his sword. **1169**

Li Lin-fu 李林甫 (H. 歌奴). Died A.D. 752. A statesman of the T'ang dynasty, of Imperial extraction, who by the year 734 was President of the Board of Rites, chiefly through the friendship of the favourite concubine 武惠 Wu-hui, the succession of whose son he had promised to support. In 736 the Emperor appointed him Minister, and his influence soon became paramount. He encouraged his master to slay the Heir Apparent and two other princes without even the form of a trial, but he failed to secure the nomination of his own *protégé*. In 742 he was made a Duke, as a reward for the high level of morality which was supposed to prevail. For the chief criminal judge had reported only 58 executions within the year, and that in consequence of the diminution of the "vapour of death" around the great prison, magpies, regarded as birds of good omen, had nested in the trees which overhung its walls. He continued to live in great state, but in constant fear of assassination, never allowing it to be known in which room he meant to pass the night. He died just as Yang Kuei-fei's brother **1170**

came into favour; and the year after his death he was accused of traitorous dealings with the Tartars, his coffin opened, his sons banished, and all his honours taken away. He was popularly said to have "honey on his lips, but in his heart a sharp sword." He had six daughters; and for them he arranged a gauze screen in such a way that, without being seen themselves, they could see all the young men who came to the house and thus choose their own husbands. The hair of one of his sons-in-law, named 鄭平 Chêng P'ing, having turned white at an early age, Li gave him a portion of some broth which the Emperor had sent as a present to himself; and in one night the young man's hair had become black again.

1171 **Li Ling** 李陵 (T. 少卿). 1st and 2nd cent. B.C. A military official under the Emperor Wu Ti of the Han dynasty. He was sent in command of 800 horse to reconnoitre the territory of the Hsiung-nu; and returning successful from this expedition, he was promoted to a high command and was again employed against these troublesome neighbours. With a force of only 5000 infantry he penetrated into the Hsiung-nu territory as far as Mt. 凌稽 Ling-chi (?), where he was surrounded by an army of 30,000 of the Khan's soldiers; and when his troops had exhausted all their arrows, he was forced to surrender. At this the Emperor was furious (see *Ssŭ-ma Ch'ien*); and later on, when he heard that Li Ling was training the Khan's soldiers in the art of war as then practised by the Chinese, he caused his mother, wife, and children to be put to death. Li Ling remained some twenty years, until his death, with the Hsiung-nu, and was highly honoured by the Khan who gave him his daughter to wife. He is said by 嚴羽 Yen Yü to have invented the five-character line in poetry.

1172 **Li Lung-chi** 李隆基 (Baby name 阿瞞). A.D. 685—762. Third son of Li Tan, whom he succeeded in 712 as sixth Emperor

of the T'ang dynasty. Hence he was popularly known as 三郎. He first distinguished himself in 710 by the energetic action which placed his father upon the throne (see *Li Hsien*). He was then called upon to face an attempt on the part of his aunt, the T'ai-p'ing Princess, to displace him; but this he succeeded in crushing, and entered upon what promised to be a glorious reign. He began with economy, closing the silk factories and forbidding the palace ladies to wear jewels or embroideries, considerable quantities of which were actually burnt. Until 740 the country was fairly prosperous. The administration was improved, the empire was divided into fifteen provinces, and schools were established in every village. The Emperor was a patron of literature and himself a poet of no mean capacity. His love of war however and his growing extravagance led to increased taxation. Fond of music, he founded a college for training youth of both sexes in this art. He surrounded himself by a brilliant Court, welcoming such men as the poet Li Po, at first for their talents alone, but afterwards for their readiness to participate in scenes of revelry and dissipation provided for the amusement of the Imperial concubine, the ever-famous Yang Kuei-fei. Eunuchs were appointed to official posts, and the grossest forms of religious superstition were encouraged. Women ceased to veil themselves as of old. Gradually the Emperor left all power in the hands of Li Lin-fu and of Yang Kuo-chung, the brother of Yang Kuei-fei. The uselessness of the militia led to the enrolment of regular troops, which very much increased the power of the provincial Governors. At length in 755 came the rebellion of An Lu-shan, and in 756 the now aged Emperor fled to Ssŭch'uan, undergoing the agony of seeing his beloved Yang Kuei-fei butchered before his eyes. There he abdicated in favour of his son who bestowed upon him the title of 太上皇帝 and allotted to him a palace in which he lived in seclusion, deprived even of

the services of his faithful eunuch Kao Li-shih. Canonised as 玄宗明皇帝, and frequently spoken of as Ming Huang.

1173 **Li Mao-chên** 李茂貞. Died A.D. 924. A native of 博野 Po-yeh in Chihli, who was originally named 宋文通 Sung Wên-t'ung. The Emperor Hsi Tsung rewarded his services with the Imperial surname and a new personal name, and his successor ennobled him as Prince. When the T'ang dynasty was overthrown in 907, as Governor of Fêng-hsiang he refused allegiance to the usurper Chu Wên, and defended himself bravely against the Liang and Shu States until the establishment of the Later T'ang dynasty, which he recognised and under which he was made Prince of Ch'in. Among other expedients for raising revenue he put a tax upon lamps and oil, and refused to allow pine-splints to be brought into the city, lest they should be used to give light. For this he was caricatured by an actor, who suggested that the use of moonlight should also be declared illegal.

1174 **Li Mi** 李密 (T. 令伯). Born A.D. 222. A native of Chien-wei in Ssŭch'uan, also named 李虔 Li Ch'ien of Wu-yang, Wu-yang being another name for Chien-wei. He lost his father at an early age and his mother married again, leaving him to the care of his grandmother. After studying with Ch'iao Chou he held office under the Minor Han dynasty, and as envoy more than once to the rival State of Wu he gained considerable reputation. In A. D. 265 the Emperor Wu Ti of the Chin dynasty wished to appoint him equerry to the Heir Apparent; but in a very pathetic memorial he declined on the plea of duty to his aged grandmother. "But for her," he said, "I should not have seen the light of this day. Without me, she will be unable to complete her allotted span of years." The Emperor thereupon gave orders that the old lady's necessities should be attended to, and at her death appointed Li Mi to a post in Shensi. He lost office however through publishing

in verse his chagrin at not receiving employment in the capital.

Li Mi 李謐 (T. 永和). 5th cent. A.D. A scholar who in 1175
early life was fond of study, but who devoted all his energies to books on the art of playing the lute, of which he was extremely fond. Determined to keep himself in the true path of learning, he shut himself up and cut off both his hands. He was subsequently invited to take office, but declined on the ground that all literature was before him, leaving him no time for anything else. His old tutor actually came and applied to receive instruction from him. Canonised as 貞靜處士.

Li Mi 李密 (T. 玄邃 and 法主). A.D. 582–618. A 1176
colleague and subsequent rival of the founder of the T'ang dynasty. The family came originally from Liao-tung, and from his father he inherited the title of Duke of 蒲山 P'u-shan. As a boy he was clever and studious, and he was patronised by the famous statesman, Yang Su, who first saw him riding upon an ox, absorbed in the *History of the Han Dynasty*. Later on he gave judicious advice to the son of Yang Su, when the latter plotted rebellion. In 616 he and 翟讓 Chai Jang revolted and soon held most of Anhui and Honan. He called himself Duke of Wei, and issued a manifesto denouncing the Emperor's crimes. Li Yüan invited his co-operation and formed an alliance with him, although he did not mean to let him lead the movement. In 618 he defeated Yü-wên Hua-chi, and was proceeding to the Court of Sui when Wang Shih-ch'ung seized the reins of government. Failing against Wang, he submitted to the T'ang dynasty and was ennobled as Duke. Shortly afterwards he was sent at his own request on a mission to his native province, Shantung; and there, disgusted with his own position, he raised the standard of revolt, and was slain.

Li Mu 李牧. Died B.C. 229. A military commander of the 1177
Chao State, employed in guarding the northern frontier against

the Hsiung-nu. Acting strictly on the defensive, he was ridiculed by the enemy as a coward and at length superseded. The policy however of his successor was so disastrous that he was soon recalled; and later on, when his troops had been carefully drilled, he inflicted such a severe defeat on the Hsiung-nu that they gave no more trouble for ten years. He also routed the forces of the Ch'in State under Huan Ch'i, for which he was ennobled as Prince. At length the ruler of Ch'in, the future First Emperor, succeeded by means of bribes in inducing the Prince of Chao to dismiss his great general. Li Mu refused to receive the order, and was seized and put to death. Three months later the Ch'ins declared war. The Prince of Chao was carried away captive, and his State was annexed by the enemy.

1178 **Li O** 厲鶚 (T. 大鴻. H. 樊榭). Graduated as *chü jen* in A.D. 1720, but after a few years' service he retired from official life and devoted himself to poetry. He wrote a critical history of the poets of the Sung dynasty, and collected over three hundred neglected works of the Liao dynasty.

1179 **Li Pan** 李班 (T. 世文). Died A.D. 334. The chosen heir to Li Hsiung, whom he succeeded as third sovereign of the Ch'êng dynasty. He was modest, honest, respectful, and filial, and refused to attack Li Ch'i during the period of mourning; whereupon Li Ch'i, who had no such scruples, slew him.

1180 **Li Pi** 李泌 (T. 長源). A.D. 722—789. A native of Ch'ang-an in Shensi. At the age of seven he was able to compose, and was summoned to the Court of the Emperor Ming Huang who instructed Chang Yüeh to examine him. He acquitted himself so well that the Emperor was delighted, and cried out, "This boy's brains are too big for his body!" Ho Chih-chang declared that his eyes were like "autumn waves," and Chang Chiu-ling called him his "little friend." In due course he entered the Han-lin College

and became on very intimate terms with the Heir Apparent, but in consequence of a lampoon on Yang Kuo-chung he was sent away from Court. Upon the accession of the Emperor Su Tsung in 756 he returned, and was offered an appointment which he declined, remaining however in close relationship with the Emperor. This offended the eunuch Li Fu-kuo, and he was compelled to seek safety in flight. But the Emperor sent for him to come back, and from that time he was always a trusted counsellor of the reigning monarch, serving first and last under four Emperors. As a youth he was very much given to the study of Taoism and used to wander about on the mountains, pondering upon the secret of immortality. He refused to marry, and later on gave up all except natural food, such as berries, fruit, etc., and devoted himself to that form of breathing which is believed by the Taoists to result in immortality. He became reduced to a skeleton, and received the nickname of 鄴仙鎖子骨 the Collar-bone Immortal of Yeh, referring to the rank of Marquis of Yeh, conferred upon him in 787. He is said to have had an immense library, filling no less than 30,000 shelves; hence the phrase 鄴架, in the sense of many books.

Li Po 李白 (T. 太白. H. 青蓮). A.D.? 705—762. A **1181**
native of 巴西 Pa-hsi in Ssŭch'uan, of Imperial descent. Just before he was born his mother dreamt of the planet Venus, and from this he was duly named. At ten years of age he was already a poet, and as he grew up he developed a taste for sword-play and adventure. He wandered as far as Shantung, and retiring to a mountain together with K'ung Ch'ao, 韓準 Han Chun, 裴政 P'ei Chêng, 張叔明 Chang Shu-ming, and 陶沔 T'ao Mien, formed the hard-drinking coterie known as the 竹溪六逸 Six Idlers of the Bamboo Brook. About A.D. 742 he reached Ch'ang-an, and there his poetry attracted the notice of Ho Chih-

chang, who declared that he was "a banished angel" and introduced him to the Emperor Ming Huang. The latter was charmed with his verses, prepared a bowl of soup for him with his own hands, and at once appointed him to the Han-lin College. Li Po then gave himself up to a career of wild dissipation, to which Ming Huang's Court was well suited. On one occasion, when the Emperor sent for him, he was found lying drunk in the street; and it was only after having his face well mopped with cold water that he was fit for the Imperial presence. His talents however did not fail him. With a lady of the seraglio to hold his ink-slab he dashed off some of his most impassioned lines; at which the Emperor was so overcome that he made the powerful eunuch Kao Li-shih go down on his knees and pull off the poet's boots. Kao of course could not brook this insult. He set to work to persuade Yang Kuei-fei, the reigning favourite, in whose honour Li Po had penned some immortal lines, that she was all the time being held up to ridicule. Consequently when the Emperor wished to appoint Li Po to some important post, Yang Kuei-fei intervened, whereupon Li Po, together with Ho Chih-chang, Li Shih-chih, Li Chin, Ts'ui Tsung-chih, Su Chin, Chang Hsün, and Chiao Sui, begged to be allowed to withdraw from the Court. Their request was granted by the Emperor, who gave them a large present of money; and they went off to form the new coterie known as the 酒 (or 飲) 中八仙 Eight Immortals of the Winecup. Subsequently Li Po drifted into the service of Prince Lin of Yung, and when the latter failed in his designs, he came near losing his head. However he was pardoned, and sought refuge with his relative Li Yang-ping; but on his way thither he was drowned from leaning one night over the edge of a boat, in a drunken effort to embrace the reflection of the moon.

1182 **Li Po-yao** 李百藥 (T. 重規). A.D. 565—648. Son of Li

Tê-lin. He was so sickly a child and swallowed so much medicine that his grandmother insisted on naming him Po-yao = Pharmacopœia, while his precocious cleverness earned for him the sobriquet of the Prodigy. Entering upon a public career he neglected his work for gaming and drink, and after a short spell of office he retired. In 599 he was called to the capital and received his father's title of Duke, which was taken away from him in 605. He rose once more under the first two Emperors of the T'ang dynasty who esteemed him highly and consulted him on all State matters. He completed the *History of the Northern Ch'i Dynasty* from materials collected by his father. Canonised as 康.

Li Sang-o 李桑額. Died A.D. 1686. Son of Li Kuo-han. He 1183
was distinguished as a general, and aided in suppressing the revolt of Wu San-kuei and in the subjugation of Yünnan.

Li Sêng-hu 力僧護. 7th *or* 8th cent. A.D. A native of 1184
modern Nanking, whose father died when he was five years old, leaving no money to pay for decent funeral rites. At his own suggestion, his mother sold him for 2,000 *cash*, and duly performed the usual ceremonies; but the loss of her son caused her to weep herself blind. Thirty years later Li returned from his master in Ssŭch'uan, and sought out his mother. He prayed and fasted; and after cleansing his mouth licked her eyes, whereupon her sight was restored.

Li Shan 李善. 7th cent. A.D. A native of Chiang-hsia in Hupeh. 1185
Though a profound scholar, he was unsuccessful in composition, and was called in consequence the 書簏 Book Basket, *i. e.* able to hold the works of others but unable to produce anything of his own. About the year 660 he was Reader to the Prince of P'ei, and subsequently produced a commentary upon Hsiao T'ung's great work, entitled the 文選註. Becoming involved in a political intrigue he was banished to 姚 Yao-chou in Yünnan,

from which he returned, in consequence of a general pardon, and established himself near the capital in Honan. Students flocked from all quarters to his lectures, which were popularly known as 文選學.

1186 **Li Shan-ch'ang** 李善長 (T. 百室). A.D. 1314—1390. A native of 定遠 Ting-yüan in Shensi, and the counsellor of Chu Yüan-chang in his struggle for the empire. In 1367 he headed the body of officers who asked Chu to adopt the Imperial style, and was his first Minister. In 1369 he was chief editor of the *History of the Yüan Dynasty*. Raised to a Dukedom in 1370, he offended his sovereign by his haughty demeanour and his inclination to presume on his services, and in the following year his health was made an excuse for sending him into retirement, though in 1376 his eldest son was married to an Imperial Princess. He was ultimately put to death together with more than seventy members of his family on a charge of having been mixed up in the conspiracy of Hu Wei-yung in 1380. The Emperor felt it necessary to publish a defence of his harshness to his old servants, entitled the 姦黨錄 *Record of Wicked Cabals*; but the accusation against Li Shan-ch'ang was subsequently shown to be baseless. Canonised as 襄愍.

1187 **Li Shan-kan** 李善感. A Censor who lived at the close of the 10th cent. A.D. and was famous for boldness of speech. He was popularly spoken of as a phœnix, that is, a *rara avis*.

1188 **Li Shang-yin** 李商隱 (T. 義山). A.D. 813—858. A native of Ho-nei in Honan. Graduated as *chin shih* in 837. Rose to be a Reader in the Han-lin College, and distinguished himself as a poet and a scholar.

1189 **Li Shao-chün** 李少君. 2nd cent. B.C. A man who pretended that he had discovered the elixir of immortality. In early life his age was kept a secret, and when he grew up he declared himself

to be already over seventy. He was well received by the Emperor Wu Ti of the Han dynasty, whom he persuaded that the manufacture of gold out of cinnabar and the employment of that gold as dishes and goblets would tend to prolong life. He also declared that he had visited the Isles of the Immortals and had seen An-ch'i Shêng eating dates as big as melons, in consequence of which the Emperor sent an expedition to search for him. Meanwhile Li Shao-chün died.

Li Shê 李涉 (T. 清溪. H. 月溪). 9th cent. A.D. A poet 1190
of the T'ang dynasty, and a native of Lo-yang. On one occasion he fell into the hands of bandits; but when the captain of the gang heard his name he cried out, "What, the poet! Well, we won't skin *you*. We like your verses: make us some now." Thereupon Li Shê took a pen and indited the following impromptu:

> The rainy mist blows gently o'er the village by the stream,
> When from the leafy forest glades the brigand daggers gleam....
> And yet there is no need to fear nor step from out their way,
> For more than half the world consists of bigger rogues than they!

At this the bandits laughed approvingly, and let him go unharmed.

Li Shên 李忱. A.D. 810—859. Thirteenth son of Li Shun, 1191
and sixteenth Emperor of the T'ang dynasty. He was placed on the throne by the eunuchs in 846, although Li Yen had left a young son. Clever and just, open to reproof and economical, an industrious ruler and fond of his people, he earned for himself the flattering title of 小太宗 Little T'ai Tsung, *i. e.* another Li Shih-min. He hated the eunuchs, but could not free himself from their power. His reign was uneventful. He died, like his brother Li Hêng, from injudicious doses of the elixir of life, and his eldest son was placed on the throne instead of his intended heir, the third son. Canonised as 宣宗皇帝.

Li Shêng 李晟 (T. 良器). A.D. 727—793. A General and 1192
statesman, who was descended from a family of soldiers belonging

to Kansuh. He early distinguished himself against the Turfan, and in 766 received high military command. In 781 he assisted Ma Sui against T'ien Yüeh, and the latter only escaped utter defeat because Li Shêng fell ill. Two years later he defended his sovereign against Chu Tz'ŭ and Li Huai-kuang, and recaptured the capital. In 787 he was recalled from his command in Shensi, and was admitted to the Council of State. He protested in vain against the treaty with the Turfan which led to the capture of Hun Chan, and for the last six years of his life he was neglected by his master who nevertheless gave him a public funeral. Ennobled as Prince, and canonised as 忠武.

1193 **Li Shih** 李勢 (T. 子仁). Died A.D. 361. Eldest son of Li Shou, and sixth and last sovereign of the Ch'êng dynasty. He quarrelled with and slew his brother, and drove away all good counsellors. Licentious and tyrannical, he did nothing to mitigate the famines which resulted from his misgovernment and the consequent incursions of the savage Laos tribes. Huan Wên attacked him with a fleet, and in 347 he submitted to the Eastern Chin, receiving the title of 歸義侯 Marquis Returned to Allegiance.

1194 **Li Shih** 李氏. 10th cent. A.D. The wife of an official at Kuo-chou in Honan, under the Later Chou dynasty. While passing through K'ai-fêng Fu, on her way home with the dead body of her husband, the innkeeper at the house where she stopped rudely grasped her arm. Seizing a meat-chopper she immediately cut off the defiled limb; and on the case being reported to the Emperor she was well rewarded, and the innkeeper severely beaten.

1195 **Li Shih-chih** 李適之. Died A.D. 747. An Imperial clansman and a distinguished poet under the reign of the Emperor Hsüan Tsung of the T'ang dynasty. He was one of the Eight Immortals of the Winecup (see *Li Po*), and was said to spend large sums of money on wine and to drink like a whale. After successfully

filling a variety of posts, he became a Minister of State and was ennobled as Duke. Li Lin-fu, his rival, then persuaded him to open a gold-mine in Shensi, and subsequently suggested to the Emperor that it was improper to mine at his Majesty's native place. Accordingly he lost favour and in 746 obtained leave to retire. He was however implicated in the charge against Wei Chien; and on the appearance of the Censor sent to slay Wei, he was so terrified that he poisoned himself.

Li Shih-min 李世民. A.D. 597—649. The second son of Li 1196
Yüan. His name is said to have been given to him in consequence of some mysterious prophecy that he would 濟世安民 benefit his age and give peace to the people. As a youth he entered the military service during the reign of the Emperor Yang Ti of the Sui dynasty; but finding the country a prey to disorder he joined in a conspiracy against the ruling House, and in A.D. 618 succeeded in placing his father upon the throne as first Emperor of the T'ang dynasty. During the reign of the latter he took an active part in consolidating the newly-won empire and was appointed Prince of Ch'in, a title by which he is still known. In the year 621 he was nominated to the specially created post of Chief Guardian of the empire, and occupied himself in crushing his father's rivals (see *Li Mi*, *Tou Chien-tê*, *Wang Shih-ch'ung*, and *Li Ching*). His eldest brother, the Heir Apparent, who was jealous of his influence, now conspired with a younger brother to assassinate him; but the plot failed, and in 626 he obtained leave to arrest his two brothers on a charge of debauching the palace ladies. Instead however of doing so, he slew them both and took his younger brother's widow to wife. In the same year his father resigned the throne to him, and he entered upon a reign of unrivalled brilliance and glory. He ruled for his people's welfare. He crushed internal rebellion, and broke the power of China's hereditary foes. He introduced an

improved division of the empire into provinces with subdivisions, reformed the civil and military services, and modified the Penal Code. He fostered learning, and tried to restore astronomy to its place as a practical science. Frugal in his own life, affectionate to his kindred, and genial in his intercourse with public officials, his fame spread far beyond the limits of the Middle Kingdom, which reached to the Caspian Sea and the Hindu Kush. He was said to have had the grace of a dragon and the beauty of a phoenix. He was beloved by all priests, Buddhist, Taoist, and even Christian; for it was under his auspices that Nestorian missionaries were allowed to settle at the capital in A.D. 636. In 643 the Greek Emperor Theodosius sent a mission to his Court. In 644 he attempted to conquer Korea, but the expedition proved a disastrous failure. On one occasion he is said to have died and to have gone down into Purgatory, but to have recovered his life by the kindly alteration in the Book of Fate of a 13 into a 33. Among his numerous recorded sayings, the following is perhaps the best known: — "By using a mirror of brass you may see to adjust your cap; by using antiquity as a mirror, you may learn to foresee the rise and fall of empires." Canonised as 太宗皇帝.

1197 **Li Shou** 隸首. One of the Assistants of the Yellow Emperor, B. C. 2698, and the reputed inventor of mathematical science.

1198 **Li Shou** 李壽 (T. 武考). Died A.D. 343. The nephew of Li T'ê, by whom, as well as by Li Hsiung, he was advanced to high honours and military command. In 338 he surprised Ch'êng-tu and seized the throne, altering the dynastic style to Han. Finding the mild system of Li Hsiung unsatisfactory, he took to severity and extravagance, escaping a rebellion only by his timely death. Canonised as 昭文帝, the fifth sovereign of the Ch'êng dynasty.

1199 **Li Shou-su** 李守素. 7th cent. A.D. A native of Chao-chou

in Chihli, who devoted himself to genealogical research and earned the sobriquet of the 肉譜 Walking Dictionary of Biography.

Li Shu-ch'ang 黎庶昌 (T. 純齋). A licentiate of Kueichou, **1200**
who began his career as a secretary to Tsêng Kuo-fan, afterwards rising from Magistrate to Taot'ai in Shantung. He was secretary to the first embassy to England, and was appointed in October 1881, while *Chargé d'affaires* at Madrid, to be Minister at Tokio. After a period of mourning he was re-appointed, and in June 1891 was sent as Taot'ai to the newly-opened port of Chungking.

Li Shuai-t'ai 李率泰 (T. 叔達). Died A.D. 1666. Son of **1201**
a captain of Fu-shun in Shingking, who deserted the Ming cause. At the age of 12 he became page to the Emperor T'ai Tsu of the present dynasty, who changed his name from 延齡 Yen-ling to Shuai-t'ai. He served in the Ch'ahar and Korea expeditions, against Li Tzŭ-ch'êng and in the conquest of China, especially distinguishing himself at the sieges of Soochow and Foochow. In 1654 he went as Viceroy to Canton, where he successfully coped with the Ming pretenders; and in 1656 he was transferred to Foochow, where he checked the ravages of Koxinga by increasing the fleet, and induced many of his lieutenants to surrender. Dying at his post, he was ennobled as Baron, and canonised as 忠襄.

Li Shun 李純. A.D. 778—820. Son of Li Sung, whom he **1202**
succeeded in 805 as eleventh Emperor of the T'ang dynasty. In 809 reforms were introduced; the revenue was regulated, presents stopped, slavery forbidden, and taxes remitted. Clear-headed and determined, he re-established the control of the Court over the provincial Governors by a war which lasted from 814 to 819. Towards the end of his reign the successful monarch became a devout Buddhist and a seeker after immortality. The pills he took to secure long life made him passionate, and he died suddenly; murdered, according to general belief, by a eunuch. His eunuch

favourite 吐突承璀 T'u-t'u Ch'êng-ts'ui was executed, and with him fell the evil Ministers to whom the Emperor had latterly trusted. Canonised as 憲宗皇帝.

1203 **Li Ssŭ** 李斯. Died B.C. 208. A native of the Ch'u State, who after serving in some petty official post, turned his back on his native country and in 247 entered the service of Lü Pu-wei, then at the head of affairs in the Ch'in State. He soon attracted the attention of the sovereign (see *Shih Huang Ti*), and became senior historiographer; and later on, as a reward for valuable political advice, he was appointed Foreign Minister. For many years he seems to have been a trusted counsellor, and in 214 he was raised to the rank of Prime Minister. He was now all-powerful, and his children intermarried with the Imperial family. In B. C. 213 he suggested the extraordinary plan by which the claims of antiquity were to be for ever blotted out, and history was to begin again with the ruling monarch, thenceforward to be famous as the First Emperor. All existing literature was to be destroyed, with the exception only of works relating to agriculture, medicine, and divination; and a penalty of branding and four years' work on the Great Wall was enacted against all who refused to surrender their books for destruction. This plan was carried out with considerable vigour. Many valuable works perished; and the Confucian Canon would have been irretrievably lost but for the devotion of scholars, who at considerable risk concealed the tablets by which they set such store, and thus made possible the discoveries of the following century and the restoration of the sacred text. At the same time, as many as four hundred and sixty of the literati were buried alive at Hsien-yang, but this was for treasonable language, and not for retention or concealment of books. In B. C. 210, when the First Emperor died, Li Ssŭ joined in the conspiracy which placed Hu Hai upon the throne. He afterwards sought to restrain

the new monarch from the barbarities to which he was prone, but only succeeded in arousing the jealousy of Chao Kao, and ultimately fell a victim to the intrigues of that wily eunuch. He was accused of treason and thrown into prison; and a confession being wrung from him by torture, his body was sawn asunder in the market-place. He was a good scholar, and is said to have invented the form of writing known as the Lesser Seal, on which he published a work under the title of 蒼頡.

Li Ssŭ-hsün 李思訓 (T. 建見). A.D. 651—716. A great 1204
grandson of the founder of the T'ang dynasty, famous as a landscape-painter and styled 大李將軍 General Li, Senior, to distinguish him from his son Li 昭道 Chao-tao, who was even better than his father at figures and buildings. The father and son were the leaders of the northern school of art under the T'ang dynasty. When the Empress Wu Hou slew many members of the Imperial clan, he fled from his post as Magistrate of Chiang-tu in Kiangsu. The Emperor Chung Tsung, on recovering power in 705, ennobled him as Duke, and in 713 he received a high military command.

Li Ssŭ-yüan 李嗣源. A.D. 866—933. An orphan child, 1205
named 邈佶烈 Mo-chi-lieh, belonging to a Turkic tribe, who was adopted by Li K'o-yung and received his surname. His brilliant achievements on behalf of the Later T'ang dynasty founded by Li Ts'un-hsü, his adopted brother, caused him, on the death of the latter in 926, to be proclaimed Emperor by the army. He was a modest and energetic ruler; and it is worthy of note that during his reign the Classics were for the first time printed from wooden blocks. Canonised as 明宗.

Li Sung 李誦. A.D. 761—806. Son of Li Kua, whom he 1206
succeeded in 805 as tenth Emperor of the T'ang dynasty. He was mild and good, but had become dumb in 804. In less than a

year he abdicated in favour of his son. He was skilled in writing the *li* character, in which he copied out his father's presentation poems. Canonised as 順宗皇帝.

1207 **Li Tan** 李旦. A.D. 662—716. Younger brother of Li Hsien, whom he succeeded in 710 as fifth Emperor of the T'ang dynasty. He had been set up by the Empress Wu Hou as titular sovereign in 684, and in 690 she named him her heir. He abdicated in 712 in favour of his third son Li Lung-chi, who had managed the conspiracy that overthrew Wu Hou. Canonised as 睿宗皇帝.

1208 **Li Tao** 李燾 (T. 仁甫). A.D. 1115—1184. A native of 丹稜 Tan-ling in Ssŭch'uan, who rose to be a Vice President of the Board of Rites. Famous as a scholar and author, he wrote a continuation in 520 books of Ssŭ-ma Kuang's *Mirror of History*, treatises on the *Canon of Changes* and the *Spring and Autumn Annals*, a work on rhythm, and numerous essays. Canonised as 文簡.

1209 **Li T'ê** 李德 (T. 元林). Died A.D. 303. The son of a Tibetan chieftain in western Ssŭch'uan, who joined the Emperor Wu Ti of the Wei dynasty. He held office as a Magistrate in his youth, but took advantage of the misgovernment of the Empress 賈 Chia to enter on a career of robbery. In 300 his band sacked Ch'êng-tu, and two years later he took the title of Viceroy and adopted a new reign-title; but in 303 he was defeated by the Imperial and local forces, and put to death. Canonised by Li Hsiung as 景帝 Ching Ti, first sovereign of the Ch'êng dynasty of Ssŭch'uan.

1210 **Li Tê-lin** 李德林 (T. 公輔). A.D. 530—590. A distinguished scholar and statesman, whom Wei Shou declared to be a worthy successor of Wên Tzŭ-shêng. Prodigiously clever, he was entrusted with the preparation of the *History of the Northern Ch'i Dynasty*, a work completed by his son, Li Po-yo. When the Northern Chou

dynasty replaced the Ch'i, he was specially invited to Ch'ang-an and employed in drafting State papers. He threw in his lot with the founder of the Sui dynasty, but his strong protest against the slaughter of the members of the former reigning House (see *Yang Chien*) interfered with his promotion. In 581 he drew up the revised legal code; in 589 he was degraded to a Magistracy. Most of his writings were lost in the troubles that ushered in the T'ang dynasty. Canonised as 文.

Li Tê-yü 李德裕 (T. 文饒). A.D. 787—849. Son of 李 1211
吉甫 Li Chi-fu, who was a Minister of State under the Emperor Hsien Ti of the T'ang dynasty. The father had for opponents Niu Sêng-ju and Li Tsung-min, and at his death their enmity was transferred to the son; hence the expression 牛僧黨 the rival parties of Li and Niu. Li Tê-yü's career was a chequered one. At one time he was filling a confidential position near the Throne; at another he was banished to some unimportant provincial post. He served under six Emperors, and did his best to keep in check the wasteful extravagance and silly superstition of such a monarch as Ching Tsung. When Governor of the modern Ch'êng-tu in Ssŭch'uan, he built the famous look-out from which any movements on the part of the southern wild tribes on the one hand, and of the Turfan on the other, would be at once detected. Meanwhile he had a private residence at 平泉 P'ing-ch'üan, which was filled with rarities; for instance, there was a stone which possessed the remarkable property of making a drunken man sober. Among other stories told of him is one that he used to drink a peculiar kind of soup, in which pearls, precious stones, jade, red sulphuret of arsenic, and cinnabar, were cooked all together. A bowl of this was said to cost thirty thousand *cash*. After rising to be President of the Board of War, he was impeached in 847 by a member of his own party and banished to Yai-chou in Kuangtung, where he

died. He was a fine scholar, and an untiring opponent of eunuch influence.

1212 **Li T'iao-yüan** 李調元 (T. 雨村. H. 墨莊). A native of 綿 Mien-chou in Ssŭch'uan, who graduated as *chin shih* in 1763 and was distinguished as a poet and a bibliophile. He selected and published the 朝鮮四家詩 *Poems of the Four Schools of Korea*, and edited the 函海 encyclopædia, which is chiefly an expansion of the work of Yang Shên.

1213 **Li T'ieh-kuai** 李鐵拐. One of the Eight Immortals of Taoism, represented as a beggar leaning on an iron staff, for the following reason. Summoned by Lao Tzŭ to a conference on high, his *anima* mounted to heaven, leaving the body, with the *umbra* still present, in the charge of a disciple. The latter, however, was called away to his mother's deathbed, and when the *anima* returned, the *umbra* had passed as usual into the earth and dissolution had set in. The *anima* therefore took refuge in the body of a lame beggar who had just expired, that is, whose *anima* had just gone up to heaven, but whose *umbra* had not yet gone down to earth.

1214 **Li T'ien** 李畋. A man of the Sung dynasty, who fired a cracker at a dangerous demon, named 山臊 Shan Sao, and put him to flight. From this is said to date the custom of cracker-firing in China.

1215 **Li T'ien-fu** 李天馥 (T. 湘北. H. 容齋). A.D. 1634–1699. A native of Ho-fei in Anhui, of precocious talent, who graduated as *chin shih* in 1657 and devoted himself to study in the Han-lin College. After being President of several Boards, he was chosen at the end of 1692 to be a Grand Secretary, but was obliged immediately to go into mourning for his mother. However the Emperor K'ang Hsi thought so highly of him that he kept his office open for him during his three years' retirement. Author of a collections of poems and essays entitled 容齋集.

Li T'ing 李亨. A.D. 711—762. Son of Li Lung-chi, whom he succeeded in 756 as seventh Emperor of the T'ang dynasty. He was entirely in the hands of the eunuch Li Fu-kuo and of the Empress; however Li Pi, Kuo Tzŭ-i, Li Kuang-pi, and others, enabled him to make head against the rebels An Lu-shan and his son, and against Shih Ssŭ-ming, although the last named was in full career of conquest when slain by his eldest son in 761. Canonised as 肅宗皇帝. 1216

Li T'ing-i 勵廷儀. Died A.D. 1732. Son of Li Tu-no. He graduated as *chin shih* in 1700, and was employed in the College of Inscriptions. From 1723 to 1732 he was President of the Board of Punishments and introduced many measures, notably the institution of trainbands, 50 men in each District; also the separation of men and women, and of serious and petty criminals, in all prisons. Canonised as 文恭. 1217

Li Ts'ui 李傕. Died A.D. 197. One of the officials who served under Tung Cho and took part in the stirring incidents of his later days. On the death of his leader he himself marched upon Ch'ang-an, seized the person of the Emperor, and handed over the city to fire and the sword. The Emperor managed to escape (see *Chung Yu*); a powerful expedition was sent against Li Ts'ui, and he was put to death with all his family for three generations. 1218

Li Ts'ui 李漼. A.D. 843—873. Eldest son of Li Shên, whom he succeeded in 859 as seventeenth Emperor of the T'ang dynasty. He owed his throne to the eunuchs, whose influence was greater than ever. Haughty, extravagant, licentious, he is held to have rendered inevitable the fall of the dynasty. Two rebellions occurred during his reign to mark the growing discontent. Canonised as 懿宗皇帝. 1219

Li Ts'un-hsü 李存勗 or **Li Ya-tzŭ** 李亞子. Died A.D. 925. Son of Li K'o-yung, whom he aided in suppressing the 1220

rebellion of Huang Ch'ao, and second ruler of the Chin State. After the fall of the T'ang dynasty he overthrew the Later Liang dynasty, and in 923 set himself up as first Emperor of the Later T'ang dynasty, with his capital at Lo-yang. A brave leader, it was said of him by Chu Wên as he broke through a double entrenchment of the Liangs, "With a son like this one, K'o-yung does not die!" But he soon gave himself up to sensuality, and was assassinated by an actor upon whom he had conferred a high post. During his reign, modern Shensi and Ssŭch'uan were added to his territory; on the other hand, the Kitan chief who had proclaimed himself Emperor in 907, obtained possession of a great part of Shensi and Chihli. Canonised as 莊宗.

Li Tsung. See **Chao Yün.**

1221 **Li Tsung-min** 李宗閔 (T. 損之). Died A.D. 806. A political colleague of Niu Sêng-ju, and bitter opponent of Li Chi-fu and his more famous son Li Tê-yü. After a career of alternate failure and success, he was banished to Liu-chou in Kuangsi where he died.

1222 **Li Ts'ung-hou** 李從厚. Died A.D. 934. Son of Li Ssŭ-yüan, and third Emperor of the Later T'ang dynasty, to the throne of which he had just succeeded when he was assassinated by his adopted son, Li Ts'ung-k'o. Canonised as 閔帝.

1223 **Li Ts'ung-k'o** 李從珂. A.D. 892—936. Adopted son of Li Ts'ung-hou, whom he assassinated and succeeded in 934 as fourth Emperor of the Later T'ang dynasty. Being besieged in his capital by a Tartar army under the direction of Shih Ching-t'ang, he set fire to his palace and perished in the flames together with all his family and treasures. Canonised as 廢帝 or 潞王.

1224 **Li Tu-no** 勵杜訥 (T. 近公). A.D. 1627—1703. A famous calligraphist, employed for many years in the College of Inscriptions. He was also one of the tutors of the Emperor Ch'ien Lung, and

rose to be Vice President of the Board of Punishments. Canonised as 文恪, and included in the Temple of Worthies.

Li T'ung 李侗 (T. 愿中. H. 延平). A.D. 1093–1163. 1225
A native of Yen-p'ing in Fuhkien; hence his sobriquet as above. He studied under Lo Ts'ung-yen, but had no taste for official life and accordingly took no degree. He lived in a cottage in the country and gradually surrounded himself with disciples, among whom was Chu Hsi, who subsequently collected and published his oral explanations of difficult or doubtful points in the Canon. Canonised as 文靖, in 1617 his tablet was placed in the Confucian Temple.

Li Tzŭ-ch'êng 李自成. A.D. 1606–1645. A native of the 1226
米脂 Mi-chih District in Shensi, who succeeded his father as village headman before he was twenty years old. The famine of 1627 brought him into trouble over the land-tax, and in 1629 he turned brigand, joining the great Shansi leader 王自用 Wang Tzŭ-yung, and calling himself 闖將 General Ch'uang. In 1636 Wang Tzŭ-yung was captured, and Li was dubbed Prince Ch'uang by his comrades; but he was soon compelled to flee to Ssŭch'uan where he improved his neglected education. In 1640 he headed a small gang of desperadoes, and overrunning parts of Hupeh and Honan was soon in command of a large army, with Chang Hsien-chung as an ally. He had been joined by a female bandit, formerly a courtesan, who advised him to avoid slaughter and to try to win the hearts of the people. This was probably connected with the recent prophecy that 十八子 (= 李) was to get the throne. In 1642 he captured K'ai-fêng Fu after a four-months' siege, forced the 潼 T'ung pass and subjugated Shensi. In 1644 he proclaimed himself first Emperor of the 大順 Great Shun dynasty, with 永昌 Yung Ch'ang as his year-title, and advanced in two columns on Peking. He forced the 南口 Nan-k'ou pass,

and four days later a gate in the southern city was opened to him and the last Emperor of the Mings hanged himself on the 萬歲 Wan-sui hill. The city was given up to pillage, though Li buried both Emperor and Empress with Imperial honours. The approach of Wu San-kuei forced him to take the field, and now for the first time he was badly beaten and Peking was again besieged. Li retreated westwards, and after two vain attempts to check the pursuers his army began to melt away. Driven south, he held Wu-ch'ang for a time, but ultimately he fled down the Yang-tsze and was slain by local militia in Hupeh. Li was a born soldier. Even hostile historians admit that his army was wonderfully well disciplined, and that he put a stop to the hideous atrocities which had made his name a terror to the empire just so soon as he found that he could accomplish his ends by milder measures. His nature is described as calm and cold; his manner of life as frugal and abstemious.

1227 **Li Tzŭ-shêng** 李孜省. Died A.D. 1487. An official clerk of Nan-ch'ang in Kiangsi, who having been struck off the selection list for bribery, studied necromancy, and by bribing the eunuchs managed to get his magic formulæ laid before the Emperor Hsien Tsung in 1479. He was at once taken into favour and allowed to send in secret Memorials. His oracular statements were received with the utmost respect. He controlled all official appointments, even the Ministers being forced to truckle to him. On the accession of Hsiao Tsung the Court was purged of priests and favourites; Li was banished to Shensi, and after being sentenced to death was reprieved and died in prison.

1228 **Li Yang-ping** 李陽冰 (T. 少温). 8th cent. A.D. A relative of the poet Li T'ai-po, celebrated for his labours on the *Shuo Wên*, in which he made many changes and additions. He was an authority on the ancient style of writing and is the author of the

論篆, a short treatise on the formation of the Seal character. When Magistrate of 縉雲 Chin-yün in Chehkiang in A.D. 763, he is said to have obtained rain by threatening the City God with the destruction of his temple unless his prayers were answered within three days.

Li Yen 李炎. A.D. 814—846. Fifth son of Li Hêng, and 1229
brother of Li Han, whom he succeeded, after slaying another brother, in 840 as fifteenth Emperor of the T'ang dynasty. His short reign was marked by the enforcement of a more extended control over several of the provincial Governors. Canonised as 武宗皇帝.

Li Yen 李儼. A.D. 862—888. Fifth son of Li Ts'ui, whom 1230
he succeeded in 873 as eighteenth Emperor of the T'ang dynasty. A mere boy, he left the government to his eunuch favourite T'ien Ling-tzŭ and devoted himself to sport and amusement and also to music and mathematics. The officials and eunuchs struggled for power, and the people were neglected; so that in 874 a rebel appeared in Shantung and was joined the following year by Huang Ch'ao, who was soon at the head of a vast force. In 880 Huang entered Ch'ang-an and assumed the Imperial title, the Emperor fleeing to Hsing-yüan in Shensi, and in 881 to Ssŭch'uan. Li K'o-yung and others rallied to the aid of the sovereign, and by means of Tartar mercenaries the rebellion was suppressed in 884. In 885, on the approach of Li K'o-yung to the capital, he was forcibly carried off by T'ien to Hsing-yüan, from which he returned in 887 to Fêng-hsiang, the capital having been utterly ruined in the wars. In 879 南詔 Nan-chao in modern Yünnan formally renounced its allegiance to China. Canonised as 僖宗皇帝.

Li Yen-nien 李延年. 2nd cent. B.C. A native of 中山 1231
Chung-shan in Chihli. He was one of a family of actors, and for some crime or other had suffered mutilation. His sister, known as

Li Fu-jen, was the favourite concubine of the Emperor Wu Ti of the Han dynasty; and he himself, in consequence of his poetical and musical talents, became the close companion of his Majesty. After the death of his sister he fell into disfavour, and ultimately perished by the hand of the executioner.

1232 **Li Yen-shou** 李延壽 (T. 遐齡). 7th cent. A.D. A native of 相 Hsiang-chou in Honan, who rose under the Emperor T'ai Tsung of the T'ang dynasty to be Archivist in the Censorate, and was attached to the Historiographer's office. He completed from his father's notes the 北史 *Northern Annals*, A.D. 386—618, and the 南史 *Southern Annals*, A.D. 420—589.

1233 **Li Ying** 李膺 (T. 元禮). Died A.D. 169. A native of Ying-ch'uan in Anhui, who graduated as *hsiao lien* and entered the public service. In A.D. 156 he was appointed by the Emperor Huan Ti to operate against the Kitan Tartars who were raiding the frontier, and his appearance on the scene created such consternation in the Tartar ranks that they sent back all the men and women who had been carried away as captives. For these services he was advanced to high office, and for a long time exercised great influence. When appointed in 159 to be Governor of Honan, 張朔 Chang Shuo, brother to the eunuch Chang Jang, then Magistrate at 野王 Yeh-wang, was so alarmed that he fled to the capital and hid himself in a pillar in his brother's house. But Li Ying, who had discovered his iniquities, tracked him to his hiding-place, dragged him forth, and after due trial caused him to be executed. This bold act frightened the eunuchs into good behaviour for a long time. At the death of the Emperor in 167, Ch'ên Fan and Tou Wu took the lead in the administration; and when they fell victims to eunuch intrigues, Li Ying fell with them. He was thrown into prison and beaten to death. Personally he was a man of very abrupt manner. He had in consequence few friends; and those

who sought him out were said to "go to the Dragon's door." See *K'ung Jung*.

Li Yo 李䶮 (T. 晦伯). 12th cent. A.D. A pupil of Chu Hsi and Lü Tsu-ch'ien, who graduated as *chin shih* in 1172 and entered upon a public career. Together with Chu Hsi and his school he suffered persecution, and for a time lived with the Master in retirement. He was ultimately promoted to high office at the capital, and succeeded in securing the adoption of Chu Hsi's classical commentaries at the public examinations. Canonised as 文簡. 1234

Li Yü 李豫 (originally named 俶). A.D. 727—779. The second son of Li T'ing, whom he succeeded in 762 as eighth Emperor of the T'ang dynasty. He owed his throne to Li Fu-kuo, who slew the Empress Dowager and her son and was himself assassinated a few months later. The death of the son of Shih Ssŭ-ming in 763 ended the rebellion, but there were several serious Turfan and Tibetan incursions during the reign. The Emperor, who was until 770 under the sway of the eunuch 魚朝恩 Yü Ch'ao-ên, the opponent of Kuo Tzŭ-i, was weak enough to let his provincial Governors assume practical independence. In 773 two of them rebelled, and at the close of the reign Li Hsi-lieh also raised the standard of revolt. The country however prospered, and the annual revenue increased until it reached twelve million strings of *cash*, more than half being derived from the salt-tax. Buddhism was patronised, and in 768 there were a thousand priests and nuns in the palace, which was governed entirely by eunuchs. Canonised as 代宗皇帝. 1235

Li Yü 李煜 (T. 重光; originally 從嘉). Died A.D. 978. 1236
Sixth son of Li Ching, whom he succeeded in 961 as third sovereign of the Southern T'ang State. He proved himself a loyal vassal, and was created Prince of Wu (modern Kiangsu) and raised to

the highest honours by the first Emperor of the Sung dynasty. Seeing however that the various States were all gradually annexed, he took fright, and changed the name of his State to Kiangnan. But this conciliatory measure did not save him. In 975 the great commander Ts'ao Pin was sent to chastise him, and ultimately captured his capital and took him prisoner without striking a blow. Meanwhile, he had dispatched his trusted Minister Hsü Hsüan to explain away his conduct to the Emperor. "He really regards your Majesty as a father," urged Hsü Hsüan; "your Majesty may well leave him in peace." "Sons," replied the Emperor, "do not separate from their fathers; and do you think I shall allow another man to snore alongside my bed?" In the end Li was pardoned and received the title of 違命侯 the Fate-resisting Marquis. He was a simple-minded man, a cultivated scholar, painter, and musician, and a devout Buddhist. See *Li Chia-ming*.

1237 **Li Yü** 李霨 (T. 景霱). A.D. 1625—1684. Son of a Grand Secretary under the Mings. Left an orphan at the age of seven he devoted himself to study, and after taking his *chin shih* degree in 1646 he rose to be Grand Secretary in 1657. In 1659 he was employed on the *Institutes*, and subsequently on the *History of the Ming Dynasty* and other works. He enjoyed the confidence of the Regents during the minority of K'ang Hsi, and during the rebellion of the Feudatories that Emperor was wont to deliver to him orally all Imperial Decrees. Canonised as 文勤.

1238 **Li Yü-mei** 栗毓美 (T. 友梅). Died 1840. A native of 渾源 Hun-yüan in Shansi, who rose to be Director General of the Yellow River, to which post he was appointed in 1835. He introduced the use of brick in the embankments as cheaper and more effectual than broken stone and reeds, and owing to his care and skill there was no breach during his term of office. His spirit, which is worshipped on the banks of the Yellow River, is looked

upon as one of the guardians of the river banks, and is alluded to in official documents as 栗大王. Canonised as 恭勤.

Li Yüan 李淵 (T. 叔德). A.D. 565–635. The founder of the T'ang dynasty, descended from a Prince of the Western Liang State. His grandfather was ennobled as Duke under the Western Wei dynasty, and his father obtained the same title from the Northern Chou. He was a native of Ch'êng-chi in Shansi, and was Commandant at T'ai-yüan in 616 when through the counsel of his second son, Li Shih-min, he rose against the Sui dynasty. Pretending alliance with Li Mi he advanced eastward, and after taking Ch'ang-an set up the puppet known in history as Kung Ti, who abdicated in his favour in 618. The exertions of Li Shih-min cleared away the numerous rival pretenders to the empire, while Li Yüan improved the government and reformed taxation and coinage. In 626 he abdicated in favour of Li Shih-min. He is said to have won his wife, the beautiful daughter of Tou I, by shooting a match for her, the target being painted to resemble a peacock, both eyes of which were put out by Li Yüan's arrows. Canonised as 神堯皇帝, with the temple name of 高祖. See *Wei Chêng*. 1239

Li Yüan-ming 李元明. 6th cent. A.D. A famous Magistrate of Shan-yin in Chehkiang. At the expiration of his most successful term of office, the incoming Magistrate asked for a few hints. "Eat only one pint of rice a day," replied Li Yüan-ming, "and drink no wine." 1240

Li Yüan-tu 李元度 (T. 次青). A.D. 1821–1887. A native of P'ing-chiang in Hunan. Graduated as *chü jen* in 1843. In 1860 he raised a body of 3,000 volunteers against the T'ai-p'ing rebels, and rose to be Judge for the province of Fuhkien; but in November of the same year he was cashiered for his ill-success. Tsêng Kuo-fan and others memorialised in his favour, and in 1865 he was 1241

appointed Judge for Yünnan. In 1866 he published the 國朝先正事畧, containing biographical notices of the leading statesmen and men of letters of the present dynasty; and in 1878 a collection of his miscellaneous writings, entitled 天岳山館文鈔. In 1885 he was appointed Judge for Kueichou, and Treasurer for the same province in 1887.

1242 **Li Yung** 李邕 (T. 泰和. H. 北海). A.D. 678—747. A native of Chiang-tu in Kiangsu, who at an early age displayed an astounding knowledge of books and great literary capacity. Entering the public service, he rapidly rose to high office. But he was always getting into trouble, and was frequently dismissed to provincial posts. In 713, through the schemes of a hostile clique, he was actually condemned to death for corrupt practices, a punishment which was commuted to temporary banishment. He rose once more and became Governor of 北海 Po-hai, by which name he is often called; but he crossed the path of the great Li Lin-fu, and was thrown into prison and put to death. He made large sums of money by writing inscriptions, epitaphs, etc., his style being very highly esteemed.

1243 **Liang Chi** 梁冀 (T. 伯車). Died A.D. 159. Son of an official whose sister and daughter had been taken into the seraglio of the Emperor Shun Ti, the daughter being shortly afterwards raised to the rank of Empress. In youth he was said to have shoulders like a kite and eyes like a jackal, to have been fond of wine, gaming, football, hawking, horse-racing, and cock-fighting. Through his sister's influence he rose by 141 to be Commander-in-chief. When the Emperor died in 144, the Heir Apparent was a baby, and Liang Chi was asked to become joint Regent. This he refused to do; but when in 145 the child died, he aided in placing the Emperor Chih Ti upon the throne. The latter was a mere boy; however he was very sharp, and on one occasion spoke of Liang

Chi before all the courtiers as "that rowdy General." For this, Liang Chi found means to compass his death by poison, and forthwith set up the Emperor Huan Ti. His arrogance and despotic behaviour now became unbearable. He did not hasten to audience. He walked into the Emperor's presence girt with his sword and with his shoes on. He caused the Magistrate of Lo-yang to be thrown into prison and beaten to death. But he went too far in the case of an Imperial concubine whom he wished to appropriate as his daughter by means of a double murder; and with the Emperor's connivance he was surrounded in his house by an armed party. When however the doors were opened, he and his wife were found to have already taken their own lives.

Liang Hao 梁顥 (T. 太素). A.D. 913—1004. A native of 1244
須城 Hsü-ch'êng in Shantung, who graduated as *chin shih* in 981, when he was seventy-two years old, after a long life of repeated failures. His success however was somewhat damped by the fact that all his contemporaries had long since disappeared, leaving only sons and grandsons to welcome him home. He was appointed to various posts, and even suffered a term of banishment. Ultimately however he succeeded in gaining the entire confidence of the Emperor Chên Tsung, who employed him on difficult and delicate matters and loaded him with honours for the results which he achieved. He was a handsome and powerful man, somewhat too much of a Lothario in his youth, but always loyal to his friends. The *San Tzŭ Ching* makes him graduate at the age of 82.

Liang Hsi-yü 梁錫璵 (T. 確軒). 18th cent. A.D. A native 1245
of Shansi, who was a colleague of Wu Ting and was also a distinguished writer on classical literature.

Liang Hua-fêng 梁化鳳 (T. 岐山). Died A.D. 1671. After 1246
quelling a serious revolt in Shansi he was transferred as Colonel to Ningpo, where by connecting the islet of 平洋沙 P'ing-

yang-sha with the mainland, he deprived the pirates of a favourite haunt. In 1658 he repelled an attack by Koxinga, and in the following year utterly routed his expedition up the Yang-tsze at Chiang-ning in Kiangsu. Canonised as 敏壯.

1247 **Liang Hung** 梁鴻 (T. 伯鸞). 1st cent. A.D. A native of P'ing-ling in Shensi, and a poor scholar of the Later Han dynasty, who supported himself by keeping pigs. Having accidentally set fire to a neighbour's house he at once came forward as the delinquent, and handed over his pigs in part payment for the damage done, working hard until the balance was also paid off. This made his name for him, and many well-to-do persons wished to have such a model man for a son-in-law. He refused all these offers; but when he found a lady who was fat and ugly and sallow, and who had remained unmarried until the age of thirty because she wanted "a husband like Liang Hung," he at once took her as his wife. This lady possessed great strength, and could lift a heavy stone mortar for pounding rice. She and Liang Hung passed their days in tilling and spinning, and their evenings in reciting poetry and playing on the lute. At meals she waited upon him; and not venturing to let her eyes rest too familiarly upon him, she used to carry in his rice-bowl on a level with her eyebrows. After a time he set out to travel, and while passing through the capital composed a poem named 五噫歌, which so enraged the Emperor Su Tsung, A.D. 76—89, that orders were given to arrest him. Changing his name to 運期燿 Yün-ch'i Yao (T. 侯光) he fled with his wife to Shantung, and there found a refuge in the house of a wealthy man where he died.

1248 **Liang Kuo-chih** 梁國治 (T. 階平. H. 瑤峯 and 豐山). A.D. 1723—1787. A native of Kuei-chi in Chehkiang, who graduated as first *chin shih* in 1748 and served with distinction in the provinces until in 1773 he was called to the Grand Council.

From this time he was one of the counsellors of the Emperor Ch'ien Lung, and in 1785 became a Grand Secretary. Author of a collection of essays entitled 敬思堂文集. Canonised as 文定.

Liang Shih-chêng 梁詩正 (T. 養仲. H. 薌林). A.D. 1249
1707—1763. A distinguished official of the reign of Ch'ien Lung, who was chiefly employed in examination work. In 1762 he drew up, by Imperial command, a revised and enlarged account of the Western Lake at Hangchow. He became a Grand Secretary in the year of his death. Canonised as 文莊. See *Chang Chao.*

Liang Sung 梁竦 (T. 叔敬). Died A.D. 83. A distinguished 1250
scholar of the Han dynasty, who was a public teacher before he was twenty. He got into trouble in consequence of the political pasquinades issued by his brother Liang 松 Sung, and was banished. In 76 he was allowed to return to his home, where he shut himself up with his books, refusing many offers of official posts. The Emperor Chang Ti took two of his daughters as concubines, and the son of the younger was brought up by the Empress Tou as her own, *i. e.* as Heir Apparent. Upon this, the Liang family indulged their tongues rather too freely; and their words coming to the ears of the Empress, she began to fear for herself. She therefore put to death the two daughters of Liang Sung, causing himself and family to be arrested on a charge of treason and thrown into prison where he died. The matter was kept quite secret until the death of the Empress in 97, when it was brought to the knowledge of the Emperor Ho Ti, who canonised him as 親愍. He was the author of the 七序, a work of which Pan Ku said, "Confucius completed the *Spring and Autumn*, and rebellious Ministers and bad sons were afraid. Liang Sung wrote the *Ch'i Hsü*, and usurpers of rights and idle consumers were put to shame."

1251 **Lieh Yü-k'ou** 列禦寇. Commonly known as 列子 Lieh Tzŭ. An allegorical personage created by Chuang Tzŭ for purposes of illustration. The scholars of the Han dynasty mistook Chuang Tzŭ's creation for a real philosopher of the 4th cent. B.C., and some one of them even went so far as to produce an abstruse work which is still attributed to him by enthusiasts. His name does not occur among the biographical notices given by the historian Ssŭ-ma Ch'ien, who wrote as early as B.C. 100 and who paid special attention to illustrious men of preceding ages; while Chuang Tzŭ says "he could ride upon the wind and travel whithersoever he wished, staying away as long as fifteen days."

1252 **Lien Fan** 廉范 (T. 叔度). 1st cent. A.D. A Governor of Shu, the modern Ssŭch'uan, under the Han dynasty. He removed the restrictions upon the use of fire or lights at night, and the grateful people declared through the medium of a popular song that whereas previously it had been difficult to get coats to their backs, they had now five pairs of trousers apiece.

1253 **Lien Hsi-hsien** 廉希憲 (T. 善甫). A.D. 1234—1280. A native of Outer Kansuh. He was a fine handsome youth, and when only eighteen attracted the attention of Kublai Khan who for his constant study of the Classics and history nicknamed him "Mencius." On the death of Mangu in 1259 he urged Kublai to take the throne, and that monarch appointed him Governor of Shensi and Ssŭch'uan, a post which he filled with extraordinary success. At the age of twenty-nine he became a Minister of State and introduced many reforms. He mourned for his parents in the ancient orthodox manner, passing three whole days without tasting food or drink, and reducing himself to such a state of weakness that he vomited blood. He checked the growing power of the eunuchs, defended Shih T'ien-tsê from a charge of engrossing power, and reproved the Emperor with fearless courage. He stopped a proposal to make

pills of longevity, and upheld Confucianism against Taoism. After a period of retirement he became Governor of Peking, and towards the end of his life he was sent to Ching-chou in Hupeh. He returned in ill-health with an empty purse, and only his lute and his books as baggage; and in spite of the Imperial physicians, he shortly afterwards died. He was described by Bayan as a Minister among Ministers and a man among men. Canonised as 文正.

Lien P'o 廉頗. 3rd cent. B.C. A general of the Chao State, 1254
and colleague of the famous Minister Lin Hsiang-ju. Because the latter was ranked before him, he became jealous and showed his displeasure openly. But Lin took no notice of this, declaring that their joint efforts protected the Chao State from the wiles of the powerful Ch'in State, and that the public welfare was of more importance than private pique. And when he met Lien P'o's carriage, he took care to draw aside and allow him to pass, as though he were of superior rank. The result was that Lien P'o grew ashamed of his conduct, and went to Lin's house, carrying a birch rod with him and asking for punishment. The two then became fast friends. For his services against the armies of the Ch'in State, in which he played the part of a Fabius, declining to give battle and remaining within his entrenchments, and also for a great victory over the Yen State, Lien P'o was ennobled as Prince; but later on he was set aside, and fled in anger to the Wei State. Subsequently, when the Ch'ins attacked the Chao State, an attempt was made to recall him. He swallowed a peck of rice and ten pounds of meat, and vaulted lightly upon his horse, to show the messenger that he was still fit for work; but an enemy bribed the latter to report unfavourably, and he never again fought for Chao. He took service later on with the Ch'u State, and there died.

Lin-hai Wang. See **Ch'ên Po-tsung.**

1255 **Lin Hsi-chung** 林西仲. A native of 連浦 Lien-p'u in Fuhkien, who graduated as *chin shih* in the early part of the 17th cent. A.D. and soon won distinction as a profound though somewhat heterodox scholar. His edition of Chuang Tzŭ is a monument of critical acumen; and his 古文析義 a miscellaneous collection of extracts from ancient writers, with exegetical notes, is perhaps the best work of its kind. At the beginning of the present dynasty he became mixed up in some seditious movement for the restoration of the Mings, and is said to have been carried to Peking and beheaded.

1256 **Lin Hsiang-ju** 藺相如. 3rd cent. B.C. A native of the Chao State, who rose to be Minister under Prince 惠文 Hui Wên. When the Prince of Ch'in wished to obtain the famous jewel of the Ho family (see *Pien Ho*), then in the possession of the Prince of Chao, he offered to give fifteen cities in exchange for it. Accordingly Lin was dispatched to his Court with the jewel, in order to complete the transfer. On his arrival he had cause to suspect the good faith of his host; and secretly sent back the jewel to his master, boldly remaining to brave the wrath of the Prince of Ch'in. The latter then led an expedition against the Chao State, and a meeting was arranged between the two Princes; but the vigilance of Lin, whom the Prince of Ch'in generously forgave, saved his master, who thereupon appointed him to be Prime Minister. See *Lien P'o*.

1257 **Lin Ling-su** 林靈素. 11th and 12th cent. A.D. A native of Wênchow, who in early life was a candidate for the Buddhist priesthood. He behaved badly to his teachers, and finally gave up Buddhism and became a Taoist priest. Noted for his skill in the black art, he was brought in 1111 to the notice of the Emperor Hui Tsung who was then assembling professors of magic, and the title of 通眞達靈先生 was conferred upon him. This was

shortly afterwards changed into 元妙先生. Great freedom was permitted to him, and the Emperor seemed as if unable to do him too much honour; the natural consequence being that he became arrogant and was generally disliked. In 1119 the capital was threatened by an inundation, and Lin received orders to check the flow of the water. Accompanied by a troop of followers he proceeded to mount the city wall, but was driven away by a mob of workmen armed with cudgels. The Emperor was very angry at this, though he knew the cause; and later on, when Lin had insulted the Heir Apparent by refusing to yield the road to his cortège, his Majesty was compelled to dismiss him from Court. The worship of 玉皇上帝, one of the persons in the Taoist Trinity, was instituted by him in 1116 under Imperial Edict.

Lin Pu 林逋 (T. 君復). A.D.? 965—1026. A native of 1258
Ch'ien-t'ang in Chehkiang, who flourished as a poet under the Sung dynasty. He retired from the world, and lived the life of a recluse on a hill near the Western Lake. There he amused himself by growing plum-trees and keeping cranes; never marrying, because, as he said, the former stood him in stead of a wife, the latter of children. He threw away his poems as fast as they were written, declaring that he did not care for fame with his contemporaries, still less with posterity. His friends however managed to preserve some 300 specimens. The Emperor Chên Tsung bestowed upon him a pension, and when he died he was buried in a grave he had prepared by the cottage where he had lived for so many years, with a copy of his last poem placed in the coffin beside him. Canonised as 和靖先生.

Lin Tsê-hsü 林則徐 (T. 元撫 and 少穆. H. 竣村 1259
老人). A.D. 1785—1850. A native of the 侯官 Hou-kuan District in Fuhkien, who graduated as *chin shih* in 1811 and became a Censor. He rose through the usual provincial grades

until in 1837 he became Viceroy of Hu-Kuang. His stern repression of the opium traffic, because it drained the country of money, led to his appointment in 1838 as Imperial Commissioner to Kuangtung, the Government having finally decided to attempt to crush the trade. In 1839 he became Viceroy of the Two Kuang, but was recalled and disgraced on the declaration of war by Great Britain which followed upon his energetic though unjustifiable action in seizing and destroying foreign-owned opium to the value of some ten million dollars. He nevertheless remained in the province until the capture of the Bogue Forts by the British forces extinguished the last hopes of successful resistance in that quarter. He was then transferred in a subordinate capacity to the province of Chehkiang, being subsequently still further degraded and in 1843 sentenced to banishment to Ili. There he remained two years, employed in the reclamation of waste land at Kuchê, Aksu, Ush, Khoten, Kashgar, and Yarkand. At the end of 1845 he was appointed acting Viceroy of Shensi and Kansuh, and put down much disaffection which prevailed in those provinces. In 1846 he was Governor of Shensi, and in 1847 Viceroy of Yünnan and Kueichou, two provinces which had been disturbed for years past by feuds between the Chinese and Mahomedan inhabitants. His justice and mercy secured peace in that part of the empire, but sickness compelled him to give up his post. Appointed to be acting Governor of Kuangsi and Imperial Commissioner with supreme command over the troops operating against the T'ai-p'ing rebels, he died at Ch'ao-chou Fu while on his way. A bitter enemy of foreigners and uncompromisingly hostile to the extension of commercial facilities, he was a true patriot actuated only by a desire for his country's welfare. He even went so far as to indite a letter to the Queen of England, appealing to her on grounds of morality and justice to aid in putting a stop to the hated trade in opium. Canonised as 文忠.

Lin of Yung, Prince 永王璘. Born A.D. 678. A son of the Emperor Hsüan Tsung of the T'ang dynasty, by a concubine. He lost his mother in early youth, and was brought up with the Emperor Su Tsung. Studious and clever, he was extremely ill-favoured and had a squint. On the revolt of An Lu-shan in 751 he was appointed Commissioner for the greater part of the empire south of the Yang-tsze. He raised a vast army at Nanking, but his head was turned and he began to harbour treasonable designs on his own account. In 756 he broke into open rebellion. His resistance however was of short duration. Overcome by the Imperialist troops, he fled towards the Poyang lake where he was soon captured and slain. 1260

Ling of Chin, Duke 晉靈. 6th cent. B.C. Notorious for having slain his cook because a dish of bear's-paws had not been properly cooked. 1261

Ling Fên 靈氛. A famous soothsayer of antiquity, mentioned in the 離騷 *Li Sao* by Ch'ü Yüan. 1262

Ling-hu T'ao 令狐綯 (T. 子直). 9th cent. A.D. Graduating as *chin shih*, he entered the public service, and rose by 847 to be a Doctor in the Han-lin College. He used often to be employed late at night in the palace, advising his Majesty, who would send him home in a sedan-chair, escorted by servants carrying torches fixed in gilt handles carved to resemble lotus-leaves. He was ennobled as Duke, and after an honourable career died at the age of seventy-eight. 1263

Ling-hu Tê-fên 令狐德芬. A.D. 583—666. A native of Hua-yüan in Shensi, who rose to high office under the founder of the T'ang dynasty. At his suggestion the records of previous dynasties were sought out and acquired, and he was specially entrusted with the preparation of the *History of the Northern Chou Dynasty*, A.D. 557—581. In 629 he was appointed to revise the 1264

History of the Wei Dynasty, A.D. 386—550; and on completing the work he became Vice President of the Board of Rites, a post he regained in 650 after a chequered career in the interval. He was ultimately ennobled as Duke, and canonised as 憲.

1265 **Ling-hu Ts'ê** 令狐策. 4th cent. A.D. A graduate under the Chin dynasty, who dreamt that he was standing on ice and talking to some one down below. This was interpreted to mean that he would be a good marriage go-between, in which capacity he was afterwards employed. Hence the term 冰人 ice-man = go-between.

1266 **Ling Lun** 伶倫. One of the Assistants of the Yellow Emperor, and the reputed inventor of the art of music. He journeyed to the north of the K'un-lun mountains, west of Tocharia, and there obtained certain bamboos. These he cut into twelve tubes of varying lengths, and arranged a system under which each month corresponded with one tube, so that the dates of the seasons could be determined thereby.

Ling Ti. See **Liu Hung**.

1267 **Ling T'ing-k'an** 凌廷堪 (T. 次仲). A.D. 1755—1809. A native of Anhui, who went into trade at the age of twelve and remained thus employed until he was twenty-two. Meanwhile he had managed to pick up some education, and had taught himself how to write poetry by a close study of the T'ang poets. In 1790 he took his degree and became Officer of Education in Anhui. He was the author of essays and biographies, and also of a work on music; but he chiefly distinguished himself by his writings on the ethical value of ceremonial observances.

1268 **Ling Wang** 靈王. Feudal suzerain of the Chou dynasty from B.C. 571 to 544. He was said to have been born with a beard.

1269 **Liu An** 劉安. Died B.C. 122. Grandson of the founder of the Han dynasty, and Prince of Huai-nan. Commonly known as 淮南子 Huai-nan Tzŭ. Fond of books, his studies lay in the

direction of alchemistic research, on which subject and also on the discovery of the elixir of life he published several treatises. A collection of twenty-one essays still passes under his name; but the work has not yet been subjected to critical examination by a competent European scholar, and its genuineness is consequently doubtful. The Emperor Wu Ti held him in high esteem, and in A.D. 129 excused him from the ceremonies of vassalage; after which he seems to have mixed himself up in some treasonable conspiracy, with a view to secure succession to the throne. Wu Ti sent a Commissioner to punish him; but ere the latter could arrive, Huai-nan Tzŭ had perished by his own hand. Tradition, however, says that he positively discovered the elixir of immortality and that after drinking of it he rose up to heaven in broad daylight. Also, that he dropped the vessel which had contained this elixir into his courtyard, and that his dogs and poultry sipped up the dregs, and immediately sailed up to heaven after him!

Liu An-shih 劉安世 (T. 器之. H. 元城). A.D. 1048— 1270
1125. The son of a high official of the Sung dynasty, who graduated as *chin shih*, and then studied for some time under Ssŭ-ma Kuang. When the latter became Minister he gave Liu an appointment in the Historiography department; and at Ssŭ-ma Kuang's death in 1086, Liu was promoted to be Censor. He was persistent and outspoken in his remonstrances to the Emperor Chê Tsung, being urged on by his mother, who begged him not to be hindered from doing his duty by any consideration for herself. His behaviour in the Imperial presence, when sweat ran down the backs of the courtiers for very fear, caused him to be likened to a tiger, a phrase which had previously been used in reference to his great exemplar, Ssŭ-ma Kuang. As for himself, he declared that his sole ambition was to be regarded as "the perfect man of the period 1086—1094." After a stormy and somewhat chequered career, he

died in office at the ripe age of seventy-eight. Two years after his burial the China Tartars broke open his grave, and found that a lifelike expression still hovered around his features. They reverently closed his coffin again and departed, saying, "Truly this was a wonderful man!"

1271 **Liu Ao** 劉驁. B.C. 46–5. Son of Liu Shih, whom he succeeded in B.C. 32 as tenth sovereign of the Han dynasty. He was grave and dignified in manner, well versed in literature ancient and modern, and ready to listen to the advice of his Ministers, but over-fond of wine and women. Canonised as 孝成皇帝.

1272 **Liu Ch'an** 劉禪 (T. 公嗣). A.D. 207–267. Son of the famous Liu Pei by his wife 甘夫人 the Lady Kan. As a child he was called 阿斗 O-tou, in consequence of a dream by his mother during pregnancy, in which she fancied that she swallowed the constellation known as the Northern Bushel. In the memorable rout after the battle of 長坡 Ch'ang-p'o, A.D. 208, when Liu Pei fled before the victorious troops of Ts'ao Ts'ao, O-tou was saved from falling into the hands of the enemy by the devotion of the trusty Chao Yün, who carried him safely from the field of battle. In A.D. 223 he succeeded to the throne of his father, but proved himself to be a weak-kneed ruler, incapable of taking any serious part in the government, and given over to sensual indulgence. After the death of Chu-ko Liang, all power fell into the hands of the palace eunuchs, and things went gradually from bad to worse until the successive victories of Têng Ai sealed the fate of the kingdom. When the victor was at his gates, Liu Ch'an arrayed himself in bonds, and placing himself in his chariot beside an empty coffin, pitifully surrendered. Têng Ai loosed his bonds, burnt the coffin, and sent him prisoner to Lo-yang, where he lived quietly with the title of Duke until his death. Known in history as 後主.

Liu Ch'ang 劉鋹 *or* **Liu Chi-hsing** 繼興. Son of Liu Shêng, whom he succeeded in 958 as fourth and last ruler of the Southern Han State. He was only sixteen at his accession, and fell at once into the power of the eunuchs, who during his father's reign had already begun to monopolise the government. In 971 the armies of the House of Sung overran his kingdom; more than a hundred eunuchs were executed and he himself was taken to the capital, where he received the title of 恩赦侯 the Pardoned Marquis. 1273

Liu Ch'ang-yu 劉長佑. Died A.D. 1885. A native of Hunan, who graduated as *chin shih* in 1849. Rose to be Viceroy of Chihli in 1863, and was appointed Special Commissioner with full powers for the suppression of the Nien fei in that province and also in Shantung and Honan. In 1875 he was appointed Viceroy of Yünnan and Kueichou. In 1881 he applied for leave to retire, but was ordered to Peking. 1274

Liu Chao 劉肇. A.D. 80—106. Fourth son of Liu Ta, whom he succeeded in 89 as fourth Emperor of the Eastern Han dynasty. His mother, who was a concubine, was put to death by the Empress Tou (see *Liang Sung*); and he himself was brought up by the latter as if he had been her own child. His reign was troubled throughout by incursions of the Hsiung-nu, due in a great measure to his disgraceful treatment of Tou Hsien and to the latter's disappearance from the arena in which he had already gained so much renown. An embassy was sent however from Parthia to the Chinese Court, bearing tribute in the form of lions and 扶拔(?). Canonised as 孝和皇帝. 1275

Liu Ch'ê 劉徹. B.C. 156—87. Son of Liu Ch'i, whom he succeeded in 140 as sixth sovereign of the Han dynasty. He began his reign as an enthusiastic patron of literature. In 136 copper coins were cast, the forerunners of the present *cash*. In the same 1276

year the degree of 五經博士 Scholar in the Five Classics was instituted; and in 134 followed the degree of 孝廉 *hsiao lien*, which is equivalent to the modern *chü jen*. A proclamation was issued, calling for men of genius to present themselves at Court; in response to which the famous Tung-fang So appeared upon the scene. Li Kuang and Chang Ch'ien carried the Imperial arms into Central Asia, and the dreaded Hsiung-nu were for many years held in check upon the north-west frontier. In 130 the wild tribes of Yünnan were reduced to subjection. In 121 Ssŭ-ma Ch'ien reformed the calendar, and from this date accurate chronology may be almost said to begin. Great attention was paid to the improvement of music; and the important religious sacrifices to Heaven and Earth, known as 封禪 *fêng shan*, were established. Notwithstanding his enlightened policy, the Emperor was personally an ardent student of Taoist mysteries (see *Li Shao-chün*), and patronised the numerous quacks who pretended to have discovered the transmutation of metals and the elixir of life. His later years were embittered by the loss of his eldest son, whom he had wrongfully put to death at the instigation of his favourite concubine, the Lady Kou I. Canonised as 孝武皇帝, with the temple name of 世宗.

1277 **Liu Chên** 劉珍 *or* **Liu Pao** 寶 (T. 秋孫). Died A.D. 126. A native of 蔡陽 Ts'ai-yang in Honan. As a youth he was fond of study, and rose to high office under the Emperor An Ti of the Han dynasty. Author of the 誄頌連珠, a collection of elegies and odes, and also of the 釋名, a dictionary of terms with fanciful explanations. He was commonly known as 劉熙.

1278 **Liu Ch'ên** 劉晨 *or* **Liu Lang** 劉郎. 1st cent. A.D. A native of the 剡 Yen District in Kiangsu, who once wandered away with his friend 阮肇 Yüan Chao into the 天台 T'ien-t'ai hills to gather simples. There they fell in with two beautiful

girls, who gave them hemp-seed to eat; and after a stay of what appeared to them about six months, they returned home, to find that seven generations had passed away.

Liu Chêng 劉楨 (T. 公幹). 2nd and 3rd cent. A.D. A native of Tung-p'ing in Shantung, who flourished as a poet and military commander at the close of the Han dynasty. He rose to high office under the great Ts'ao Ts'ao, but was put to death for daring to cast his eye upon one of his master's concubines. Hence the phrase 有劉楨之癖 = to be amorously inclined. Is ranked as one of the Seven Scholars of the Chien-an period (see *Hsü Kan*). 1279

Liu Ch'êng-chün 劉承鈞. Died A.D. 968. Second son of Liu Min, whom he succeeded in 955 as second ruler of the Northern Han State. He paid the penalty of his father's league with the Kitan Tartars. The latter practically controlled the administration all through his reign, and no steps could be taken without their sanction. 1280

Liu Chi 劉幾. 11th cent. A.D. A scholar of the Sung dynasty, fond of using strange phraseology, which was much reprobated by the great Ou-yang Hsiu. When the latter was Grand Examiner, one of the candidates sent in a doggerel triplet, as follows: — 1281

The universe is in labour,
All things are produced,
And among them the Sage.

"This must be Liu Chi," cried Ou-yang, and ran a red-ink pen through the composition, adding these two lines:

The undergraduate jokes,
The examiner ploughs.

Later on, about the year 1060, Ou-yang was very much struck by the essay of a certain candidate, and placed him first on the

list. When the names were read out, he found that the first man was Liu Chi, who had changed his name to Liu 煇 Yün. The latter did not hold office very long. At his grandmother's death he retired into private life, and devoted himself to charitable enterprises, distributing allotments of land among his poorer clansmen and building huts for students who came from a distance to study under him. Author of the 東歸集.

1282 **Liu Chi** 劉基 (T. 伯溫). A.D. 1311—1375. A native of 青田 Ch'ing-t'ien in Chehkiang, by the name of which place he is sometimes known, who graduated as *chin shih* about 1330. He was a student of the Classics and also of astrology, but especially distinguished as a poet. He acted as secretary to the General in command against Fang Kuo-chên, and protested so loudly against the latter's pardon that he himself was forced to retire. Throwing in his lot with the forces which ultimately drove out the Mongols, he was admitted to intimacy by Chu Yüan-chang whom he aided in consolidating the power of the Mings, for which service he was ennobled as Earl. Gradually however he lost the confidence of the Emperor, who had hitherto always addressed him as 先生 Teacher; and he was poisoned, with Imperial connivance, by the new favourite, Hu Wei-yung, whose appointment had filled him with disgust. Canonised as 文成.

1283 **Liu Chi** 劉吉 (T. 祐之). Died A.D. 1493. Graduating as *chin shih* in 1448, he served in the Han-lin College and in 1465 edited the biographical record of the Emperor Ying Tsung, rising by 1475 to be a Grand Secretary. He and his colleagues, Wan An and 劉珝 Liu Yü, did nothing to check the vagaries of Hsien Tsung; and they were contemptuously nicknamed 紙糊三閣老 the Three Paper-and-Paste Ministers, from their sticking so closely to office. He alone of the old Ministers retained office on the accession of Hsiao Tsung in 1488. His efforts to bribe the

Censors with promotions having failed, he set to work, aided by a eunuch, to persecute them. In 1492, having lost the Emperor's favour, he was ordered to retire. His impassive endurance of attacks earned him the sobriquet of 劉緜花 "Cotton-wool Liu." He proposed that only three attempts to obtain the *chü jen* degree should be allowed. Canonised as 文穆.

Liu Ch'i 劉啓. Died B.C. 140. Son of Liu Hêng, whom he 1284
succeeded in B.C. 156 as fifth sovereign of the Han dynasty. Throughout the reign the Hsiung-nu were constantly giving trouble, making treaties of peace only to break them. In 152 an Imperial Princess was sent as wife to their Khan. Canonised as 孝景皇帝.

Liu Chi-yüan 劉繼元. Died A.D. 991. Son of a daughter 1285
of Liu Min, by a man named 何 Ho, and adopted son of Liu Ch'êng-chün, who had also adopted and named as his successor another son of the same lady by a former husband named 薛 Hsieh. The rightful Heir Apparent, known as 劉繼恩 Liu Chi-ên, was murdered after a grand banquet which he had just given to the grandees of the Court, and Liu Chi-yüan was raised to the throne. In 979 he submitted to the House of Sung, and received the title of 彭城公.

Liu Chien 劉健 (T. 希賢). A.D. 1434—1527. A pupil of 1286
Hsieh Hsüan, who graduated as *chin shih* in 1460 and rose in 1491 to be President of the Board of Rites. In 1498 he succeeded Hsü P'u as Prime Minister, and laboured to check abuses and to rouse the Emperor to a sense of his duty by dwelling on the military weakness of the country. On the completion of the *Institutes of the Ming Dynasty* he became President of the Board of Civil Office; and at last in 1504 the Emperor, freed from the superstitious Dowagers, set about reforming the administration. On his death-bed the sovereign thanked Liu and his colleagues 李東陽 Li

Tung-yang and 謝遷 Hsieh Ch'ien, charging them to train up his successor to govern well. The three Regents at once set about the reforms to which their late master had assented; but the young Emperor Wu Tsung fell quickly under the sway of the eunuch Liu Chin who encouraged him to take his fill of pleasure, and the Regents' remonstrances were left unanswered until at last the Emperor promised to send the eunuchs to Nanking. This intention was however revealed by 焦代 Chiao Tai, the unworthy successor of Ma Wên-shêng, and by tears and entreaties the Emperor was induced to retain them. They engrossed all power, and in 1507 published a list of 53 traitors, headed by the ex-Regents Liu Chien and Li Tung-yang. Two years later Liu Chien was cashiered, and his property confiscated. His honours were restored on the execution of Liu Chin in 1510. In 1522 the new Emperor Shih Tsung sent to ask after his health, comparing him with Ssŭ-ma Kuang and Wên Yen-po. Canonised as 文靖.

1287 **Liu Chih** 劉志. A.D. 133–168. Great grandson of Liu Ta. He was placed on the throne by Liang Chi in 147 as tenth Emperor of the Eastern Han dynasty. The early part of his reign was troubled by intrigue and conspiracy, and several eminent men were put to death (see *Li Ku*). Floods, famine, and pestilence, coupled with frequent Tartar raids, vexed the last years of a reign which was neither happy nor prosperous. In 158 an embassy from India reached the Chinese Court. Canonised as 孝桓皇帝.

1288 **Liu Chih-yüan** 劉知遠. Died A.D. 948. A poor orphan, of a tribe of Turkic Tartars, who distinguished himself as a soldier under the Later T'ang and Chin dynasties. When the Kitans took Pien-chou, he was Governor of Ho-tung (modern Shansi); and he immediately collected an army, and by harassing their rear ultimately forced them to retreat. Raised by his soldiers to the vacant throne,

he changed his name to 嵩 Sung, and in 947 proclaimed himself first Emperor of the Later Han dynasty. Before his death he finished a victorious campaign against the Kitans (see *Tu Chung-wei*). Canonised as 高祖. He was succeeded by his son Liu 承祐 Ch'êng-yu, known in history as 隱帝; but the latter turned out to be a sensualist and was assassinated in 950 by his own officers, thus bringing the dynasty to an end.

Liu Chin 劉瑾. Died A.D. 1510. A native of 興平 Hsing-p'ing in Shensi, whose real surname was 談 T'an. He made himself a eunuch in early life; and after narrowly escaping the punishment of death for falsely borrowing the name Liu, he ingratiated himself with the Emperor Wu Tsung of the Ming dynasty, and rose to be the virtual head of the government. All State documents were first submitted to him, and he decided the gravest matters without even reference to the Emperor. He and seven of his intimate colleagues were so much dreaded that they were known as the Eight Tigers. At length a strong cabal was formed against him (see *Yang I-ch'ing*), and he was ordered into banishment by the unwilling Emperor. The latter however proceeded to make a personal search in Liu's house; and on discovering a number of false seals and tallies, besides various articles of wearing-apparel forbidden to subjects, and the fan he constantly used, which was found to contain two sharp daggers, his Majesty caused him to be executed forthwith. 1289

Liu Chin-t'ang 劉錦棠. A.D. 1849—1894. A purchase licentiate of Hunan, who joined his uncle's camp in Kansuh in 1870 and by 1880 had fought his way up to the post of Assistant Administrator of the New Dominion. Brave, adventurous, and of indomitable will, he was a great favourite with Tso Tsung-t'ang, for whom he crushed Yakoob Beg by his dashing advance against Urumtsi, Turfan, Guchen, Aksu, Ush, and Kashgar in 1876—78. In October 1290

1881 he was appointed Imperial Envoy and Military Comptroller of Kashgaria, and three years later became Governor of the New Dominion and afterwards of Kansuh also. He retired in mourning in 1888, and died on his way to Peking to take up the command of the forces in Korea. When appointed to be Governor, he could hardly read an ordinary letter; but by dint of application, in two years' time he could write his own dispatches and memorials fairly well. In 1878 he was ennobled as Baron and received the title of *baturu*, and in 1890 he was made a Senior Guardian of the Heir Apparent.

1291 **Liu Ch'üan-chih** 劉權之 (T. 德輿. H. 雲房). A.D. 1738—1818. A native of Ch'ang-sha in Hunan. He graduated as *chin shih* in 1760, and in 1804 was an Assistant Grand Secretary. He was reduced to be a Han-lin graduate for recommending the son-in-law of his patron Chi Yün; but six years later he had regained his former position, and was a Grand Secretary from 1811 to 1813, when he retired on half-pay. Canonised as 文恪.

1292 **Liu Chuang** 劉莊. A.D. 29—76. Fourth son of Liu Hsiu, whom he succeeded in 25 as second Emperor of the Eastern Han dynasty. He was a promising boy, and at ten years of age was well read in the *Spring and Autumn Annals*. His reign was especially remarkable for the introduction into China of the Buddhist religion. In A.D. 61 the Emperor, in consequence of a dream in which a foreign god appeared to him, sent a mission into India. The mission, which consisted of eighteen men, returned in 67, accompanied by Kashiapmadanga, who translated the Sûtra of Forty-two Sections and died at Lo-yang. Other warlike and diplomatic missions were dispatched during the reign to Turkestan, with a view to hold in check the troublesome Hsiung-nu (see *Tou Ku* and *Pan Ch'ao*). Canonised as 顯宗孝明皇帝.

1293 **Liu Chuang** 柳莊 (T. 思敬). A distinguished literary man

and official of the 6th cent. A.D., sometimes confused with Yüan Kung the physiognomist, whose style was 柳莊, the phrase 恩敬之業 being wrongly applied to fortune-telling. He rose to high office under the first Emperor of the Sui dynasty, and was pronounced by Su Wei to be the only Kiangnan man who was at once a scholar and a man of business. He fell into disfavour by opposing an illegal sentence of death imposed for carelessness in preparing the Emperor's medicine, but was afterwards made Governor of Jao-chou in Kiangsi, where he died.

Liu Chun 劉準 (T. 仲謀). A.D. 466—479. Third son of 1294
Liu 彧 Yü. He succeeded Liu 昱 Yü in 477 as eighth and last Emperor of the Sung dynasty. He was set up by Hsiao Tao-ch'êng, who was obliged to quell a rising against him headed by two of his co-Regents in 477. Hsiao deposed him in 479, and slaying him and all his relatives, founded the Ch'i dynasty. Canonised as 順帝.

Liu Chün 劉駿 (T. 休隆). A.D. 426—464. Third son of 1295
Liu I-lung, whom he succeeded in 453 as fourth Emperor of the Liu Sung dynasty. Clever and brave, he was also haughty and overbearing and addicted to drink and pleasure. He wasted vast sums on building palaces, and placed great power in the hands of unworthy favourites. Canonised as 世祖孝武帝. See *Liu Shao.*

Liu Chung-ying 柳仲郢 (T. 諭蒙). Died A.D. 864. An 1296
official under the T'ang dynasty. He was the nephew of Liu Kung-ch'üan; and after his father's death he showed to the latter all the respect due to a parent, even dismounting from his horse when he met him in the streets. In youth, his mother used to keep him awake at night for purposes of study by giving him pills made of bear's-gall and gentian. Graduating as *chin shih* in 820, he rose to be a Censor and Governor of Honan. On his

retirement in 858, as President of the Board of Punishments, he devoted himself to copying out the Classics and dynastic histories, a task which he accomplished without a single ill-written character.

1297 **Liu Fu-ling 劉弗陵**. B.C. 94—73. Youngest son of Liu Ch'ê, whom he succeeded in B.C. 86 as seventh sovereign of the Han dynasty. He was the son of the Lady Kou I, who instigated the murder of the Heir Apparent and afterwards suffered death for her crime, and he was left by his father under the guardianship of Ho Kuang and Chin Mi-ti. The wise statesmanship of the former relieved the people from burdensome taxation and other grievances; peace was made with the Hsiung-nu, and the country in general was prosperous. Canonised as 孝昭皇帝.

1298 **Liu Hêng 劉恒**. Died B.C. 157. Son of Liu Pang by a concubine, and younger brother of Liu Ying. He succeeded in B.C. 180 as fourth sovereign of the Han dynasty. He had been made Prince of Tai by his father, and during the reign of Lü Hou he lived quietly in retirement. At the death of the latter, her family attempted a *coup d'état*; but the Liu family were too strong for them, and Liu Hêng was placed upon the throne. He ruled well and wisely for over twenty years; and although his reign was much troubled by the growing power of the Hsiung-nu, he left the country in a fair state of prosperity. He built no palaces and laid out no parks, in order that his subjects might not be oppressed by taxation. With his dying breath he asked that the people might not be forced to observe the inconvenient ceremonies of national mourning, but be allowed to marry and give in marriage as usual, not wasting too much energy on such an unworthy creature as himself. He is one of the 24 examples of filial piety, having waited on his sick mother for three years with exemplary patience and without either leaving her room or changing his clothes. Canonised as 孝文皇帝, with the temple name of 太宗.

Liu Hsi-hung 劉錫鴻. A *chü jen* of Kuangtung, who was 1299
a second-class secretary in the Board of Punishments when he was appointed Assistant to Kuo Sung-tao on the first mission to England in 1876. A year later he was transferred to Germany, and he returned to China in 1879. Was degraded in 1881 for denouncing Li Hung-chang.

Liu Hsia-hui. See **Chan Huo.**

Liu Hsiang 劉向 (T. 子政 and 卯金). B.C. 80–9. A 1300
descendant of Liu Pang, the founder of the Han dynasty. Entering the public service at an early age, he brought himself to the notice of the Emperor Hsüan[a] Ti by submitting some secret works on magic, to which art his Majesty was much devoted. The results, however, not proving successful, he was cast into prison, from which he was released with a view to the publication of the famous commentary on the *Spring and Autumn Annals* by Ku-liang Ch'ih. Restored to office as a Supervising Censor, he rose under the Emperor Yüan Ti to be a Minister of State; but about B.C. 40 he fell a victim to a political intrigue, and was cashiered. Upon the accession of the Emperor Ch'êng Ti in B.C. 32 he was once more re-instated, and now changed his personal name from 更生 Kêng-shêng to Hsiang, as above. As an author, he revised and re-arranged the 戰國策, a collection of historical episodes of the feudal times under the Chou dynasty; he wrote the 古烈女傳 Biographies of Famous Women, the first work of its kind; also the 新序 and 說苑, treatises on government, and some poetry; besides which he is credited, on insufficient grounds, with the 列神傳, a collection of biographies of Taoist Immortals. Among legends connected with his name is one that as he was absorbed at night in his studies, an old man in a yellow robe entered, and said that he was the Essence of the First Principle, and that he had been sent by God to unfold to Liu Hsiang the

mysteries of creation, which he at once proceeded to do by the light of his staff, which he blew into a flame like that of a torch.

1301 **Liu Hsieh** 劉協. A.D. 181–234. Son of Liu Hung and younger brother of Liu Pan, whom he succeeded in 190 as twelfth Emperor of the Eastern Han dynasty. He was placed on the throne by Tung Cho, from whose domination he was freed by that statesman's tragic death two years later. His reign was overshadowed by the formation of societies or "associations of friends," in consequence of which many of the most notable men of the day were thrown into prison. Then followed the Yellow-Turban rebellion, which ultimately led to the downfall of the great Han dynasty after an existence of 400 years, and to the partition of the empire into the Three Kingdoms. In 220 he resigned the throne to Ts'ao P'ei, then Prince of Wei, receiving the title of Duke of Shan-yang together with a liberal allowance, and also being exempted from prostration before the new monarch and from the use of derogatory forms of speech. In this style he lived for fourteen years, and at death was canonised as 孝獻皇帝. Also known as 愍帝.

1302 **Liu Hsieh** 劉勰 (T. 彥和). 6th cent. A.D. A noted author of the Liang dynasty. Being left an orphan at an early age, he was too poor to marry, and lived with a Buddhist priest for ten years, thus gaining an insight into the sacred books of Buddhism. These he is said to have been the first to classify, and he is also said to have been the real author of the famous Canon known as 定林寺經藏. In the guise of a hawker, with his 文心雕龍 critique upon literature in his hand, he planted himself before the chariot of Shên Yo, and succeeded in attracting his attention; and in 502 he entered the public service and rose to some distinction. He was a great favourite with the son of the founder of the Liang dynasty; but before long he threw up his career, and became a Buddhist priest under the religious designation

of 慧地 Hui Ti, and soon afterwards died. He was a prolific writer of temple inscriptions, epitaphs on priests, etc. etc.

Liu Hsin 劉欣. B.C. 23 — A.D. 1. Grandson, by a concubine, 1303
of Liu Shih. He succeeded in B.C. 6 as eleventh sovereign of the Han dynasty. He was a studious youth, and free from the vices of his predecessor; but he was struck down by paralysis, and died in the flower of his youth. Canonised as 孝哀皇帝.

Liu Hsin 劉歆 (T. 子駿). 1st cent. B.C. and A.D. Son of 1304
Liu Hsiang, and a precocious boy who early distinguished himself by wide reading in all branches of literature, including magic and the black art. He worked with his father upon the restoration of the classical texts, especially the *Canon of Changes*; and soon after the latter's death he was recommended by Wang Mang to the Emperor Ai Ti, and received a high official post. He was anxious to establish the position of certain works, such as the commentary of Tso-ch'iu Ming, in reference to the Confucian Canon; and this led to a proposition by the Emperor that the question should be argued out with the leading scholars at the capital. The scholars refused to meet Liu Hsin in this way; he retaliated by attacking them, and bad blood was the result, so that Liu Hsin was forced to apply for a provincial post. Wang Mang however protected him, and after the Emperor's death the Empress gave him a good appointment. Later on, when Wang Mang seized the throne, he received the post of State Counsellor. In B.C. 6 he changed his personal name to 秀 Hsiu and his style to 頴叔.

Liu Hsiu 劉秀 (T. 文叔). B.C. 4 — A.D. 57. A native of 1305
Lo-yang, and a descendant of the first Emperor of the Western Han dynasty in the ninth degree. He was named *Hsiu* because at the time of his birth a stalk of corn with nine ears on it appeared in the district. Left an orphan at nine years of age, he was brought

up by an uncle and grew to be seven feet three inches in height, with a fine beard and eyebrows, a prominent nose, and a large mouth. He was fond of agriculture, while his brother 劉伯升 Liu Po-shêng showed a taste rather for a military life. Upon the breaking out of the locust-plague and famine which preceded the troubles of the last years of Wang Mang's usurpation, he made himself popular by selling grain to the people at a low rate. At length he took up arms; and after a series of bloody battles succeeded in A.D. 25 in placing himself upon the throne as first Emperor of the Eastern Han dynasty. Canonised as 光武帝, with the temple name of 世祖.

1306 **Liu Hsü** 劉訏 (T. 彥度). Died A.D. 518. A native of P'ing-yüan in Shantung, who lost his parents as a boy and almost went out of his mind with grief. When he grew up, his elder brother arranged a marriage for him; but he fled in terror, and remained in concealment until the affair had blown over. He received the offer of a post, which he refused, preferring to devote his time to the study, first of Taoist, and later of Buddhist doctrines. He and his brother Liu 歊 Hsiao founded a famous monastery, and together with 阮孝緒 Yüan Hsiao-hsü were known as the 三隱 Three Recluses.

1307 **Liu Hsü** 劉昫. A.D. 897—946. A handsome and learned official, who in 934 became Historiographer and completed the *Old T'ang History*, which in spite of some prolixity and omissions still retains its place in the national annals. As President of the Board of Civil Office he cleared away all arrears of business, to the great joy of the people; but quarrelling with a colleague, he was shelved as a Grand Chamberlain. About 945 he was Minister of Justice, from which post he soon retired in ill-health.

1308 **Liu Hsüan** 劉玄 (T. 聖公). Died A.D. 25. Third cousin to Liu Hsiu, first Emperor of the Eastern Han dynasty. During

the usurpation of Wang Mang he had taken refuge at 平林 P'ing-lin, where he managed to collect a band of followers. Upon the defeat of the usurper, who was then attacked by Liu Hsiu and his brother, he received the title of the 更始 Kêng Shih General, and was immediately afterwards proclaimed Emperor with Kêng Shih as his year-title. He transferred his capital from Lo-yang to Ch'ang-an, and there gave himself up to debauchery, resigning the administration into the hands of his father-in-law, 趙萌 Chao Mêng. When the high officials came to receive instructions, he was always too drunk to meet them. The result was a conspiracy, and he was obliged to flee for his life and throw himself upon the mercy of Fan Ch'ung, the Red-Eyebrow Rebel. He was welcomed at first with open arms, but shortly afterwards was put to death. Is known in history as 淮陽王 or 帝玄, and also as Kêng Shih.

Liu Hsüan-ying 劉玄英 (T. 海蟾). 10th cent. A.D. A 1309
native of Kuang-ling, who was vulgarly called 劉海 Liu Hai and who was Minister to Liu Shou-kuang, the ruler of Yen. He was a student of Taoism, and otherwise famous for his learning. One day a Taoist sage called upon him and asked for 10 eggs and 10 pieces of gold. These the stranger piled one upon another in the form of a pagoda; whereupon Liu cried out in fear lest the whole should topple over. Then the sage turned upon him and said, "For him who dwells amid the pomps and vanities of the world, the danger is even greater!" Saying this, he dashed the pagoda into two parts and bade his host farewell. Deeply impressed with this scene, Liu doffed his official garb and betook himself to the life of a recluse. He is popularly represented as a lad, with one foot resting on a three-legged frog (the emblem of money-making) and holding in his hand a ribbon upon which five pieces of gold are strung.

1310 **Liu Hsün** 劉詢. B.C. ? 90 — 48. Great grandson of the Emperor Wu Ti of the Han dynasty, and great nephew of Liu Fu-ling whom he succeeded in B.C. 73 as eighth sovereign of the Han dynasty (see *Ping Chi* and *T'ien Yen-nien*). In addition to fair literary abilities, he possessed considerable mechanical skill and interested himself greatly in the handicrafts of the people. During his reign the Khan of the Hsiung-nu acknowledged the Imperial suzerainty, and the empire was generally prosperous. Canonised as 孝宣皇帝, with the temple name of 中宗.

1311 **Liu Hsün** 劉峻 (T. 孝標). Died A.D. 521. A native of P'ing-yüan in Shantung, who was stolen from his home when only eight years old. He was ransomed and educated for a time by a wealthy man of the same clan. He was an ardent student and would read all night, having a lighted twist of hemp arranged in such a way as to burn his hair if he began to nod from drowsiness; and he would have risen to high official rank, had he not offended by his republican opinions the first Emperor of the Liang dynasty. He surrounded himself with numerous disciples, and solaced his disappointed ambition by writing the 辨命論, a treatise on the irony of fate. He was also author of the 山棲士, and of a commentary on the 世說新語 of 劉義慶 Liu I-ch'ing, a work on historical episodes from the Han to the Chin dynasty inclusive. From 崔慰祖 Ts'ui Wei-tsu he received the sobriquet of 書淫, in allusion to his exaggerated love for books; and by his disciples he was canonised as 元清先生.

1312 **Liu Hung** 劉宏. A.D. 156—189. Great great grandson of Liu Ta. He succeeded to the throne in 168 as eleventh Emperor of the Eastern Han dynasty (see *Tou Wu*). He was a patron of literature, and in 175 caused the Five Classics to be engraved on stone and set up at the door of the Imperial College. In 184 the Yellow-Turban rebellion broke out (see *Chang Chio*), and the

remainder of the reign was marked by disturbance and bloodshed. Canonised as 孝靈皇帝.

Liu I 劉毅 (T. 盤龍). A noted gambler of the Chin dynasty. 1313

Liu I-fu 劉義符. A.D. 406—424. Son of Liu Yü, whom he 1314
succeeded in 422 as second Emperor of the Liu Sung dynasty. In 424 he was degraded and put to death by the Regents for refusing to mourn for his father in the orthodox manner. Known in history as 營陽王 or 少帝.

Liu I-lung 劉義隆. A.D. 407—453. Third son of Liu Yü, 1315
and brother to Liu I-fu, whom he succeeded in 424 as third Emperor of the Liu Sung dynasty. His two elder brothers proving wild and intractable, the Regents slew them and placed him on the throne; his first act however was to put the Regents themselves to death. His reign was marked by great prosperity, in spite of unsuccessful campaigns against Wei, which State retaliated by incursions reaching up to the banks of the Yang-tsze in 451. He promoted learning, reformed the calendar, improved the criminal law, and set an example of diligence and economy to his people. He was slain by his son Liu Shao. Canonised as 太祖文帝.

Liu I-min 劉遺民. 2nd cent. A.D. A Taoist patriarch, who 1316
in conjunction with Hui Yüan and others formed a White Lily society, consisting of eighteen members who assembled at a temple upon a mountain in modern Kiangsi for purposes of meditation.

Liu Jen-kung 劉仁恭. Died A.D. 912. A native of Shên-chou 1317
in Chihli, who distinguished himself as a military commander, earning the sobriquet of 窟頭 for his skill in undermining besieged cities. He served for a time under Li K'o-yung, but in 896 joined Chu Wên, the founder of the Liang dynasty, by whom he was ultimately raised to high office. He was put to death by Chou Tê-wei (see *Liu Shou-kuang*).

Liu Jui-fên 劉瑞芬 (T. 芝田). Died A.D. 1892. A purchase 1318

licentiate of Anhui, who was Taot'ai at Shanghai from 1878—82 and then Treasurer of Kiangsi. He was sent as Minister to England and Russia in November 1885, a post which in 1887 was changed to Minister to England, France, Italy, and Belgium. Besides receiving the Directorship of Minor Courts in Peking in 1886, he was on his return in 1890 appointed Governor at Canton, where he died.

1319 **Liu K'an** 劉衎. B.C. 8—A.D. 6. Grandson, by a concubine, of Liu Shih. His personal name was originally 箕子 Chi-tzŭ, changed in A.D. 2 to K'an. He was placed upon the throne in A.D. 1 as twelfth sovereign of the Han dynasty by Wang Mang, acting in concert with the Empress Dowager, and five years later he married Wang Mang's daughter. His death, which occurred soon afterwards, has been attributed to poison administered by his father-in-law; but of this there is no actual evidence. Canonised as 孝平皇帝.

1320 **Liu K'o-chuang** 劉克莊 (T. 潛夫. H. 後林). 12th cent. A.D. A poet of the Sung dynasty, who was recommended by Chên Tê-hsiu as a profound student of history and a brilliant writer.

1321 **Liu K'uan** 劉寬. 2nd cent. A.D. A Governor of Nan-yang under the Emperor Huan Ti of the Han dynasty. He was of a gentle and humane disposition, and would only flog criminals with whips of rushes, declaring that the sense of shame was quite sufficient punishment. On one occasion, just as he was going to Court, his wife spilt a bowl of soup over his Court robes; yet he only said, "I hope you have not scalded your hand."

1322 **Liu Kun** 劉琨 (T. 越石). Died A.D. 317. A native of 魏昌 Wei-ch'ang in Chihli, who rose to high military rank under the Emperors Hui Ti, Huai Ti, and Min Ti, of the Chin dynasty. When he was defending 晉陽 Chin-yang against the Tartars, with no prospect of being able to hold out, he mounted a tower by moonlight and whistled and played on the Tartar pipe. The

besiegers were so overcome by their emotions and thoughts of home that next morning they raised the siege. He was a friend of Tsu T'i, whose military activity against the rebel Shih Lo he was anxious to rival. "I am pillowed," he wrote, "upon my arms, awaiting the dawn, in my desire to attack the enemy; yet I fear that Tsu T'i will be using his whip before me." He ultimately fell a victim to treachery on the part of the Hsien-pi Tartars, and was put to death. Canonised as 愍.

Liu K'un 劉昆 (T. 桓公). Died A.D. 57. A native of 東 1323
昏 Tung-hun in Honan, who graduated as *hsiao lien* in A.D. 29 and then disappeared and set up as a teacher at Chiang-ling in Hupeh. When the Emperor heard of this he appointed him magistrate at Chiang-ling, and subsequently sent him to more important posts, in all of which his administration was eminently successful. Once, upon the occasion of a large fire, he knelt down and performed the *kotow*; whereupon the wind shifted and the fire was extinguished. When the Emperor asked him what virtue there was in his administration to bring about such a miracle, he modestly replied that it was pure chance. "Truly," cried the Emperor, "the answer of a superior man!" He rose to high office in the Imperial Banqueting Court, and when he retired from old age received a mansion to live in and an adequate pension.

Liu K'un-i 劉坤一 (T. 峴莊). Born A.D. 1830. A native 1324
of the 新甯 Hsin-ning District in Hunan, who began his career as a salaried licentiate, but in 1855 entered the army. Promoted for his services to a civil post in 1856, he rapidly rose through various grades to be Judge in Kuangsi, taking up his appointment in 1863. In 1864 he was made a *baturu* for the recapture of 潯 Hsün-chou Fu from the rebels. In 1865 he became Governor of Kiangsi; in 1875 acting Viceroy of the Two Kiang; and later on in the same year Viceroy of the Two Kuang. In 1879 he was

transferred to Nanking, and soon afterwards retired from public life; but in 1892 he again took office as Viceroy of the Two Kiang and Superintendent of Trade for the southern ports. In 1894 he was transferred to Tientsin, and early in 1895 started for Shan-hai-kuan to assume supreme command against the Japanese. In 1896, after several attempts to retire, he was sent back to his former post at Nanking.

1325 **Liu Kung-ch'üan** 柳公權 (T. 誠懸). A.D. 778—865. An official under the T'ang dynasty, who graduated as *chin shih* in 806 and was promoted to high posts because of the beauty of his handwriting. "How can you write so exquisitely?" asked the Emperor Mu Tsung. "I guide my pen," replied Liu, "by my heart. I keep my heart correct, and my pen follows." His Majesty changed countenance, for he felt that this was a hint to himself. On another occasion, when the news of some frontier success was announced, he at once recited a congratulatory ode. "Well done!" cried the Emperor; "Ts'ao Chih is said to have been able to compose a verse while taking only seven steps, but you can do it in three." When the Emperor Wên Tsung was boasting how seldom he had new clothes, and the other courtiers were applauding the Imperial economy, Liu ventured to remonstrate, pointing out that energetic government was of more importance than economy in clothes. Ennobled as Duke. See *Liu Chung-ying*.

1326 **Liu Kung-jung** 劉公榮. 3rd cent. A.D. A noted tippler, who excused himself by saying, "One must drink with the superiors of Kung-jung, one must drink with his inferiors, and one must drink with his equals; consequently I am often drunk." Later on, when at the house of Yüan Chi, wine was set before the host and before Wang Jung who was also a guest, but none was offered to Liu. "One must drink with the superiors of Kung-jung," said Yüan Chi in explanation, "and one must drink with his inferiors;

but there is no occasion to drink with Kung-jung himself."

Liu Kuo-hsüan 劉國軒. 17th cent. A.D. The most able general of Chêng Chin and his successor Chêng K'o-shuang. After bravely holding out in Fuhkien until 1680, he took command in the Pescadores, where in June 1683 he was utterly defeated by Shih Lang. He surrendered with Chêng K'o-shuang in September 1683, and was enrolled under a Chinese Banner with the simple rank of Marquis in lieu of his illegal title 武平侯. See *Yao Ch'i-shêng*. 1327

Liu Ling 劉伶 (T. 伯倫). 3rd cent. A.D. A native of P'ei in modern Kiangsu, who went up for his degree in 265 but was plucked for an essay extolling the doctrine of Inaction (see *Lao Tzŭ*). He was one of the seven poets who formed themselves into the famous club, known as the Bamboo Grove (see *Hsiang Hsiu*). He was a hard drinker, and declared that to a drunken man "the affairs of this world appear but as so much duckweed in a river." He wished to be always accompanied by a servant with wine and followed by another with a spade, so that he might be buried where he fell. On one occasion, yielding to the entreaties of his wife, he promised to "swear off," and bade her prepare the usual sacrifices of wine and meat. When all was ready, he prayed, saying, "O God, who didst give to Liu Ling a reputation through wine, he being able to consume a gallon at a sitting and requiring a quart to sober him again, listen not to the words of his wife, for she speaketh not truth." Thereupon he drank up the sacrificial wine, and was soon as drunk as ever. He is said to have used a carriage drawn by deer. 1328

Liu Lun 劉綸 (T. 眘涵. H. 繩庵). A.D. 1710—1773. Graduated at the special examination in 1736, and entered the Han-lin College. Attracting the notice of the Emperor, he was frequently employed in the Imperial Library; and being rapidly 1329

promoted, became a Grand Secretary in 1771. He wrote essays, and also the 啓蒙算捷, a work on arithmetic. Personally, he lived a very frugal and almost ascetic life. Canonised as 文定.

1330 **Liu Lung** 劉隆. A.D. 106—107. Youngest son of Liu Chao, whom he succeeded at the age of 3 months as fifth Emperor of the Eastern Han dynasty. Dying at the age of two, he was canonised as 孝殤皇帝.

1331 **Liu Min** 劉旻 *or* **Liu Ch'ung** 崇. Died A.D. 955. Half-brother to Liu Chih-yüan. He was a handsome young man, with a fine beard and double pupils to his eyes; but he cared for nothing save wine and gambling, and had even been branded on the cheek for some crime. When Liu Chih-yüan mounted the throne of the Later Han dynasty, he was appointed Governor of Shansi and received other honours. Under the second Emperor, Liu Ch'êng-yu, he became a Minister of State; and by an intrigue of the Empress Dowager his son was named as Heir Apparent. The boy died, and Liu Min returned to Shansi; after which he declared his independence and proclaimed himself first Emperor of the Northern Han State. Leaguing himself with the Kitan Tartars, he attacked the reigning House of Chou, but sustained a severe defeat and died of chagrin in the following year.

1332 **Liu Ming-ch'uan** 劉銘傳 (T. 省三). A.D. 1838—1896. A native of Ho-fei in Anhui, who passed the quasi-matriculation examination of student but took no degree. Adopting a military career, he fought as a volunteer in the T'ai-p'ing rebellion, and in 1864 was rewarded with the Yellow Jacket. He then operated as Commander of Li Hung-chang's forces against the Nien fei in Shantung and other provinces. In the latter capacity he showed such energy that in 1868 the leader of the movement, Chang Tsung-yü, drowned himself in despair; for which services he was ennobled as Baron. But he first gained real distinction by his

spirited defence of North Formosa against the French in 1884—5, where he held the post of Military Commissioner. When Formosa was subsequently made into a province, he was appointed to be its first Governor; and he signalised his administration by the introduction of a railway, the laying of a submarine cable between Tamsui and Foochow, the construction of a land line of telegraphic communication between the north and south ends of the island, and the working of coal under foreign superintendence, together with many fruitless efforts to "pacify" the savages of the interior. In 1890 he was made President of the Board of War. He resigned his post in 1891, unable any longer to find the funds for carrying on his numerous undertakings, and was appointed to be Vice President of the Admiralty. For some time he remained in retirement, nursing his health, which had suffered greatly from wounds and a prolonged residence in the malarious climate of Formosa. In 1894, when the Korean peninsula became a bone of contention between China and Japan, he was appointed Commander of the Chinese forces in Korea, but excused himself on the score of bad eyesight. He published some poems which were favourably received.

Liu Pan 劉辯. Son of Liu Hung, whom he succeeded in A.D. **1333**
190 as Emperor of the Eastern Han dynasty. He was shortly afterwards carried off, together with his brother Liu Hsieh, by the eunuchs (see *Chang Jang*); and on his escape from their hands was immediately deposed by Tung Cho. He reigned only five months in all, and is not regarded by Chinese historians as having actually been in possession of the throne. Known in history as 少帝.

Liu Pang 劉邦 (T. 季). B.C. 247—195. A native of P'ei in **1334**
modern Kiangsu, where he became beadle. He was in charge of the caravanserai, and his chief duties were to check brigandage and settle disputes. His integrity and winning manners gained him such influence that a man of position, named Lü, gave him his

daughter in marriage (see *Lü Hou*). Meanwhile, the country was groaning under oppressive taxation and forced labour; and on one occasion, when Liu Pang was in charge of a party of labourers proceeding to carry out some palace-building operations to gratify a whim of the First Emperor, so many of the men died of exhaustion that the remainder decided to proceed no farther. Under the leadership of Liu Pang they retired to the mountain fastnesses between Kiangsu and Honan, until the death of the First Emperor and the news of Ch'ên Shêng's revolt in B.C. 209 caused the people of P'ei to put to death their Magistrate and appoint Liu Pang to rule over them, under the title of Duke of P'ei. In B.C. 208 he joined with Hsiang Liang in raising to the throne of the resuscitated Ch'u State, under the title of 懷王, the grandson of the former king who had been lured to Ch'in and had never returned. On the death of Hsiang Liang, he was appointed by the young monarch to the command of the southern army; and proceeding to Hsien-yang, the capital of Ch'in, he anticipated his rival, Hsiang Chi, nephew of Hsiang Liang, by receiving the submission of Tzŭ-ying, the son of Fu Su, who had been set up as king by the eunuch Chao Kao, after the murder by the latter of Hu Hai, the Second Emperor. Now it had been agreed that whichever of the generals should first enter Hsien-yang should be rewarded with the Principality of Ch'in. Accordingly, no sooner had Liu Pang arrived than he issued a proclamation abrogating the severe laws then existing, and enacted three simple laws in their stead, referring only to murder, bodily injury, and theft. The arrival however of Hsiang Chi changed the face of affairs, and in the end Liu Pang obtained only Ssŭch'uan and a part of Shensi, with the title of Prince of Han. From this moment these two men were at open enmity, which culminated in the terrible battle at P'êng-ch'êng in Kiangsu, B.C. 205, where Liu Pang lost over a hundred thousand

men, escaping himself by a miracle from the field. He also managed to save a son and daughter, but his father and wife fell into the hands of Hsiang Chi. Then followed the long struggle, in the early part of which Hsiang Chi was uniformly successful, ending in the peace of 廣武 Kuang-wu, which restored to Liu Pang his wife and father; which peace, at the instigation of Chang Liang, Liu Pang at once proceeded to violate. He started in pursuit of Hsiang Chi, and inflicted upon him a crushing defeat at 垓下 Kai-hsia in Anhui; upon which Hsiang Chi committed suicide and Liu Pang was proclaimed first Emperor of the Han dynasty, B.C. 202. After a short reign, troubled by incursions of the Turkic tribes on the north-west frontier, he died, leaving his consort, Lü Hou, Regent of the empire. See *Chi Hsin*, *Ch'ên P'ing*, *Hsiang Chi*, *Han Hsin*.

Liu Pao 劉保. A.D. 116—145. Son of Liu Yu, whom he 1335
succeeded in 126 as seventh Emperor of the Eastern Han dynasty. His mother was a concubine who fell a victim to the spite of the Empress. In 120 he was nominated Heir Apparent; but in consequence of a palace squabble in which his wet-nurse was killed through the machinations of his father's old wet-nurse, he was degraded in 124. Upon the death of his father he was not allowed to approach the bier, and an attempt was made to keep him from the throne; however a *coup d'état* was planned, and the conspirators were put to death. His reign was much troubled by attacks from the Hsiung-nu, and the Hsien-pi raided Liao-tung. Canonised as 孝順皇帝.

Liu Pao 劉褒. A famous painter of the 2nd cent. A.D., who 1336
was such a skilful artist that his picture of the Milky Way made people feel hot, and his picture of the north wind made them feel cold. His drawings of ravens were also much admired. He held office as Governor of Shu, part of modern Ssŭch'uan.

1337 **Liu Pao** 劉褒 (T. 伯寵). 12th cent. A.D. A scholar of the Sung dynasty, who could compose at 10 years of age. He graduated as *chin shih* in 1178, and entered upon an official career. His brilliant talents however made him an object of envy, and he soon retired. He gave himself the sobriquet of 梅山老人, and is the author of some beautiful poetry.

1338 **Liu Pei** 劉備 (T. 玄德). A.D. 162—223. A native of the 涿 Cho District in the north of Chihli, and a descendant of the Emperor Ching Ti. On the death of his father, Liu Pei and his mother were reduced to making straw shoes and mats for a livelihood. At fifteen years of age he was sent, together with a kinsman whose family defrayed his expenses, to study under Lu Chih. But he was no lover of books, and preferred amusing himself with horses and dogs. As in the case of most other heroes of antiquity, his personal appearance is said to have been extraordinary. He was seven feet five inches in height; he could see behind his back; his ears reached to his shoulders, and his hands to his knees. He possessed the invaluable power of creating a good first impression, and was able to keep his countenance under the most trying circumstances. In A.D. 185 the rebellion of the Yellow-Turbans broke out, and he at once set to work to raise a corps of volunteers. For this service he received an appointment to a petty magistracy, in which capacity he is said to have gained universal esteem. There he remained until the behaviour of a corrupt Inspector so irritated him that he gave the man a severe beating and left him tied to a post, with the magisterial seal hung round his neck. He himself took refuge with Ho Chin, and on the death of the latter, joined in an expedition against Yüan Shao. He next became Magistrate of P'ing-yüan in Shantung, and on one occasion narrowly escaped death at the hands of a hired assassin. He was opposed to the encroachments of Ts'ao Ts'ao,

against whom he assisted 陶謙 T'ao Ch'ien, succeeding on the latter's death to the governorship of his district. The enmity of Lü Pu then caused Liu Pei to take refuge with Ts'ao Ts'ao, who attacked Lü Pu, took him prisoner, and caused him to be put to death. The two heroes now became great friends, being constantly in each other's society and riding in the same chariot. Yet when 董承 Tung Ch'êng received a secret commission from the Emperor Hsien Ti to destroy his enemies and formed a plot for this purpose, Liu Pei's name was on the list of the conspirators. It was at this juncture that Liu Pei suddenly "dropped his chopsticks" while at dinner, led by a chance remark from his host to believe that the conspiracy had been discovered. Eventually his share in it became known, and thenceforward he and Ts'ao Ts'ao were open rivals (see *Kuan Yü*). Liu Pei fled to Yüan Shao, and the two fought together against their common enemy (see *Liu Ch'an*). Shortly afterwards Chu-ko Liang entered the service of Liu Pei, and from that time his fortunes improved. An alliance with Sun Ch'üan was brought about, with great advantage to the rising kingdom of Shu. In A.D. 211 劉章 Liu Chang, who held possession of what is now known as Ssŭch'uan, fearing that Ts'ao Ts'ao would absorb his territory, begged assistance from his kinsman Liu Pei. Thus Liu Pei gained a foothold in the land of his desire, and soon became master of the whole of it under the title of 漢中王. In A.D. 221, when the Han dynasty had ceased to exist, he assumed the title of Emperor of Shu. He died at 永安 Yung-an, in harness to the last. The dynasty which he founded, known as the 蜀漢 Shu Han or Minor Han, is considered to be the legitimate successor of the great Han dynasty, although during his own reign and that of his son and successor the larger portion of the empire was divided against them by the rival houses of Wei and Wu, constituting the epoch of the Three Kingdoms. His

character is thus summed up by the historian of the period: — "He was a great man, bold and liberal. Gifted with deep penetration and always considerate to men of parts, he possessed all the qualifications essential to the founder of an empire." Canonised as 昭烈帝 or 先主.

1339 **Liu Piao** 劉表 (T. 景升). Died A.D. 218. A distant kinsman of the Imperial House of Han, who in A.D. 190 received the appointment of Governor of Ching-chou in modern Hupeh. When Li Ts'ui held Ch'ang-an, Liu Piao sent an envoy to him with tribute, and was ennobled in consequence as Marquis, besides being named General for the South and also confirmed in his existing post. After his death from an abscess in the back, his younger son Liu 琮 Tsung, in whose favour the elder son Liu 琦 Ch'i had been set aside by a family intrigue, openly acknowledged allegiance to Ts'ao Ts'ao.

1340 **Liu Pin** 劉玢 *or* **Liu Hung-tu** 宏度. Died A.D. 943. Son of Liu Yen, whom he succeeded as second ruler of the Southern Han State. He was a worthless fellow, and was hardly on the throne before he was assassinated by his brother. Canonised as 殤帝.

1341 **Liu Ping** 劉炳. A.D. 144—146. Son of Liu Pao, whom he succeeded in 145 as eighth Emperor of the Eastern Han dynasty. Canonised as 孝冲皇帝.

1342 **Liu Ping** 劉昞 (T. 延明). 5th cent. A.D. One of the numerous pupils of Kuo Yü. One day the latter threw down a mat and said, "I want to get a smart son-in-law. Whoever first sits on this mat, shall have my daughter." In a moment Liu was on the mat, and subsequently married the young lady.

1343 **Liu Ping-chung** 劉秉忠 (T. 仲晦). Died A.D. 1274. A trusted counsellor of Kublai Khan. In youth he served as a clerk to support his poor parents, but after a while retired to the 武

安 Wu-an hill in Honan and ultimately entered the Buddhist priesthood. Before his accession Kublai Khan summoned Liu before him, and struck by his wide reading and knowledge consulted him on his wars. Liu pressed on him the necessity of reforming the administration, of promoting education, and of honouring Confucius. It was not however until 1264 that Liu received a place in the Cabinet. He then devoted his whole energy to the government, speaking freely on all subjects and bringing into notice many worthy men. He caused Peking to be made a capital, and in 1271 advised the adoption of the dynastic title 元 Yüan. To him the Mongols owed the regulation of salaries, ceremonies, and official rank. He died suddenly when on a visit to Xanadu, the summer residence of the Emperor, about 180 miles north of Peking. He was posthumously ennobled as Duke, and canonised as 文正.

Liu Po-lung 劉伯龍. 5th cent. A.D. A poor official of the 1344
Sung dynasty, who while arranging to invest his money at ten per cent per month, heard the jeering laugh of a bogy alongside of him. He at once gave up the pursuit of gain, declaring that it was better to be poor than to be laughed at by a devil. He subsequently rose to high office. [The same story, with variations, is told of one 龍伯高 Lung Po-kao.]

Liu Po-to 劉白墮. 3rd cent. A.D. A native of Ho-tung, who 1345
was skilled in the preparation of a kind of whisky. It was so strong that a person who got drunk on it did not recover his senses for a month; and from being carried for sale to a great distance, it acquired the name of 鶴觴 Crane Goblet. Some robbers, who broached a jar of this liquor and drank freely of it, were all rendered insensible, and the whole gang was easily captured.

Liu P'o-p'o 劉勃勃. Died A.D. 425. Son of Liu Wei-ch'ên 1346
(see *Toba Kuei*). Upon his father's defeat, he entered the service

of Yao Hsing, and became Governor of 朔方 So-fang in Kansuh. In 407, dissatisfied with his master's conciliatory policy towards the Northern Wei State, he threw off his allegiance and set himself up as king of the Hsia State, naming it after the dynasty of old from which he professed to be descended. He defended himself successfully against the Later Ch'ins and Southern Liangs, and in 411 built a new capital. In 413 he adopted the surname of 赫連 Ho-lien, and in 418 he captured Ch'ang-an, but was forced to retire in order to defend his northern capital against the Northern Wei State. His two sons who succeeded him both fell into the power of the latter and were executed, and thus the Hsia State came to an end in 431. Under his rule the punishment for scamped work of any kind was death.

1347 **Liu Shao** 劉劭 (T. 孔才). 3rd cent. A.D. A native of Han-tan in Chihli, who rose by 224 to high office and was commissioned to collect works on the *Five Classics*. He also edited the *Classic of Filial Piety*, and wrote a treatise, entitled 人物志, on the division of mankind into classes according to the disposition of each individual as ascertained from outward characteristics.

1348 **Liu Shao** 劉劭 (T. 休遠). Died A.D. 454. Eldest son of Liu I-lung, by whom he was appointed Heir Apparent at the age of six. His evil conduct compelled his father to set him aside; whereupon he slew the latter and proclaimed himself Emperor. He was soon captured by the generals of his brother Liu Chün and was promptly executed.

1349 **Liu Shêng** 劉晟 *or* **Liu Hung-hsi** 宏熙. Died A.D. 958. Brother to Liu Yen, whom he assassinated in 943, mounting the throne as third ruler of the Southern Han State. He led an immoral life, but managed to add a part of Kuangsi to his dominions. Canonised as 中宗.

1350 **Liu Shih** 劉奭. B.C. 75—32. Son of Liu Hsün, whom he

succeeded in B.C. 48 as ninth sovereign of the Han dynasty. He was a precocious youth, and when only eight years of age he took upon himself to remonstrate with his father upon the excessive severity of punishment in vogue. The latter was far from pleased, and predicted that this son would bring ruin upon the House of Han, — a prediction which was not fulfilled. He was a mild and humane ruler, fond of history, and skilled in several musical instruments. Canonised as 孝元皇帝,

Liu Shih 柳氏. 7th cent. A.D. The wife of an official named 1351
任瓌 Jen Huan. Upon the Emperor T'ai Tsung presenting her husband with two pretty concubines, she cut off their hair and made them bald. The Emperor then sent a potion which he commanded her to drink, and which he said would cause instant death if she was jealous; adding that if she was not jealous she need not drink it. Without hesitation she drank it off, saying that death would be preferable to such a life; and the Emperor was so much struck by her heroism and devotion that he advised Jen Huan to remove the young ladies from his house.

Liu Shou-kuang 劉守光. Died A.D. 912. Son of Liu Jen- 1352
kung. He debauched his father's favourite concubine; and when punished for this, he seized his father and kept him in confinement, subsequently defeating and killing his elder brother who had come to the rescue. In 911 he threw off his allegiance to the Liang dynasty, and proclaimed himself Emperor of the Great Yen State. In the following year Chou Tê-wei was sent against him, and succeeded in taking his capital. He fled with two of his wives, but lost his way and was captured and slain. His father was seized by Chou Tê-wei, and was shortly afterwards beheaded.

Liu Shu 劉恕 (T. 源道). A.D. 1052—1078. The son of an 1353
official who was too inflexibly upright for public life, and who retired to seclusion on a mountain in Ssŭch'uan, where he ended

his days in peace. A precocious boy, he graduated as *chin shih* before he was twenty, and entered upon official life. Having made a special study of history, he was employed under Ssŭ-ma Kuang upon the great work which the latter was preparing, and it fell to his share to unravel many of the knotty and difficult points which lay in the path of the historian. Wang An-shih, an old acquaintance, then wished to gain his aid in the elaboration of some of his numerous schemes; but Liu pleaded ignorance of the subject and steadily refused to help, which led to permanent ill-feeling between them. After his death from sickness, an official post was conferred upon his son in recognition of the father's contributions to history.

1354 **Liu Sung-shan** 劉松山 (T. 壽卿). Joined the army at the age of twenty, and after serving in no less than thirteen provinces, rose to the rank of Provincial Commander-in-chief. In 1868 he succeeded in crushing the Nien fei, and drove them from Chihli, for which services he received a title and the Yellow Jacket. He was killed in action while fighting against the Mahomedan rebels in Shensi. Was canonised as 忠壯.

1355 **Liu Ta** 劉炟. A.D. 57—89. Fifth son of Liu Chang, whom he succeeded in 76 as third Emperor of the Eastern Han dynasty. In the early part of this reign the Hsiung-nu proved very troublesome, until they were defeated by Pan Ch'ao whose splendid achievements paved the way for the extension of the empire towards Central Asia. Canonised as 肅宗孝章皇帝.

1356 **Liu Ta-hsia** 劉大夏 (T. 時雍). A.D. 1431—1511. Graduating as *chin shih* in 1464, he served in various important capacities until in 1502 he became President of the Board of War. He persuaded the unwilling Emperor to introduce some reforms, but his objection to eunuch Commandants led to his retirement in 1506, and two years afterwards Liu Chin caused him to be banished

to Kansuh. In spite of his age, he made his way thither with only one servant, the people stopping their business to escort him; and when the officials cut off his allowance of food, the literati kept him supplied. On the fall of Liu Chin in 1510, he was re-instated and permitted to retire. The fame of his loyalty and zeal for the public good reached Korea and Annam, and the envoys of those countries constantly made enquiries about him. Canonised as 忠宣.

Liu Ts'an 劉粲. Died A.D. 318. Son and successor of Liu 1357
Ts'ung. He belied the great promise of his youth, and proved a most dissolute ruler. Slain by his favourite 靳準 Chin Chun.

Liu Tsuan 劉纘. A.D. 139—147. Great great grandson of 1358
Liu Ta. He was placed on the throne by Liang Chi in 146 as ninth Emperor of the Eastern Han dynasty, and in the following year was poisoned out of spite by the same statesman. Canonised as 孝質皇帝.

Liu Ts'ung 劉聰 *or* **Liu Tsai** 載 (T. 元明). Died 1359
A.D. 318. Fourth son of Liu Yüan. In his youth he visited the capital, and gained the friendship of several eminent scholars such as Chang Hua and Yo Kuang. On the death of his father he killed his elder brother and seized the throne, marched against Lo-yang, and after defeating the Imperial forces with great slaughter captured the Emperor Huai Ti, whom he caused to be poisoned in 312. His successor, the Emperor Min Ti, submitted in 316 on the approach of Liu Ts'ung to Ch'ang-an, where he had been proclaimed. When he died, the Han State held all Shansi, except the extreme north, and Shensi, and it stretched south to the 洛 Lo river and east to the plain of Chihli and Shantung. His Minister, 陳元達 Ch'ên Yüan-ta, boldly reproved him for wasting the public resources in building and war, and only escaped death by the remonstrances of Liu's wife. Canonised as 昭武皇, with the temple name of 烈宗.

1360 **Liu Tsung-chou** 劉宗周 (T. 起東. H. 念臺 and 蕺山). A.D. 1578—1645. A native of the Shan-yin District in Chehkiang, who flourished as a scholar and official at the close of the Ming dynasty. He graduated as *chin shih* in 1601, and filled a variety of posts; but his open denunciation of abuses constantly led to degradation or dismissal from office. The political troubles of his times affected him deeply; and when at length Nanking fell and the Ming dynasty ceased to exist, he attempted first of all to end his own life by drowning, and finally starved himself to death. He was the author of the 人譜, a work on the whole duty of man, and of a collection of miscellaneous writings known as 劉子全書. In 1822 his tablet was placed in the Confucian Temple.

1361 **Liu Tsung-yüan** 柳宗元 (T. 子厚). A.D. 773—819. One of the most celebrated poets and essayists of the T'ang dynasty, and also famous as a calligraphist. After rising to be secretary in the Board of Rites, he became involved in the conspiracy of 王叔文 Wang Shu-wên, and in 815 he was banished to Liu-chou in Kuangsi, with the appointment of Governor, in which post he died. Hence he is often spoken of as 柳柳州. Some of his poems are deeply tinged with Buddhistic doctrines, and he also wrote a remarkable essay in defence of his partiality. "Buddhism," said he, "admits of no envious rivalry for place or power. The majority of its adherents love only to lead a simple life of contemplation amid the charms of hill and stream. And when I turn my gaze towards the hurry-scurry of the age, in its daily race for the seals and tassels of office, I ask myself if I am to reject those in order to take my place among the ranks of these." He was on very intimate terms with Han Yü, from whom he received more than one severe rebuke for his leaning towards the "strange doctrine."

Liu T'ung-hsün 劉統勳 (T. 延清 and 爾鈍). A.D. 1362
1699—1773. A native of Shantung. Graduated as *chin shih* in 1724, and rose to fill a succession of high offices of State. Was sent in 1755 as special Commissioner to investigate the state of the garrisons at Barkul and Hami. When in the autumn of that year Amursana revolted and ravaged the Ili region, the Commander-in-chief in the west, named 永常 Yung Ch'ang, having fallen back on Barkul, Liu recommended the abandonment of that place and that a stand should be made at Hami. For this he was severely reprimanded and degraded together with Yung Ch'ang. After a short period of disgrace he rose again until in 1768 he became President of the Board of Civil Office. In 1773, whilst on his way to an audience in the palace, he was found dead in his sedan-chair. Posthumous honours were conferred upon him; and in the following year the Emperor bestowed upon his son a gift which had been intended for the father, *viz.* a copy of the famous encyclopædia known as the 圖書集成 (see *Chiang T'ing-hsi*). Canonised as 文正.

Liu Tzŭ-chuang 劉子壯 (T. 克猷 and 稚川. H. 屺思). 1363
Flourished in the middle of the 17th cent. A.D., and is ranked, together with Hsiang Po-lung, among the leaders of the men of letters who have sprung from Hupeh. His works are known as 屺思堂集.

Liu Tzŭ-hsün 劉子勛 (T. 孝德). Died A.D. 466. Third 1364
son of the Emperor Hsiao Wu Ti of the Liu Sung dynasty. In 460 he was created Prince of 晉安 Chin-an, but the Emperor Fei Ti ordered him to commit suicide, whereupon he rose in revolt and was proclaimed Emperor. However, he was soon overpowered and put to death.

Liu Yao 劉曜 (T. 永明). Died A.D. 328. An orphan kinsman 1365
of Liu Yüan, by whom he was brought up. Visiting Lo-yang as

a youth, he got into trouble and was forced to abscond for a time to Korea. Liu Yüan appointed him Prime Minister and Commander-in-chief, stationing him at Ch'ang-an. On the assassination of Liu Ts'an he seized the throne, changing the name of the dynasty to Chao; but as Shih Lo set up a rival Chao, they are distinguished as Earlier and Later Chao, the latter ruling over all the original Han territory north and west of the Yellow River. He campaigned with success against the 氐羌 Ti-chiang in Kansuh, and in 323 the Governor of Liang[a]-chou became his vassal. In 324 he made an unsuccessful attack on Shih Lo, who in 328 sent Shih Chi-lung against him; but he repulsed the attack and in turn invaded Shih Lo's territory, where however he was surprised, captured, and executed. His dynasty ended in the following year with the defeat and death of his son.

1366 **Liu Yeh** 劉業. A.D. 449—464. Son of Liu Chün, whom he succeeded in 464 as fifth Emperor of the Liu Sung dynasty. His cruelty excited universal abhorrence, and he was soon put to death by his father's Minister 壽寂之 Shou Chi-chih. Known in history as 廢帝.

1367 **Liu Yen** 劉晏 (T. 士安). Died A.D. 780. A native of 南華 Nan-hua in Shantung, who at eight years of age, when the Emperor Ming Huang was worshipping at Mt. T'ai, distinguished himself by producing a sacrificial ode upon the occasion. He was then examined by Chang Yüeh, and declared by him to be a portent of national prosperity. The ladies of the Court caressed him; the nobles called him "a divine child" and "the thunderclap of the age," and he was appointed tutor to the Heir Apparent. He rose under the next Emperor to be President of the Board of Civil Office, in which capacity he quarrelled with Yang Yen who was Vice President. Later on, when the latter came into power, he caused Liu Yen to be banished to Korea, where he was allowed

to commit suicide. An order was made to confiscate his property, but it was found that his possessions consisted only of a few books. He was fond of urging that there should be no parsimony in great undertakings. His sympathies were entirely with the people, and his best efforts were directed towards shielding the poorer classes from injustice and exaction.

Liu Yen 劉龑 *or* **Liu Yen** 巖. Died A.D. 942. Brother of 1368
Liu Yin, whom he succeeded in 911 as second monarch of the 嶺南 Ling-nan Principality. In 915 he threw off his allegiance to the House of Liang. In 917 he proclaimed himself Emperor of Yüeh, and in 918 of the Southern Han State. His reign was marked chiefly by his extravagance and cruelty. Canonised as 高祖.

Liu Yin 劉隱. Died A.D. 911. Founder of the 嶺南 Ling- 1369
nan Principality. He was the son of a Governor of 封 Fêng-chou in Kuangtung, who in 905 had been appointed Commissioner of Ling-nan; and upon the fall of the T'ang dynasty he sent tribute to Chu Wên, who ennobled him as Prince.

Liu Yin 劉因 (T. 夢吉). A.D. 1241—1293. A native of 1370
Jung-ch'êng in Chihli, who as a boy showed signs of unusual talent. Upon the death of his father, his mother married again; and he attracted attention by the filial manner in which he behaved towards his stepfather. The family was very poor, but strictly honest. At length in 1282, through the influence of Pu-hu-mu, he obtained an official post, which however he resigned in order to tend his sick mother. In 1291 he was again summoned to Court, and but for his failing health would have been placed upon the Grand Council. He lived a quiet and retired life in a cottage which he named 靜修 Peace with Culture, from Chu-ko Liang's famous words, "Live in peace in order to cultivate thyself." Canonised as 文靖.

1371 **Liu Yin-shu** 劉蔭樞 (T. 相斗 and 喬南. H. 秉燭子). A.D. 1636—1723. A native of 韓城 Han-ch'êng in Shensi, who graduated as *chin shih* in 1676, and after serving with great credit as Censor and Taot'ai was dismissed for disagreeing with his superiors over a murder case. At his home he earned fame by public works, especially by placing a chain to facilitate the passage of the Lung-mên Gorge of the Yellow River. In 1703 the Emperor K'ang Hsi, meeting him on one of his tours, re-instated him; and in 1708 he was made Governor of Kueichou, where his wise administration endeared him to all classes. In 1714 he was sent to investigate the position at Hami, which was then attacked by Ts'ê Wang Arabtan; and for advising merely the garrisoning of that place and a waiting policy, he was sentenced to death. His sentence was commuted to banishment, and after three years he was recalled; and in 1722 he occupied the highest seat at the banquet given to a thousand old men to celebrate the 60th full year of the Emperor's reign. Author of two works on the *Spring and Autumn Annals* and the *Canon of Changes*, and of a collection of essays entitled 宜夏軒雜著.

1372 **Liu Ying** 劉盈. B.C. 205—188. Eldest son of Liu Pang, whom he succeeded in 194 as second Emperor of the Han dynasty. He was soon deprived of all power by his mother (see *Lü Hou*), and remained a virtual nonentity until his death. Canonised as 孝惠帝.

1373 **Liu Ying** 劉嬰. Born A.D. 4. Great great grandson of Liu Hsün. He was placed upon the throne in A.D. 6 as thirteenth sovereign of the Han dynasty by Wang Mang, who deposed him in A.D. 9 with the title of 定安公. Is known in history as 孺子嬰.

1374 **Liu Yu** 劉祐. A.D. 98—125. Grandson of Liu Ta, and second cousin to Liu Lung whom he succeeded in 106 as sixth Emperor

of the Eastern Han dynasty. His accession to the throne was portended in early days by a bright halo which surrounded his dwelling. Also, a red serpent was discovered in his bed. His reign was marked by earthquakes, floods, and droughts, — in spite of the fact that two yellow dragons and one *ch'i-lin* appeared in Honan; and the distress was on one occasion so severe that men were reduced to eating one another. Canonised as 恭宗孝安帝.

Liu Yü 劉裕 (T. 德輿 and 寄奴). A.D. 356—422. The 1375
founder of the Liu Sung dynasty. Born at P'êng-ch'êng, of poor parents, he claimed descent from a brother of the founder of the Han dynasty. After a scanty education he began life as a seller of straw sandals; but in 399 he enlisted as a soldier, and by the bravery he displayed against the rebel 孫恩 Sun Ên he soon obtained a command. For some years he was engaged in quelling the rebellions of Huan Hsüan, 盧循 Lu Hsün, and 譙縱 Ch'iao Tsung; for which services he was made Field Marshal in 411, and in 416 became Commander-in-chief, with the title of Duke of Sung. He ultimately succeeded in carrying the boundary of the Chin empire right up to the Yellow River. In 419 he caused the Emperor An Ti to be strangled, and set up the latter's brother as the Emperor Kung Ti. Sixteen months later, Kung Ti abdicated in his favour; whereupon he mounted the throne, with his capital at Nanking, for an uneventful reign which was cut short by death within two years. Canonised as 武帝.

Liu Yü 劉彧 (T. 休景). A.D. 439—472. Eleventh son of 1376
Liu I-lung, and uncle of Liu Yeh whom he succeeded in 464 as sixth sovereign of the Liu Sung dynasty. In the third year of his reign most of the northern and western provinces revolted, and Wei annexed all the provinces north and west of the river Huai. He slew all his brothers but one, and in his latter days wantonly killed many high officers. A devout Buddhist, he built a vast

monastery in Hunan, at the cost of much suffering to the people. He was a good scholar, and fond of men of learning. Canonised as 太宗明帝.

1377 **Liu Yü** 劉昱 (T. 德純). A.D. 463—477. Adopted son of Liu Yü, whom he succeeded in 472 as seventh Emperor of the Liu Sung dynasty. He was soon slain by Hsiao Tao-ch'êng, one of the four Regents. The arrogant boy had found Hsiao sleeping naked in his house, and had insisted on shooting blunt arrows at a target which he painted on the Regent's belly. Known in history as 蒼梧王 or 主昱 or 廢帝.

1378 **Liu Yü** 劉豫 (T. 彥游). Died A.D. 1143. A native of 阜城 Fu-ch'êng in Chihli, whose ancestors were agricultural labourers. Graduating as *chin shih*, he became a Censor, and by 1124 was Chief Justice in modern Shansi. The advance of the Chin[a] Tartars caused him to quit his post and take to flight; however in 1128 he was appointed Prefect at Chi-nan in Shantung. As there were troubles in the province he applied for a transfer; at which the high authorities were disgusted, and promptly refused his request. He accordingly departed in high dudgeon; and when in the winter the Chin[a] Tartars invested the city, he renounced his allegiance and took service with them. In 1130 he was proclaimed Emperor of the Great Ch'i dynasty, with his capital at Ta-ming, which he shifted in 1132 to K'ai-fêng Fu in Honan. Alarmed by the successes of Yo Fei, he sent to the Chin[a] Tartars for aid; but ere long he suffered an overwhelming defeat from the Imperialist troops, and was relegated by the Tartars to private life, with the title of 曹王.

1379 **Liu Yü-hsi** 劉禹錫 (T. 夢得). A.D. 772—842. A native of Chihli, who graduated as *chin shih* and became a Censor. He was on terms of close intimacy with 王叔文 Wang Shu-wên; and when in 806 the Emperor Hsien Tsung came to the throne

and Wang Shu-wên fell, he was banished to a post in Yünnan. After serving in various remote regions he returned to the capital, and at the recommendation of P'ei Tu was appointed secretary in the Board of Rites; but when the latter retired, he was again dismissed to the provinces. His great worth as a poet was however fully recognised by Po Chü-i, who called him "a hero of song;" and in the year before he died he was promoted to be President of the Board of Rites. In composition he was such a purist that he left a beautiful poem unfinished because it was necessary to use the character 餻 *dumplings*, which character was not to be found in the Confucian Canon. Many of his verses were of a satirical turn, and these often involved him in trouble with his superiors. See *P'ei Tu*.

Liu Yüan 劉淵 (T. 元海). Died A.D. 310. A descendant of a Turkic chieftain, to whom the first Emperor of the Han dynasty had given a kinswoman in marriage and who took the surname Liu. He won the favour of the Emperor Wu Ti, and in 290 became Generalissimo of the Five Turkic Tribes of Shansi. In 304 he took the titles of Khan and King of Han; and in 308 he proclaimed himself the first Emperor of a new Han dynasty, the style of which was changed in A.D. 319 to Chao. In 309 his son Liu Ts'ung and the ex-robber Shih Lo attacked the Imperial armies, and in the following years acquired for him all the southern half of Shansi and eastward as far as Shantung, often appearing under the walls of Lo-yang itself. 1380

Liu Yung 劉墉 (T. 崇如. H. 石庵). A.D. 1720—1805. Son of Liu T'ung-hsün. He graduated as *chin shih* in 1751, and rose to be a Grand Secretary and a Senior Guardian of the Heir Apparent. His collection of poems, entitled 石庵詩集, is still much admired, and his acquaintance with the Classics, the histories, and the poets, was profound. He was also famous as a calligraphist. 1381

But he cared to be remembered only for conduct, and set little store by his literary ability. He desired a friend to write of him as of one who had a great reputation but who felt that he had not succeeded in achieving anything, great or small. He foretold the date of his death many years before it occurred, and made every preparation, even to the inscription on his tombstone. Canonised as 文清.

1382 **Liu Yung-fu** 劉永福 (T. 淵亭). Born A.D. 1835. A native of Kuangsi, who was captured by the T'ai-p'ings at an early age but in 1862 joined the Imperial army. Subsequently he crushed the rebel 李楊材 Li Yang-ts'ai, and took command of his forces which he established on the Tongking border. When the French proceeded to conquer Tongking, Liu and his so-called Black Flags joined the Annamite government and offered a strenuous resistance; but in March 1884 they were driven from Sontay and Bacninh, and enlisted in the cause of China. In July 1885 he was honoured with the title of *baturu*, and was received with honour at Canton in the following January. In 1887, on the disbandment of his Black Flags, he was appointed Brigade General at Namoa and was ordered to aid in suppressing the Hainan rebellion; and the same year he had audience at Peking. He remained at Namoa as Commodore and General until September 1894, when he volunteered against the Japanese, and was sent to Formosa. But the Japanese were too much for him, and in spite of his prestige he accomplished nothing. At length he was glad to escape, disguised as a woman with a child at the breast, to the mainland. He was subsequently offered a post as Brigade General in Kuangtung, which he declined.

1383 **Lo-ch'ang Kung Chu** 樂昌公主. 6th and 7th cent. A.D. The Princess of Lo-ch'ang, daughter of the last Emperor of the Ch'ên dynasty. She was married to a man named 徐德言 Hsü

Tê-yen; and on separating from him in the troubles which brought her father's line to a close, she gave him half a broken mirror, with the understanding that on a certain day she was to offer the other half for sale in the market-place, and thus afford a clue to her whereabouts. Meanwhile, it fell to her lot to be taken into the seraglio of Yang Su; nevertheless, on the appointed day she managed to get her half of the mirror exposed for sale as agreed upon. Her husband was on the look-out, and tracked her to the palace of Yang Su, who on hearing the story at once caused her to be liberated.

Lo Ch'in-shun 羅欽順 (T. 允升. H. 整庵). A.D. 1384
1465—1547. A native of T'ai-ho in Kiangsi. He graduated as *chin shih* in 1493; and after holding various posts in the Han-lin College and the Imperial Academy at Nanking, in 1522 he was made President of the Board of Civil Office. In 1527, dissatisfied with the administration of government, he retired into private life. He was the author of the 困知記, a work in which Buddhism is compared disadvantageously with Confucianism; and of the 詩文存稿, a collection of miscellaneous writings. He was canonised as 文莊, and in 1724 his tablet was placed in the Confucian Temple.

Lo Fêng-lu 羅豐祿 (T. 稷臣. H. 弦菴). Born A.D. 1385
1850. A native of Foochow, who at the age of seventeen was placed at the Naval School in connection with the arsenal founded at Pagoda Island by the late M. Giquel. In 1877 he was sent to Europe and attended lectures at King's College, London. In 1878 he was attached to the mission of Kuo Sung-tao, and in 1879 was transferred to Berlin. In 1881 he returned to China and acted as secretary to Li Hung-chang. In 1895 he was secretary of the peace-mission to Shimonoseki. In 1896 he accompanied Li Hung-chang on his visit to Russia and other countries, and was appointed

a Knight Commander of the Victorian Order. In November of the same year he was nominated as Minister to the Court of St. James', and entered upon his duties in May 1897. He speaks English fluently, and is the author of a translation into Chinese of *Problems on Nautical Astronomy and Navigation*, by Jeans, and also of a pamphlet on Indeterminate Equations.

1386 **Lo Fu** 羅敷. A very beautiful and chaste woman who lived under the Han dynasty. One day, when she was out picking mulberries, the Prince of Chao, in whose service her husband was, began to make advances to her. She at once seized her lute and broke into song, in order to express her feelings.

1387 **Lo Jao-tien** 羅繞典 (T. 蘇溪). A.D. 1793—1854. Graduated as *chin shih* in 1829, and by 1849 was Governor of Hupeh. In 1852 he was commissioned to inspect the defences of Hunan, and successfully held Ch'ang-sha against the T'ai-p'ings. In 1853 he went as Viceroy to Yünnan, where he managed to keep the rebellious Mahomedans under control. He died while engaged in an attack upon a local rebel, and was canonised as 文僖.

1388 **Lo Kuan-chung** 羅貫中. 12th cent. A.D. A native of Ch'ien-t'ang in Chehkiang, and a novelist to whose pen the famous romance, 水滸傳, has been wrongly attributed. See *ShihNai-yen*.

1389 **Lo Kung-yüan** 羅公遠. A magician, who is said to have conducted the Emperor Ming Huang to the palace of the moon. He threw his staff into the air, and it became a dazzling bridge over which the adventurous travellers passed with safety. In the moon the Emperor witnessed a performance of singing and dancing by beautiful maidens, and on his return to earth he organised the famous body of operatic artists known as the 梨園子弟 Pear-Garden Performers.

1390 **Lo Pi** 羅泌 (T. 長源). 12th cent. A.D. A native of Lu-ling in Kiangsi, and a distinguished scholar. Author of the 路史, a

history, so to speak, of prehistoric times, ending as it does with the 18th century B.C.

Lo Pin-wang 駱賓王. 7th cent. A.D. A native of I-wu in 1391
Chehkiang, who early distinguished himself as a poet and received an appointment under the Emperor Kao Tsung of the T'ang dynasty. At the death of this monarch, A.D. 684, Lo espoused the cause of the legitimate heir as opposed to that of the Empress Wu Hou. The two princes under whose banner he was fighting were captured and put to death. There is no record of his own fate, but it is most likely that he perished with them. Some say that he retired to a monastery and became a Buddhist priest. Was one of the "Four Heroes" of the T'ang dynasty (see *Yang Ch'iung*).

Lo Ping-chang 駱秉章 (T. 籲門). A.D. 1798–1867. A 1392
native of Fatshan near Canton, who at 17 years of age was cook (some say slave) in a gentleman's family. There he used to listen to the lessons given by the tutor to the establishment, and ere long composed an essay which attracted so much notice that his master provided him with a suitable education and gave him one of his daughters in marriage. In due course he graduated as *chin shih* and was appointed to the Han-lin College. After some years in metropolitan offices he became a Censor in 1840 and memorialised upon foreign affairs (see *P'an Shih-ên*). From 1850 to 1860 he was Governor of Hunan, and kept the province fairly clear of T'ai-p'ing rebels. In the latter year he was sent in pursuit of Shih Ta-k'ai into Ssŭch'uan, of which province he became Viceroy in 1861. He succeeded in checking the rebels, and captured Shih Ta-k'ai himself as he was attempting to pass up the 建昌 Chien-ch'ang valley in 1863. His subordinates, carefully selected and trained under his own eye, rose in many cases to occupy leading positions in the empire, the most notable among them being Tsêng Kuo-fan. Incorruptible in his official capacity, in private life he

was simple and unostentatious, even going so far as to make visits of ceremony on foot, carrying his own cards. He became Assistant Grand Secretary in 1865. Canonised as 文忠.

1393 **Lo Tsê-nan** 羅澤南 (T. 仲嶽. H. 羅山). A.D. 1807–1856. Of extremely poor family, he remained a mere student until the breaking out of the T'ai-p'ing rebellion when he was ordered to enrol the local Hunanese, thus forming the nucleus of the force famous later on as the Braves of Hunan. In 1853 he was sent by Tsêng Kuo-fan to Kiangsi. Recalled to Hunan, he subsequently distinguished himself at the taking of Wu-ch'ang and in driving the rebels down to Kiukiang. In 1855 he was fighting in Kiangsi; but on Wu-ch'ang falling again into the hands of the rebels, he hastened to lay siege to it in conjunction with Hu Lin-yi, and was killed by a shot when repelling a sortie. Canonised as 忠節.

1394 **Lo Ts'ung-yen** 羅從彥 (T. 仲素). A.D. 1072–1135. A native of Fuhkien, who led a studious but aimless life until he was forty years of age, when he became a disciple of Yang Shih. In 1132 he received the honorary degree of *chü jen* and a post as Assistant Magistrate. He was the author of the 聖宋遵堯錄, a work designed to show that the disasters of the Sung dynasty were due to the abandonment by the Emperor Shên Tsung and his successors of the principles of their ancestors. In 1614 he was admitted to the Confucian Temple.

1395 **Lo Yin** 羅隱 (T. 昭諫). A.D. 833–909. A native of Ch'ien-t'ang in Chehkiang, who distinguished himself in early youth by his beautiful poems and was patronised by the Minister 鄭畋 Chêng T'ien. He was however very ugly; and a daughter of Chêng T'ien, who had previously been fascinated by his verses, when once she had seen the author would never look at them again. He rose to high office under Ch'ien Liu, and his works were published with the title of 江南甲乙集. On one occasion he wrote a

poem congratulating a young man who had graduated as *chin shih;* whereupon the father of the latter said to his son, "I do not congratulate you so much on having gained your degree as on having received a poem from Lo Yin."

Lo Yu 羅友. 4th cent. A.D. A native of Hsiang-yang in Hupeh, 1396
who early distinguished himself by his scholarship. He was a petty but useful and energetic official under Huan Wên. On one occasion, when there was a general gathering for the purpose of "seeing off" a newly-appointed Governor, he arrived late for the function. Huan Wên asked why he was behind time. "I was stopped on the road," he replied, "by a devil, who jeered at me, saying, I notice you are always going to see others off, but nobody ever goes to see you off." Struck by the point of this remark, Huan Wên made him Governor of Hsiang-yang. He had a weakness for wine, and moreover was not ashamed to go about asking to be allowed to share in sacrificial feasts. Huan Wên rebuked him for this, saying, "If you want food, why not come to me?" "Ah," said Lo Yu, "even if you were to give me food today, what should I do tomorrow?"

Lou Hu 樓護 (T. 君卿). 1st cent. B.C. A native of Ch'i, 1397
whose family had been physicians for many generations. He himself studied under his father, and acquired a vast knowledge of drugs and their properties, showing such marked ability that he was advised to turn his energies to an official career. After a course of study he received a post at the capital, and ultimately rose to high office under Wang Mang. He got into trouble for alleged neglect of duty in regard to a raid of bandits and was cashiered; however for the sake of past services Wang Mang allowed him to retire with a patent of nobility. He was famous for his persuasive powers, and the "lips and tongue" of Lou Hu were coupled at Ch'ang-an with the "pen and memorials" of Ku Yung.

1398 **Lou Lan, The Prince of** 樓蘭王. A Turkic chieftain who murdered several Chinese envoys under the Han dynasty, and was at last assassinated when drunk by the emissaries of Fu Chieh-tzŭ.

1399 **Lou Shih-tê** 婁師德 (T. 宗仁). Died A.D. 700. A native of 原武 Yüan-wu in Honan, who graduated as *chin shih* and by 674 had risen to be a Supervising Censor. He then raised a volunteer force to operate against the Turfan, and was rewarded for his services by a high military appointment. Some twenty years later he suffered a severe defeat at the hands of the Turfan, and was dismissed to the provinces. In 697 he was restored to favour and ennobled; and in 700 he was nominated to take command against the troublesome Turkic tribes. He died however before the campaign began. His name was coupled with that of Hao Ch'u-chün, and he was especially noted for his great forbearance. On one occasion, when urging his brother, who was Governor of 代 Tai-chou, to practise this virtue, the latter asked him, "If a man were to spit in my face, should I not wipe it off?" "That would only inflame his anger," he replied, "you had better let it dry on." Canonised as 貞.

1400 **Lu Chao-lin** 盧照鄰 (T. 杲之). 7th cent. A.D. A native of 幽 Yu-chou in Chihli, who was ranked as one of the "Four Heroes" of the T'ang dynasty (see *Yang Ch'iung*). He committed suicide by drowning himself in the 潁 Ying river.

1401 **Lu Chi** 陸績 (T. 公紀). 3rd cent. A.D. A native of Kiangsu, who at the age of six was taken to see Yüan Shu. The latter gave him an orange, part of which the boy concealed in his vest but which rolled out when he prostrated himself at taking leave. Yüan Shu asked him if he thought it right to pocket things at a host's house; upon which the boy excused himself by saying that he wished to take some of the orange home to his mother. He grew up a fine handsome fellow and a great student, his chief hobby

being astronomy. Although he accepted a military command under Sun Ch'üan, he did not relinquish his studies. He constructed a celestial map; he annotated the *Canon of Changes*; and finally he foretold his own death, which happened at the early age of 32.

Lu Chi 陸機 (T. 士衡). A.D. 261—303. The son of an 1402
official under the Wu dynasty. He was seven feet in height, and had a voice like thunder. Upon the fall of the House of Wu he retired to his native place in Kiangsu, where he devoted himself to study for ten years. In 289 he and his brother, Lu 雲 Yün, proceeded to the capital, and upon the recommendation of Chang Hua they both received posts. Entering the service of Prince 倫 Lun of Chao, he shared his master's downfall and was condemned to death. From this fate he was saved by Prince 穎 Ying of Ch'êng-tu, to whose fortunes he at once closely attached himself. When the latter, at his advice, took up arms against the Prince of Ch'ang-sha, he was entrusted with a command. His troops however being defeated, their repulse was attributed by a scoundrel, who owed Lu Yün a grudge, to treachery on the part of their commander. Prince Ying was highly incensed, and caused him to be seized and put to death, together with his brother and his two sons. It is said that when this unjust act became known to the soldiers, there was not one who could refrain from weeping. He and his brother, who was very clever and could compose at six years of age, are known as "the Two Lu." See *Ku Jung*.

Lu Ch'i 盧杞 (T. 子良). Died A.D. 785. An unworthy 1403
Minister who flourished under the Emperor Tê Tsung of the T'ang dynasty. That sovereign raised him in 781 to be the colleague of Yang Yen, just when the latter began to decline in favour after having compassed the death of the wise and upright Liu Yen. Lu Ch'i's father and his grandfather had rendered eminent services to the State; but Lu Ch'i himself was despised for his want of education

and for the cringing servility which distinguished his manner, whilst for repulsiveness of form and feature he was absolutely a byword at Court. His skill of address recommended him, nevertheless, to the Emperor; and in a few months he managed to procure the downfall of his colleague Yang Yen, in whose place he got the Emperor to appoint a nonentity, named 關播 Kuan Po, so that practically the whole power fell into his hands. Then began a career of oppression and cruelty, forced loans and heavy taxation, which culminated in the mutiny of the army, and finally led to the revolt of Li Huai-kuang and to his own degradation. The besotted Emperor still clung to his favourite, and in 785 made him Governor of Jao-chou; but yielding at length to the public outcry, he sent him to a minor post in Shensi where he shortly afterwards died. It was said of him by Liu An-shih that he was unworthy to face not only his own father and grandfather but even his own son, an upright, honourable man and a worthy representative of his ancestral line.

1404 **Lu Chia** 陸賈. 2nd and 3rd cent. B.C. A native of the Ch'u State, whose ready wit and subtlety of argument gained him some distinction as one of the itinerant politicians of the day. Soon after the establishment of the Han dynasty, he was sent by the Emperor to convey a seal of office to Chao T'o who had proclaimed himself Prince of Yüeh (Kuangtung and Kuangsi), and to receive the declaration of his allegiance. He succeeded so well in this mission that the Emperor appointed him a Minister of State. He retired from office under the Empress Lü Hou, of whose schemes for family aggrandisement he disapproved. Re-instated under the Emperor Hsiao Wên Ti, B.C. 179, he was again sent to Yüeh and proceeded thither in great state, once more to perform his task to the complete satisfaction of his master. He died at an advanced age, leaving behind him an account of his travels. His memory is still

preserved at Canton by the shrine erected in honour of 陸大夫.

Lu Chih 盧植 (T. 子幹). Died A.D. 192. A native of Chihli, 1405
over 8 feet in height, with a voice like a bell, and able to drink a picul of wine without getting drunk. He studied under Ma Jung, and became renowned for his extensive learning. He was the only high Minister of State who ventured to resist the arbitrary measures of Tung Cho and his scheme to depose the Emperor. He was threatened with death, but in consequence of the intercession of Ts'ai Yung suffered only dismissal, after which he retired to a hermitage in Chihli. He gave directions that he should be buried without a coffin, saying that his mortal frame could not too soon be resolved into its elements. Ts'ao Ts'ao called him "a pattern to scholars and a pillar of the State." See *Chang Chio*.

Lu Chih 陸贄 (T. 敬輿). A.D. 754—805. A native of Chia- 1406
hsing in Kiangsu, who graduated as *chin shih* at the age of eighteen, and in 780 was appointed to a minor post in Shensi. An elaborate essay on governmental needs soon brought him into notice. He obtained a high position in the Han-lin College, and was so constantly consulted by the Emperor that he was nicknamed 內相 the Inner Minister. He accompanied his master in his flight, A.D. 783, to Liang-chou. After serving in various high posts, on the fall of Tou Ts'an he entered the Council of State. But he could not work with Lu Ch'i and Yang Yen; and in 795 he incurred the Emperor's wrath by denouncing his favourite P'ei Yen-ling, and escaped death only to be sent to a subordinate magistracy in Ssŭch'uan. In 805 he was recalled by the Emperor Shun Tsung, but died on his way to the capital. His political writings are much admired, and his life is an example of purity and nobility of character. He was canonised as 宣, and in 1826 his tablet was placed in the Confucian Temple.

Lu Chiu-yüan 陸九淵 (T. 子靜. H. 象山). A.D. 1140— 1407

1192. A native of 金谿 Chin-ch'i in Fuhkien, who graduated as *chin shih* in 1172 and entered upon an official career. After holding several appointments, with intervals of retirement at his native place, where he taught philosophy to crowds of disciples, in 1190 he became Governor of 荆門 Ching-mên in Hupeh. His administration was a complete success, and he was recommended for promotion; but he preferred to remain, and died at his post. Certain heterodox views ranged the great Chu Hsi among his opponents; especially his contention that personal, subjective education, coupled with reflection, was the foundation of all mental progress, and that education from without could be dispensed with. The result was a long controversy and a famous letter addressed to him by Chu Hsi. Neither, however, was converted to the views of the other, nor was anything in the form of a compromise effected. His few miscellaneous writings were published under the title of 象山集. He was canonised as 文安, and in 1530 his tablet was placed in the Confucian Temple.

1408 **Lu Chung-lien** 魯仲連. A native of the Ch'i State, who led the life of a wandering philosopher. In B.C. 258 he happened to be in Han-tan, when that city was surrounded by the victorious forces of Ch'in after the frightful defeat inflicted by Po Ch'i on Chao Kuo, and advised the abandonment of the project of doing homage to Prince Chao Hsiang of Ch'in as Emperor, urging a vigorous resistance. The siege of Han-tan being raised in the same year, large rewards were offered to him for his services, but he disdainfully refused everything, left the city, and disappeared. His name is now used in the sense of "mediator" or "peace-maker."

1409 **Lu Fa-ho** 陸法和. 6th cent. A.D. A hermit of Chiang-ling in Hupeh, who was possessed of supernatural powers. When Hou Ching dispatched one of his lieutenants to seize a Prince of the House of Liang, Lu Fa-ho proceeded to warn the latter of his

danger; and when it was impossible, because of a contrary wind, to launch fire-ships againt the enemy's fleet, he waved a white feather and changed the direction of the wind, at the same time enabling the Imperial troops to walk upon the surface of the water.

Lu Fa-yen 陸法言 (T. 詞言). 6th cent. A.D. Author of 1410
the 切韻, a phonetic dictionary arranged under 206 finals according to the four tones, in which work he was assisted by Yen Chih-t'ui and others.

Lu Fang 盧芳 (T. 君期). Died A.D.? 50. A native of 三水 1411
San-shui in Shensi, who took advantage of the ill-feeling against Wang Mang the Usurper to pretend to be a great grandson of the Emperor Wu Ti, and subsequently raised some troops and served under Liu Hsüan. Upon the fall of the latter, the more turbulent spirits of his native place determined that the succession should go to him; and an alliance was formed with the Khan of the Hsiung-nu, who caused him to be proclaimed Emperor. But after a life of fighting and intrigue, during which he once (in A.D. 40) actually resumed his allegiance and presented himself at Court, he finally fled to the Hsiung-nu and spent in exile the ten years which preceded his death.

Lu Hsi 盧攜 (T. 子升). 9th cent. A.D. A native of Honan, 1412
who was hideously ugly, and could not speak plain. He graduated however as *chin shih*, and had risen by 879 to be Minister of State and President of the Board of Punishments. He was a protégé of the eunuch T'ien Tzŭ-ling, and later on became mixed up in political intrigues and was forced to take poison.

Lu Hsiu-fu 陸秀夫 (T. 君實). A.D. 1236—1279. A native 1413
of 鹽城 Yen-ch'êng in Kiangsu. He graduated as *chin shih* in 1260, and after some years' service as secretary to General 李庭芝 Li T'ing-chih, he entered in 1275 upon an official career. Rising rapidly to be a Minister of State, he shared in the southward

flight of the young Emperor Tuan Tsung before the conquering hosts of Kublai Khan; and when Tuan Tsung died, he carried the child-Emperor Ti Ping to Yai-shan in Kuangtung. After some months of resistance, seeing that all was lost, he bade his wife and children throw themselves into the sea; and then, taking the Emperor on his back, he followed their example and brought the great Sung dynasty to an end (see *Chao Ping*). In 1859 his tablet was placed in the Confucian Temple.

1414 **Lu Hsü** 陸續 (T. 智初). 1st cent. A.D. A native of Kuei-chi in Chehkiang, and one of the 24 examples of filial piety. Entering the public service, he first attracted attention during a serious famine by distributing an official grant of food only among persons who had a different surname from his own and who could not therefore be members of his family. Later on, his name was wrongfully mixed up in the rebellious projects of Prince 英 Ying of Ch'u, and he was thrown into prison and put to the question, but refused to confess. His mother followed him to the capital and sent some food into the prison, at the sight of which he burst into tears, explaining to the gaoler that he knew his mother must be close by, as he detected her hand in the manner of mincing the meat and onions. This being reported to the Emperor, he was set at liberty.

1415 **Lu Huai-shên** 盧懷愼. Died A.D. 716. A native of 滑 Hua-chou in Honan, who graduated as *chin shih* and rose to be a Minister of State under the Emperor Ming Huang of the T'ang dynasty. Feeling however that his talents were inferior to those of his famous colleague, Yao Ch'ung, he rather shirked acting on his own responsibility; but this seeming neglect of duty was popularly attributed to his love for the pleasures of the table, in consequence of which he was nicknamed 伴食宰相 the Boon-Companion Minister. He became President of the Board of Civil Office, and was canonised as 文成.

Lu Huan 盧奐. 8th cent. A.D. A stern and upright official 1416
of the T'ang dynasty. In A.D. 742 he was Governor of Nan-hai in Kuangtung, having been sent thither to reform the administration which had become very corrupt under his two predecessors, both of whom had been cashiered for accepting bribes. Under his pure rule, "the filthy harpies of the law folded their hands" and order was soon restored. He afterwards rose to be President of a Board.

Lu Hui-nêng 盧慧能. A.D. 637—712. The sixth and last 1417
of the Eastern Patriarchs of Buddhism. He was born at Hsin-chou in Kuangtung, and is said to have remained in the womb six years, and to have refused his mother's milk, being fed miraculously by angels. After having been invested with the robe and the bowl by Hung Jen, he had to go into hiding for some years. In 676 he appeared at a temple at Canton, and devoted himself to teaching the principles of Bôdhidharma. In 705 the Emperor invited him to Court, but he excused himself on the plea of ill-health. He was buried at his native place, where he had caused a dagoba to be prepared for his remains. He rebuked his disciples for weeping over him, and declined to nominate a successor in the Patriarchate, as the doctrine was already well established in China.

Lu Hung 盧鴻 (T. 灝然). 8th cent. A.D. A scholar and 1418
recluse who lived at Lo-yang, and was distinguished for his knowledge of the seal character. He resisted several offers of employment in the public service; and when at length he appeared at Court he refused to perform obeisance, on the ground that loyalty and sincerity are better than prostrations. He was allowed to return to his home, which he called 寧極 Perfect Bliss, and there devoted himself to the instruction of some 500 pupils. The Emperor gave him a yearly pension, with leave to submit his views on political questions, and at his death contributed 10,000 *cash* towards his funeral expenses.

1419 **Lu K'ai** 陸凱 (T. 智君). Died A.D. 504. A precocious youth, who took his first degree at 15, and entered the public service. He rapidly rose to high office; but his elder brother Lu 琇 Hsiu was accused of complicity in the treasonable designs of the Prince of Hsien-yang, and died in prison. Lu K'ai was himself arrested; he escaped however through a general pardon. He was so affected by his brother's death that he wept without ceasing until he nearly lost his sight. Canonised as 惠.

1420 **Lu Kuei-mêng** 陸龜蒙 (T. 魯望). 9th cent. A.D. A poet of the T'ang dynasty, who used to practise abstinence from food and would not eat meat or drink wine which had been bought in the market. Neither would he take part in any of the great annual festivals, nor have anything to do with ceremonies of mourning or burial. His chief delight was to roam about in a small boat, with only a few books, his fishing-tackle, and a *réchaud* for making tea. He was called the 天隨子, and it is also said that the expression 江湖散人 "wanderer among rivers and lakes" was first applied to him.

1421 **Lu K'un** 盧坤 (T. 靜之. H. 厚山). A.D. 1772–1835. A native of 涿 Cho-chou in Chihli, who graduated as *chin shih* in 1799 and rose by service in Peking and the provinces to be Governor of Shensi. He was employed in 1826 to manage the supplies for the army operating against Jehangir in Turkestan, and contrived to keep the expenses within Tls. 11,000,000. As Viceroy of Hu-Kuang in 1832 he suppressed a great rising of the Hunan aborigines, in spite of a defective commissariat and in spite of aid received by the rebels from the Kuangtung aborigines. For this he was ennobled, and on the arrest of 李鴻賓 Li Hung-pin, Viceroy at Canton, for failure to keep down piracy, he was sent to replace him. He was there in 1834, when the English ships were fired upon by the forts at Bocca Tigris and anchored in consequence at Whampoa;

and he gained considerable kudos by preventing them from reaching Canton. Canonised as 敏肅.

Lu Kung 魯恭 (T. 仲康). 1st and 2nd cent. A.D. A native 1422
of P'ing-ling in Shensi, whose ancestors belonged originally to the Lu State. His grandfather, 魯匡 Lu K'uang, had served under Wang Mang the Usurper, and had gained the sobriquet of 智囊 Bag of Wisdom. His father died when he was only 12; and his bitter lamentations, coupled with refusal of all pecuniary assistance, attracted much local attention. He subsequently became Magistrate of 中牟 Chung-mou, the modern K'ai-fêng Fu, where his administration was characterised by the (1) absence of locusts, (2) tameness of birds and beasts, and (3) humanity of children in his District. These desirable results were said to be due to his virtuous rule, from which all ordinary forms of punishment were eliminated. He rose to be President of the Board of Civil Office under the Emperor Wên Ti, and again, after an interval of disgrace, under his successor. He finally retired and died of old age.

Lu Lung-ch'i 陸隴其 (T. 稼書. H. 平湖 and 當湖). 1423
A.D. 1630—1693. A native of 平湖 P'ing-hu in Chehkiang, who graduated as *chin shih* in 1670. In spite of a clever essay at the Palace examination, on the need of morals as well as laws in government and the certainty of corruption among underpaid officials, he became Magistrate at 嘉定 Chia-ting in Kiangsu only in 1675. There he set his face against the system of presents to superiors, and by his upright rule excited so much jealousy that in 1683 a pretext was found for shifting him to the wretched post of Ling-shou in Chihli, where he remained prosecuting his reforms until 1690. He was then appointed to be a Supervising Censor. Here again his strong opposition to the system of recommendation for office, as well as to the "contribution" system, rendered him very unpopular, and he was forced to retire when his three years

of office had expired, shortly after which he died. In 1724 his tablet was placed in the Confucian Temple, and in 1736 he was canonised as 清獻. He was famous as a teacher of the Classics, and also for his 松陽講義, a commentary on the *Four Books*, and for several other learned works. His miscellaneous writings were published under the title of 三魚堂集.

1424 **Lu Pan** 魯班 (or 般). A sobriquet conferred upon a famous mechanic of the Lu State, named 公輸子 Kung-shu Tzŭ, who is said to have been contemporary with Confucius. Because his father had been put to death by the men of Wu, he carved the figure of a demon and set it with its hand pointing in the direction of that State. The result was a drought which lasted three years; but upon receiving compensation for his father's murder, he cut off the figure's right hand, and the drought ceased. He also constructed a wooden kite, which flew up into the sky and did not come down for three days. He is now worshipped as the God of Carpenters, and tyros are warned not to "swing their axes at the door of Lu Pan," — *i. e.* not to show off in the presence of an expert.

1425 **Lu Pao** 魯褒. (T. 元道). 3rd cent. A.D. A native of Nanyang in Honan, who was a poor scholar under the Chin dynasty. Shocked by the collapse of public morality and the greed for mere wealth which characterised the period A.D. 291—300, he composed a satire on the vices of his age, known as 錢神論, a discourse on the Genius of Money.

1426 **Lu Po-tê** 路博德. 2nd cent. B.C. A native of P'ing-chou, who served with distinction under Ho Ch'ü-ping, and was ennobled as Marquis. In B.C. 120 he subjugated large portions of modern Kuangtung and Kuangsi, and received further honours. He was known as the 伏波將軍 Wave-quelling Commander, a title given later on to Ma Yüan.

1427 **Lu Shên** 陸深 (T. 子淵. H. 儼山). A.D. 1477—1544. A

native of Shanghai, who passed first on the list of *chü jen* and in 1505 graduated as *chin shih.* Entering official life, he rose to a high post in the department charged with the education of the Heir Apparent. Author of the 字學, a well-known work on orthography, etc. Canonised as 恪.

Lu Shêng 盧生. 3rd cent. B.C. A magician and alchemist who 1428
flourished under the First Emperor, and is said to have accompanied Hsü Shih in his search for the Isles of the Blest.

Lu Shêng 盧生. In the year A.D. 732, a Taoist sage, named 1429
呂翁 Old Father Lü, was travelling in modern Chihli, and sought a temporary rest at a house in which a lad named Lu was employed as a servant. While the master of the house was engaged in cooking some millet-porridge, the lad complained bitterly to the stranger of his humble lot in life. Thereupon the latter bade him rest his head on a pillow which he took from his wallet, saying, "This will lead you to success and glory." The lad had no sooner laid his head upon the pillow than he dreamt that he returned to his home, married a lovely bride named the Lady 翠 Ts'ui, gained the highest degree at the public examinations, was promoted to the rank of Imperial Secretary, and died full of honours at the age of 80; yet when he awaked, the porridge was not fully cooked. Turning to the sage, he thanked him for the hint thus conveyed, saying, "Sir, you have instructed me!" This occurrence, popularly known as the Dream of the Yellow Millet, is also related in reference to Lü Yen.

Lu Shih 盧氏. A lady who lived under the T'ang dynasty. 1430
Famous for having remained to protect her aged mother-in-law from robbers, when all the other members of the family had run away. "Ah!" said the old lady, quoting from the Confucian *Analects*, "'tis in cold weather that we become aware of the endurance of the fir and the pine."

1431 **Lu Shih-i** 陸世儀 (T. 道威. H. 桴亭). 17th cent. A.D. A native of 太倉 T'ai-ts'ang in Kiangsu. In his youth he devoted his energies to Buddhism and alchemy; but he ultimately abandoned these for Confucianism, to which he gave thirty years of unremitting toil. Failing to obtain employment under the Mings, as soon as the Manchus came into power he resolutely refused all such offers, and became a public teacher of philosophy. He was the author of the 思辨錄, a work on the education of the mind from early childhood up to the attainment of wisdom. In 1874 his tablet was placed in the Confucian Temple.

1432 **Lu T'an-wei** 陸探微. 4th cent. A.D. An artist of Kiangsu, who delighted in drawing the sages and worthies of antiquity and was taken under the patronage of the Emperor Ming Ti of the Eastern Chin dynasty.

1433 **Lu Tien** 陸佃 (T. 農師). A.D. 1042–1102. A native of Chehkiang, of a poor family. He became first a disciple, and afterwards an opponent, of Wang An-shih. He rose to high office, and was distinguished as an author, especially by his works on Ceremonies.

1434 **Lu To-hsün** 盧多遜. Died A.D. 986. A native of Ho-nei in Honan, who graduated as *chin shih* in 955, and rose by 979 to be President of the Board of War. He was a very able man, but he managed to incur the hatred of Chao P'u and was banished, on the score of political intrigue, to Yai-chou in Kuangtung, where he died.

1435 **Lu Ts'ang-yung** 盧藏用 (T. 子潛). 7th and 8th cent. A.D. A native of Fan-yang in Chihli, whose father was an official and had gained the nickname of 才吏. Skilful at composition, he went up for his *chin shih* degree; but failing to pass, he retired with his brother to the mountains, where they lived as hermits and studied the art of existing without food. Later on he returned and

took his degree, and in 706 was secretary in the Grand Council, from which he rapidly rose to be President of the Board of Works. He then incurred the displeasure of the T'ai-p'ing Princess and nearly lost his life. Dismissed to a provincial post, he was accused of treason and sent into Kuangsi, where he distinguished himself against rebels in Cochin-China; after which he was transferred to other posts, until he finally died at 始興 Shih-hsing in Kuangtung. An intimate friend of Ch'ên Tzŭ-ang, he was skilled in various styles of writing, was an excellent performer on the lute, and a good player at *wei ch'i*.

Lu Tsung-tao 魯宗道 (T. 貫之). Died A.D. 1029. An 1436
official of the Sung dynasty, who came into notice in 1017 as a Censor. The Emperor Chên Tsung, though wearied by his incessant harangues on the abuses that prevailed, nevertheless wrote on the wall of his apartment 魯直 "Lu the Straightforward," showing how much he esteemed him. Under the next Emperor he reformed the abuses connected with the selection of provincial officers, and was for seven years in the Council, in which position he checked the ambitious designs of the Empress Regent. His constant war against the Empress's relatives at Court gained for him the punning nickname of 魚頭參政 the Fish-head (*i. e.* Nuisance) Minister. Canonised as 肅簡.

Lu T'ung 盧仝 (H. 玉川子). 7th and 8th cent. A.D. A poet 1437
and scholar of the T'ang dynasty, famous for his love of tea and his song on tea-drinking, in which he declared that a seventh cup made him feel as though a gentle breeze under his armpits was wafting him aloft to heaven. He was a pupil under Han Yü. His poem, entitled *An Eclipse of the Moon*, levelled against the seditious societies of the period 806—821, was warmly praised by Han Yü, who was otherwise a great admirer of his writings.

Lu Wang. See **Li Ts'ung-k'o.**

1438 **Lu Wên-ch'ao** 盧文弨 (T. 召弓. H. 抱經). A.D. 1717–1795. A native of Hangchow, who graduated in 1752 and rose by 1766 to be Literary Chancellor in Hunan. After this he held no other office, but devoted his life to literature, spending large sums in forming a library of rare books. Besides publishing new editions of several standard books, he compiled the 羣書拾補, a concordance, with commentary, of 38 works, classical, historical, and philosophical. He also wrote essays, and a commentary on the 儀禮.

1439 **Lu Yu** 陸游 (T. 務觀). A.D. 1125–1209. A native of Shanyin in Chehkiang, who distinguished himself by his learning at the early age of 12. Entering upon a public career by virtue of his father's services, he fell into disfavour with Ch'in Kuei; but after the latter's death he received an appointment, and in 1163 the Emperor Hsiao Tsung made him a Compiler for the Privy Council and conferred upon him the honorary degree of *chin shih*. He subsequently held several provincial posts, but was not very successful in official life. People accused him of being too easy-going, in consequence of which he bestowed upon himself the sobriquet of 放翁. He was a skilled *littérateur*, and excelled as a poet. He was employed upon the dynastic history, and a collection of his writings on miscellaneous subjects was published under the title of 渭南文集. This last work was edited in the 17th century by 毛晉 Mao Chin, who added two books of early anonymous effusions which Lu Yu had attempted to suppress.

1440 **Lu Yü** 陸羽 (T. 鴻漸). Died A.D. 804. A native of 復 Fu-chou in Hupeh, who is said to have been picked up when an infant and adopted by a Buddhist priest. But as he refused to join the priesthood, he was set to menial work; in consequence of which he fled and became a clown. In this capacity he attracted the notice of an official who supplied him with books to educate himself. About the year 775 he betook himself to a hermit's life

and assumed the name of 桑宇翁. He also called himself 竟陵子, with reference to the place of his education, and 東園先生; besides which he was further known as 陸疾 Lu Chi (T. 季疵). Author of the 茶經, a famous work on tea, which beverage he declared could be made to perfection only with water from Hupeh.

Lu Yüan-lang 陸元朗 (T. 德明). A.D. 550—625. A native 1441
of Soochow, and one of the greatest classical scholars of his time. He headed the list of distinguished men summoned between 570 and 580 by Ch'ên Shu-pao. On the fall of the Ch'ên dynasty, he attracted the notice of the Emperor Yang Ti of the Sui dynasty and received the appointment of Imperial Librarian. The usurper Wang Shih-ch'ung wished him to become tutor to his son; but he declined the post, and in 621 entered the service of the Prince of Ch'in, afterwards second Emperor of the T'ang dynasty, and was by him enrolled among the scholars who formed the famous 文學館 College of Learning. During the reign of the first Emperor of the T'ang dynasty, he distinguished himself by his defence of Confucianism against Buddhism and Taoism, thereby earning high honours and the title of Baron. Author of the 經典釋文, an explanation of terms and phrases in the Classics and the Taoist writers. Better known by his style as Lu Tê-ming.

Lü Hou 呂后 *or* **Lü Shih** 呂氏. Died B.C. 180. The Empress 1442
Lü, whose personal name was 娥姁 O-hsü, consort of Kao Tsu, first Emperor of the Han dynasty, whence she is sometimes spoken of as 高后. Her father, named Lü 叔平 Shu-p'ing and often spoken of as 呂公 Lü Kung, was a physiognomist; and he was so struck by the features of the future Emperor (see *Liu Pang*) that he gave him his daughter to wife. She was endowed with a masculine mind and an iron will, and it was greatly owing to her masterful advice that her husband was enabled to consolidate the

empire. After the death of the Emperor she became Regent for her youthful son, known in history as Hui Ti. To make the throne secure, she poisoned the Prince of Chao, another son of the late Emperor by a concubine named 戚夫人 the Lady Ch'i; and also put his mother to death with shameful tortures, and called her own son to view the death-struggle of this unhappy woman as she lay expiring in a latrine. This sight affected the young Emperor so deeply that he lost self-control, and gave himself up to drinking and debauchery; whereupon his mother usurped all power, and reigned for the rest of her life as the legitimate sovereign of the empire. After her death there was an attempt by members of the family, all of whom had been raised to high rank, to possess themselves of the throne. Their forces were dispersed by Chou P'o, and Liu Hêng was saluted as Emperor.

1443 **Lü Hsiang** 呂向 (T. 子回). 8th cent. A.D. A native of 涇 Ching-chou in Kansuh, whose father was absent at a distance when he was born. Brought up by his maternal grandmother, he devoted himself to the "grass" character and became so expert that he could write 100 characters in a ring without taking off his pen. The strokes were all so fine that his style came to be known as the "brocade" style. In 722 he was admitted to the Han-lin College, and wrote poems denouncing the Emperor's annual search for beautiful girls and also the Imperial hunting expeditions. He rose to be Vice President in the Board of Works; and one day, returning from Court, he espied an old man in the street who greatly resembled his father. Stopping to speak to him, he found out that the stranger really was his father; whereupon he jumped off his horse, and clasping the old man's knees, with tears of joy carried him away to his home.

1444 **Lü Hsien-chi** 呂賢基 (T. 鶴田). A.D. 1800—1853. As Censor in 1842 he gained a great reputation by his excellent

counsels of reform. Rising to be the Vice President of a Board, he was sent as special Commissioner to organise the defence of Anhui against the T'ai-p'ings, and was slain at the taking of 舒城 Shu-ch'êng. Canonised as 文節.

Lü Hui 呂誨 (T. 獻可). Died A.D. 1071. A native of K'ai- **1445**
fêng in Honan, who graduated as *chin shih*, and entering the public service rose to be secretary in the Board of War and Director of the Censorate. His opposition, however, to Wang An-shih and his "innovations" brought him into disfavour, and he was dismissed to a provincial post, where he died.

Lü I-chien 呂夷簡 (T. 坦夫). Died A.D. 1044. A native **1446**
of 壽 Shou-chou in Anhui, who graduated as *chin shih* and rose to the highest offices of State under the Emperor Jen Tsung of the Sung dynasty. When the Empress Dowager died, he and the Emperor planned to get rid of the officials who had been her trusted servants; but this coming to the ears of the Empress, she was very angry, and in the end Lü himself had to retire. Within a year he was re-instated; which so enraged the Empress that she proceeded to smack the face of one of the Emperor's favourite concubines. In her rage, however, she missed her aim and hit the Emperor himself, who went off and complained to his Ministers of State, showing to them the marks of the Empress's nails on his neck. Lü resigned, and the Empress was deposed. He and Wang Ts'êng were afterwards employed together, but they quarrelled so incessantly that both had to retire. Ennobled as Duke, and canonised as 文靖.

Lü Kuang 呂光 (T. 世明). Died A.D. 399. The son of a **1447**
high officer under Fu Chien, who rose to be a General and for assisting in extinguishing the first Yen State, was ennobled as Marquis. In 352 he was sent against the refractory tribes in Turkestan, and advanced successfully to Harashar and Kuchah.

Returning with much booty, he heard on nearing the Great Wall of the overthrow of Fu Chien. Thereupon he seized on Liang[a]-chou, part of Kansuh, calling himself in 386 Viceroy; and three years later he took the style of 三河王 King of the Three Rivers, and in 396 of 大涼天王 Heaven-appointed King of Liang[a]. In the following year he suffered a severe defeat from the State of Ch'in, on which two of his Generals revolted, and establishing the States of North and South Liang[a], left him little more than the present Prefecture of Liang[a]-chou.

1448 **Lü K'un** 呂坤 (T. 叔簡. H. 新吾). A.D. 1536—1618. A native of 寧陵 Ning-ling in Honan. He graduated as *chin shih* in 1574, and entered upon an official career. After holding a variety of posts, he became President of the Board of Punishments. In 1597 he presented to the Emperor a memorial of remonstrance on the state of things in general; but finding that his words had no effect, he forthwith resigned. His enemies then set to work to show that in his 閨範圖說, a work on virtuous ladies of the Imperial seraglio, he had been guilty of treasonable remarks. But the passages were proved to be forgeries, and the writers of them were severely punished. He was also the author of the 實政錄, a collection of political essays and official papers. In 1826 his tablet was placed in the Confucian Temple.

1449 **Lü Kung-chu** 呂公諸 (T. 晦叔). Died A.D. 1089. The second and most brilliant of the four sons of Lü I-chien, all of whom rose to high rank in official life. As a boy, he was so devoted to study that he frequently forgot all about food and sleep. Graduating as *chin shih*, he had risen by 1069 to be at the head of the Censorate, but was dismissed to a provincial post for opposition to Wang An-shih. In 1086 he was a Minister of State conjointly with Ssŭ-ma Kuang; and when the latter died, he was entrusted with sole power. Canonised as 正獻.

Lü Ling 律令. 10th cent. B.C. A famous runner who lived in the time of Mu Wang. He is said to have become at his death one of the attendants of the God of Thunder. 1450

Lü Lung 呂隆 (T. 永基). Died A.D. ? 404. A nephew of Lü Kuang, under whom he gained some fame as Warden of the Northern Tribes. He succeeded Lü Tsuan in 401. His short reign was marked by a gallant defence of the capital against his rivals of the North and the South Liang[a] States. In 403 Yao Hsing incorporated Liang[a] in the Later Ch'in State. Lü received office at Ch'ang-an, but became engaged in treasonable plots and was executed. 1451

Lü Mêng 呂蒙 (T. 子明). Died A.D. 219. A native of Ju-nan in Honan. When young he lived with his sister, whose husband was a captain under Sun Ts'ê. On one occasion the lad secretly followed his brother-in-law on a raid against bandits, and greatly astonished the former by his prowess. His next feat was to slay one of his brother-in-law's subordinates, who had presumed to slight him. For this he had to flee; but subsequently he was sent for by Sun Ts'ê, and at his brother-in-law's death was appointed to the vacant post. When Sun Ts'ê was killed, he continued to serve under Sun Ch'üan, fighting many battles, repulsing the great Ts'ao Ts'ao, and by stratagem effecting the capture of Kuan Yü, for which achievements he was ennobled as Marquis. He died in his master's arms. 1452

Lü Mêng-chêng 呂蒙正 (T. 聖功). Died A.D. 1011. A native of Honan, who was driven from home while quite a boy by his father, and was received and brought up by some priests at Lung-mên for a period of nine years. In A.D. 977 he graduated as first *chin shih*, and six years later was made a Minister of State. When he went to Court for the first time, a courtier asked if "this child" was to help in the administration; but Lü pretended not to hear him, and subsequently refused to learn his name. 1453

Honest and mild in disposition, he is regarded as the best of the Ministers who served under the founder of the Sung dynasty. He kept a private list of all competent men, and thus he was always able at a moment's notice to fill any vacant post. In 1003 he retired with the title of Duke, and spent the last years of his life in compiling the 讀書記畧, a work on the numerical categories. Canonised as 文穆.

1454 **Lü Pu** 呂布 (T. 奉先). Died A.D. 198. A native of 九原 Chiu-yüan, who distinguished himself as a military commander towards the close of the Han dynasty. Having gained the reputation of a brave and energetic soldier, renowned for his skill as a spearman and archer, he entered the service of 丁原 Ting Yüan who treated him like a son. He joined in Ho Chin's conspiracy against the eunuchs; and then, at the instigation of Tung Cho, he assassinated Ting Yüan and was forthwith taken into high favour. He soon afterwards succeeded in rousing Tung Cho's anger by an intrigue with one of his servant-girls, and in a fit of temper Tung Cho threw a halberd at him. Resentment and fear led him to listen to the proposals of Wang Yün, then in search of a tool by means of which he might accomplish the death of Tung Cho (see *Tiao Ch'an*). Thus he slew his second chief, for which service he was made a Marquis. Pursued by the adherents of Tung Cho, he fled first to Yüan Shu and then to his brother, Yüan Shao. The latter soon grew to hate him, upon which he became an adventurer. At one time he was a supporter of Liu Pei; at another, his active enemy. Finally he was captured by Ts'ao Ts'ao, and put to death.

1455 **Lü Pu-wei** 呂不韋. Died B.C. 235. A native of the Wei State, according to some; of the Han State, according to others. He lived as a merchant at Han-tan, the capital of the Chao State; and there made the acquaintance of I-jen, one of the twenty illegitimate sons of the Heir Apparent to the Ch'in State. I-jen

had been sent to Chao as a hostage, and was in poor circumstances. He was a customer of Lü's, and somewhat of a simpleton. The merchant, however, said to himself in trade phraseology, "This is stuff worth holding for a rise;" and with the consent of I-jen proceeded to Ch'in, and by representing to the childless but legal wife of the Heir Apparent that on the death of the latter her own power would come to an end, he persuaded her to adopt I-jen as her own son. The ruler of Chao was then induced to release I-jen, whom Lü forthwith escorted to Ch'in, where he was acknowledged as son of the Heir Apparent who was devotedly fond of his wife and ready to fall in with any of her wishes. To please his new mother, I-jen was dressed according to the style prevailing in the Ch'u State, of which she was a native; and this caused his name to be changed to 子楚 Tzŭ-ch'u. Meanwhile, Lü Pu-wei had married a beautiful girl, and had lived with her but a short time when she was casually seen by I-jen, who not only fell deeply in love with her, but even begged Lü to hand her over to him. Lü did so; and it has been asserted that she was already pregnant, so that the son, named Chêng, afterwards First Emperor, who was born later on, was really the son of Lü Pu-wei. In B.C. 251 Chao Hsiang, ruler of Ch'in, died, and I-jen's adopted father reigned in his stead. A year later the latter also died, and I-jen succeeded him. He at once ennobled Lü Pu-wei, and appointed him to be Minister. Three years afterwards the new ruler was dead, and the boy Chêng came to the throne; whereupon Lü's title was raised, and he further received the honorary designation of 仲父 Second Father. All this time Lü had been secretly indulging in a criminal connection with his former wife, now queen-dowager. But fearing discovery by the rapidly-developing young sovereign, and in order to shift the blame from himself, he introduced to the amorous lady a handsome youth named 嫪毒 Lao Ai, and caused him to enter

her service as a eunuch, for which purpose his beard had previously been extirpated. By Lao Ai she had two children; but in B.C. 238 the intrigue was discovered, and Lao Ai, who had acquired considerable wealth and power, as a last resource broke into open rebellion. He was, however, defeated and taken prisoner and put to death with all his family. The queen-dowager was exiled, and Lü Pu-wei was condemned to death; but in consideration of his former services his punishment was commuted to banishment to his appanage in Honan. After living some time in retirement, he was suspected of treasonable designs and banished to Ssŭch'uan, where he put an end to his extraordinary career by poison. He had been Minister in Ch'in for twelve years. In 254 and 253, the Wei and the Han States, respectively, had become its vassals; and in 253 Chao Hsiang had offered the Imperial sacrifice to Shang Ti. In 249 Lü Pu-wei extinguished the Eastern Chou State, the last remnant of the Imperial domain; and by 247 Shantung had been incorporated. Then when Wei Wu-ch'i, at the head of the armies of the five allied States, inflicted a severe defeat upon 蒙驁 Mêng Ao, the Ch'in general, Lü managed by bribery to get him removed from the command; and his death in 244 left the Ch'in State free to pursue its career of conquest. Lü Pu-wei had also made a bid for literary fame. He engaged a number of scholars to produce a kind of encyclopædia, which he published under the title of 呂氏春秋; and when completed he placed a copy of it in the market-place at Hsien-yang, offering a purse of one thousand taels to any one who could improve it even by adding or expunging a single word. This work is not mentioned in Ssŭ-ma Ch'ien's history; and although a work is still extant under the same title, it enjoys small reputation among the learned, and may safely be referred of the ingenuity of some scholar of the E. Han dynasty, probably 高誘 Kao Yu.

Lü Shang. See **T'ai Kung.**

Lü Ta-lin 呂大臨 (T. 與叔). 11th cent. A.D. He studied with Yang Shih, Hsieh Liang-tso, and 游酢 Yu Tso, under the great Ch'êng I, the four students being collectively known as the 四先生. He acquired a profound knowledge of the Classics, especially of the *Book of Rites*; and about 1090 he received the honorary title of Great Scholar, and was appointed to the Imperial Library. He died however shortly afterwards, and in 1895 his tablet was placed in the Confucian Temple. 1456

Lü Tsu-ch'ien 呂祖謙 (T. 伯恭. H. 東萊). A.D. 1137–1181. A native of 桂林 Kuei-lin Fu in Kuangsi. He graduated as *chin shih*, and entering upon an official career rose to be a Historiographer; but in 1178 he was compelled by ill-health to retire. Distinguished more as a scholar than as an official, he was the author of the 呂氏家塾讀詩記, a well-known work on the *Odes*; also of the 皇朝文鑑, a collection of historical documents of the Sung dynasty down to the year 1127; of the 大事記, consisting of historical criticisms; of a commentary on the *Canon of Changes*, etc. etc. He was a contemporary and fellow-labourer with Chu Hsi, one of whose great works, the 近思錄, owed its publication to his influence and advice. He was canonised as 成, and in 1261 his tablet was placed in the Confucian Temple. 1457

Lü Tsuan 呂纂 (T. 永緒). Died A.D. 401. A son of Lü Kuang, who assassinated the rightful heir 紹 Shao, and usurped the throne of the Later Liang[a]. He gave himself up to wine and women until he was himself assassinated while drunk by a cousin. 1458

Lü Tuan 呂端 (T. 易直). 10th cent. A.D. A native of 安次 An-tz'ŭ in modern Chihli, who was a trusted Minister under the Emperor T'ai Tsung of the Sung dynasty. At the death of that monarch, the eunuch 王繼恩 Wang Chi-ên made an 1459

attempt to set aside the Heir Apparent; but Lü Tuan seized the traitor, and kept him locked up in a library while he himself invested the Emperor Chên Tsung, who afterwards raised him to the rank of Lord High Chamberlain. The Emperor T'ai Tsung used to say of him that he was a fool in small matters but not in great ones. Canonised as 正惠.

1460 **Lü Wên-ching** 呂文經 (T. 緯堂). Commonly known as Captain Leeboo or Lew Buah. A native of Fuhkien, he began life as table-boy to the British Consul at Shanghai who sent him to Scotland to be educated. Having acquired some knowledge of English, he served as interpreter on expeditions against pirates. Picking up a little navigation, he was employed on board the first Foochow gunboats; and in 1881, while in command of a vessel, he rescued the captain and crew of the *Annie S. Hall*, wrecked on the 台 T'ai-chou group. He has several medals, etc., presented for similar services. When the French vessels opened fire at Pagoda Island on August 23rd 1884, Leeboo, who was in command of a transport, wisely slipped his cable and escaped up stream, thus saving his ship. He was, however, most harshly treated, being banished to the post-roads for cowardice. He returned from Kalgan to Tientsin in February 1889. In 1895, having been in command of the Armstrong mosquito-gunboat *Chên-pei* during the Japanese attack on Wei-hai-wei, he was again degraded for trial. He has always shown himself most courteous to foreigners, among whom he has many friends.

1461 **Lü Yen** 呂喦 (T. 洞賓). Born about A.D. 750. Graduated as *chin shih* about 770, after which he became a recluse on Mt. Hua in Shensi, under the name of 純陽子. There he fell in with the philosopher Chung-li Ch'üan, who taught him the secrets of Taoism, and at fifty he attained to immortality. He is ranked among the Eight Immortals (see *Chung-li Ch'üan*), and is commonly

known as 呂祖 the Patriarch Lü, under which title he is worshipped by barbers. Much legendary matter has gathered round his name. He has been confounded with Lu Shêng, who has been stated by some to have been his contemporary; and the famous Yellow-Millet Dream has been equally ascribed to both. A foolish commentary on the *Tao Tê Ching*, regarded by some as the true Taoist interpretation of that work (see *Lao Tzŭ*), is also said to be from his pen, though undoubtedly a forgery of later times. At his birth he was considered to be wonderfully like Chang Liang; and Ma Tsu, to whom he was exhibited, predicted for him a great future.

Luan Pa 欒巴 (T. 叔元). Died A.D. 168. A native of 內黃 1462
Nei-huang in Honan, who entered upon an official career under the Emperor Shun Ti. Though perfectly upright, he was eccentric in his ways and made no friends, and ere long applied to retire. Sent as Governor to Yü-chang in Kiangsi, he used his knowledge of the black art, to which he had devoted much attention, in the interests of his people who were troubled by spiritual manifestations. The results he achieved were probably due to the vigorous way in which he put a stop to the nefarious practices of wizards and sorcerers; at any rate he gave his district peace. On one occasion, when the Emperor bestowed upon him a gift of wine, he spat some out of his mouth in a south-westerly direction, explaining that there was a fire in Ch'êng-tu in Ssŭch'uan, and that this was to help put it out. Later on, news came that there had been a terrible conflagration in Ch'êng-tu, but that it had been extinguished by a rain-squall from the north-east, which smelt strongly of wine. At the death of the Emperor in 144 he got into trouble with the Empress Dowager by espousing the cause of some peasant proprietors whose land was taken from them for the Imperial Mausoleum, and was thrown into prison. On his release he remained at home until

the accession of the Emperor Ling Ti in 168, when he was re-appointed to office by Tou Wu. He fell with his patron and was ordered into banishment, but refused to go and even memorialised the Throne in favour of Tou Wu. The Emperor was exceedingly angry and gave orders for his arrest, whereupon he committed suicide.

1463 **Lung** 龍. One of the Ministers of the Emperor Shun, B.C. 2555. It was his duty to act as the mouthpiece of the sovereign to the people.

1464 **Lung Mu** 龍母. 3rd cent. B.C. An old woman, who found on the banks of the West River in Kuangtung an egg, from which a dragon was hatched. The creature remained her faithful attendant through life, and at death she was deified as Goddess of Sailors in that locality.

1465 **Lung-yang Chün** 龍陽君. The title given to an unworthy minion of the Prince of Wei, 4th cent. B.C., and now applied to a catamite.

1466 **Lung Yü** 弄玉. 6th cent. B.C. Wife of Hsiao Shih (*q.v.*), and daughter of Duke Mu of Ch'in.

M.

1467 **Ma-ch'i** 馬齊. A.D. 1651—1739. Son of Mi-ssŭ-han. He rose through service in the capital to be Governor of Shansi in 1685. In 1688 he was consulted as to the first treaty with Russia, and urged that it should be in Chinese as well as in Manchu. He was employed on special missions until 1699, when he became a Grand Secretary. In 1709 he was sentenced to death for taking the lead in recommending K'ang Hsi's eighth son as his successor; but the sentence was commuted to imprisonment, from which he was freed on the arrival of Russian traders in January 1710, and in 1716 he again became a Grand Secretary. Canonised as 文穆, and in 1750 admitted into the Temple of Worthies.

Ma Chou 馬周 (T. 賓王). A.D. 601—648. A native of 博 1468
Po-chou in Shantung, who as a youth displayed a great love for study. After several attempts to find an opening, he entered the service of 常何 Ch'ang Ho, a high military official at the capital. In 631 the Emperor called upon his Ministers and others for advice; whereupon Ch'ang Ho, who was only a military man and had no book-learning, got Ma Chou to prepare a memorial for him. This document, under twelve headings, was so much to the point that the Emperor sent for Ch'ang Ho, who at once admitted that Ma Chou was the writer. The latter received an appointment, and gradually rose to be President of the Board of Civil Office.

Ma Chün 馬鈞. 3rd cent. A.D. A famous mechanic, who 1469
flourished under the Wei dynasty, and constructed a variety of ingenious machines.

Ma-êrh-han 瑪爾漢. A.D. 1633—1718. Served in the campaign 1470
of 1675—6 against the Shensi Commander-in-chief, 王輔臣 Wang Fu-ch'ên, the accomplice of Wu San-kuei, and on his submission was sent to the army which recovered Hunan in 1677. He also served in 1680—1 in the invasion of Kueichou and Yünnan, and rose to be President of a Board and Minister of the Council. He was admitted in 1730 to the Temple of Worthies, and canonised in 1736 as 恭勤.

Ma Hou 馬后. Died A.D. 79. The virtuous Empress Ma, consort 1471
of the Emperor Ming Ti of the Han dynasty, and daughter of the celebrated general Ma Yüan. She would only wear dresses made of coarse stuffs, such as could be dyed, in order to set an example of thrift. Having no child of her own, she adopted at the Emperor's suggestion the son of a concubine named 賈 Chia, and the boy eventually succeeded to the throne. Known in history as 明德皇后.

Ma Hou 馬后. A.D. 1332—1382. The wife of the founder of 1472

the Ming dynasty (see *Chu Yüan-chang*). She is variously described as the adopted daughter or slave-girl of Kuo Tzŭ-hsing, his uncle. History praises her as tender, kind, wise, fond of reading, and a devoted wife. She would not allow her relatives to receive official honours, contenting herself with the title of Prince for her late father. Ruling the Imperial harem justly, she strove to moderate the passionate temper of her husband; and when on her deathbed he asked her last wishes, she replied, "That your Majesty would make for what is good and accept reproof, and be as careful at the end as at the beginning."

1473 **Ma Hsien** 馬先 *or* **Ma Ju-lung** 馬如龍. Died A.D. 1891. A Mahomedan youth of good family, originally destined for the priesthood. He excelled however in warlike exercises, and was chosen to be General of the Mahomedans of eastern Yünnan when driven to revolt by the attempted massacre in May 1856. He then overran most of the south of the province, and laid siege to Yünnan Fu in 1860. When its capture seemed imminent, negotiations were opened, and Ma returned to his allegiance with the rank of Brigade General. After changing his name, he loyally served the State, quelling in 1862 a rising in the provincial capital, which he held also against his co-religionists of the west of the province in 1868. In 1862 he became Commander-in-Chief of Yünnan, whence he was transferred to Hunan, and retired in 1878. He is described as brave, generous, simple, confiding, tender to friend and merciful to foe, patient under neglect, suspicion and ill-will, terrible in war, and vigorous in peace.

1474 **Ma Hsiung-chên** 馬雄鎭 (T. 錫蕃. H. 坦公). A.D. 1633—1677. The only son of a successful general, he became, after service in Peking, Governor of Kuangsi in 1669. At that time the province was harassed by the rebel 楊其淸 Yang Ch'i-ch'ing, a Ming pretender, and by bandits in league with the

aborigines; but he soon restored peace. Upon the revolt of Wu San-kuei at the beginning of 1674, he was besieged in his yamên; and after holding out with the aid of his personal servants until it was plain that the provincial Commander-in-chief would not come to his rescue, he dispatched to Peking a secret report enclosed in a wax pellet, sent his sons away, and tried to commit suicide. In this he failed, and fell into the hands of the rebel general, who imprisoned him for four years. He was then put to death, even the slaughter of his two boys before his eyes failing to shake his undaunted spirit. His wife and concubines and female servants all committed suicide. The sight of his body lying on those of his sons moved a rebel officer to give them honourable burial. His poems, with the composition of which he had solaced his imprisonment, were rescued by a friend. In 1680 his remains were taken to Peking and interred with great honour, the Emperor composing his epitaph. Canonised as 文毅, and included by the Emperor Yung Chêng in the Temple of Patriots.

Ma Jung 馬融 (T. 季長). A.D. 79—166. A native of Mou- 1475
ling in Shensi, who flourished as a scholar and official under several Emperors of the E. Han dynasty. His denunciation of political intrigues caused him to be suspended for a period of ten years; nevertheless he rose to high rank, and was finally Governor of modern Hupeh. He was a man of profound learning, and was popularly known as 通儒 the Universal Scholar. He had upwards of one thousand pupils, among whom may be mentioned Lu Chih and Chêng Hsüan, the latter's name being sometimes coupled with his own, as 馬鄭, to denote deep and accurate scholarship. Across the room in which he taught, a large red curtain was hung, and behind this was a band of female musicians; hence, "to put up a curtain" has come to be synonymous with "to open a school." He introduced the system of printing notes or commentary

in the body of the page, using for that purpose smaller characters cut in double columns; and it was by a knowledge of this fact that a clever critic of the T'ang dynasty was able to settle the spuriousness of the 老子註, an early edition of the *Tao Tê Ching* with double-column commentary, which had been attributed to Ho Shang Kung. Besides several famous odes, he is also the reputed author of the 忠經 *Classic of Loyalty*. He was unconventional in the extreme, and a good performer on both the lute and flute.

1476 **Ma Ku** 麻姑. 2nd cent. A.D. The sister of Wang Yüan, and like her brother an adept in the black art. By her agency, a large area on the coast of Kiangsu was reclaimed from the sea and transformed into mulberry-orchards. She had long finger-nails like the talons of a bird, which caused Ts'ai Ching to remark how convenient they would be for scratching one's back; whereupon he was suddenly belaboured over the shoulders by strokes from an unseen whip. She died at the age of 120.

1477 **Ma Liang** 馬良 (T. 季常). 3rd cent. A.D. A native of 宜城 I-ch'êng in Hupeh. He was one of five brothers who lived at the close of the Han dynasty and who were all men of talent. He himself had white eyebrows; hence the punning local saying, 馬氏五常白眉最良, meaning that of the five brothers Ma Liang was the most talented. He subsequently rose to high office under Liu Pei, but perished in the defeat at 夷陵 I-ling.

1478 **Ma Lun** 馬倫. 2nd cent. A.D. Daughter of Ma Jung and wife of 袁隗 Yüan Wei, one of the warriors of the closing period of the Han dynasty. Celebrated for her virtue and her wit.

1479 **Ma Lung** 馬隆 (T. 孝興). Died A.D. 300. A native of 平陸 P'ing-lu in Shantung, who rose to high military command under the first two Emperors of the Chin dynasty and was ennobled as Marquis. For many years his name was a terror to the turbulent

tribes on the western frontier. He is said to have defeated a Tartar general by covering the sides of a pass with lodestone, the result being that his mail-clad adversaries were unable to move either backwards or forwards and were all put to the sword.

Ma Shih Huang 馬師皇. A legendary physician, who flourished 1480
under the Yellow Emperor, B.C. 2968. He once cured a sick dragon of disease of the throat, and was forthwith carried off to heaven on its back.

Ma-ssŭ-la 馬斯喀. Died A.D. 1778. Son of Mi-ssŭ-han. He 1481
distinguished himself in the expedition against Galdan and was made a Minister of the Council, but was afterwards degraded for remissness on the frontier. Canonised as 貞襄.

Ma Su 馬驌 (T. 驄御 and 宛斯). A native of Shantung. 1482
Graduated as *chin shih* in 1659, and entered upon an official career. His chief distinction was however won as an author, by his work on the *Tso Chuan*, and by a critical history of China from the earliest times down to the close of the Ch'in dynasty, B.C. 206, the plates of which were purchased for the Imperial Library in 1706.

Ma Sui 馬燧 (T. 洵美). Died A.D. 796. A native of 郟城 1483
Chia-ch'êng in Honan, whose talents attracted the notice of the Emperor Tai Tsung of the T'ang dynasty, under whom he rose to be President of the Board of War. He anticipated the rebellion of T'ien Yüeh in 781, and inflicted upon him a severe defeat. He put down the rebellion of Li Huai-kuang in 785, receiving for these services the highest honours. He urged upon the Emperor the desirability of concluding a treaty with the Turfan, but when Hun Chan was nearly kidnapped at the preliminary meeting, the Emperor took away his command and appointed him to the Board of Civil Office. He was ennobled as Prince, and canonised as 莊武.

Ma Tê-hsing 馬德興. A.D. 1791—1874. A Mahomedan of 1484

Ta-li Fu in Yünnan, who studied Arabic and theology and started in 1839 on a pilgrimage to Mecca, visiting also Egypt and Constantinople where he studied astronomy and other sciences for two years. After spending a year at Singapore, he reached his home in 1846. His influence among his co-religionists was immense, and he took up the position of High Priest. He gave warning of the intended massacre of Mussulmans in 1856, and was chosen to be Dictator of the rebels of eastern Yünnan. He acquiesced in the terms offered by Ma Hsien to the Imperialists of Yünnan Fu in 1860, himself accepting a monthly pension of Tls. 200. When the Viceroy was assassinated in 1862 and anarchy was feared, the officials found in him the one man sufficiently respected to guarantee order, and he acted as Viceroy until 1863. After this he lived in honourable retirement, until Ts'ên Yü-ying took advantage of the absence of Ma Hsien in Peking to execute him without even the form of a trial.

1485 **Ma Tsu** 馬祖. A.D. 709—788. The Patriarch Ma. A priest, whose name in religion was 道一 Tao I. He was the most influential ecclesiastic of his time, and leader of the Nan-yo esoteric school of Hunan. He followed in the steps of Bôdhidharma, and taught abstraction of the mind from all phenomena perceived through the senses, and even from its own thoughts. Canonised by the Emperor Hsien Tsung as 大寂禪師. See *P'ang Hsün.*

1486 **Ma Tuan-lin** 馬端臨 (T. 貴予). 13th cent. A.D. A native of 樂平 Lo-p'ing, whose father had been a high official and who was consequently provided as usual with a post. Upon the collapse of the Sung dynasty, he disappeared from public life; and taking refuge in his native place, he gave himself up to teaching, attracting many disciples from far and near and fascinating all by his untiring dialectic skill. Author of the 文獻通考, a huge encyclopaedia of general information, the 多識錄, and the 大學集傳.

Ma Tzŭ-jan 馬自然. Died A.D. 880. A man of the T'ang dynasty, who possessed a wide knowledge of simples and was in great request as a doctor. He could also consume a whole picul of wine without getting drunk, from which he came to be called 酒狂. He studied Taoism and was ultimately taken up to heaven alive. 1487

Ma Wên-shêng 馬文升 (T. 負圖). A.D. 1426—1510. A distinguished statesman, who graduated as *chin shih* in 1451, assisted Hsiang Chung to suppress the Shensi insurrection of 1468, and was made Governor of that province. He was degraded in 1473, owing to the bad management of the war by Wang Yüeh, but two years later he succeeded him in command on the frontier. In 1476 he reformed the Liao-tung army, earning the enmity of the Governor and of Wang Chih, who three years afterwards upset his arrangements and caused him to be banished to Chungking on account of the insurrection they themselves had provoked. Wang Chih fell in 1483, and a year later Ma returned to Liao-tung as Governor, to the great joy of its people. He was soon transferred to be head of the Grain Transport, in order to cope with a famine; and on the accession of the Emperor Hsiao Tsung he became President of the Censorate. In 1488 he caused the Taoist books collected by the last Emperor to be destroyed, after which he was placed at the head of the Board of War. He dismissed useless officers, and thereby became so unpopular that the Emperor provided him with a body-guard. In 1501 he became President of the Board of Civil Office, and on the accession of the Emperor Wu Tsung in 1505, he turned out 763 officials who had been irregularly appointed during the previous reign. The new Emperor, however, favoured eunuchs, and Ma took the first opportunity to retire. Liu Chin caused him to be degraded; but on the fall of Liu, he was canonised as 端肅. 1488

1489 **Ma Yin** 馬殷 (T. 霸國). A.D. 930. A simple carpenter, who raised himself towards the close of the T'ang dynasty to be Governor of Hunan and part of Kuangsi. Chu Wên, the founder of the Liang dynasty, named him Prince of Ch'u and made overtures to him; but he remained faithful to the old dynasty, and in 916 sent a tribute mission to Li Ts'un-hsü who in 924 appointed him king of the Ch'u State. He was succeeded by his five sons, the last two of whom were worthless debauchees; and in the disorder which ensued the State came to an end in 950, divided between the rival States of Southern Han and Southern T'ang.

1490 **Ma Yüan** 馬援 (T. 文淵). B.C. 14—A.D. 49. A native of Mou-ling in Shensi, whose great grandfather had been executed for treason; consequently neither his grandfather nor his father had held office. He began his public career under the *régime* of Wang Mang the Usurper, but stimulated by a boundless ambition, ere long took up arms against him. After Wang Mang's death he joined Wei Hsiao; and when the latter sent his son as hostage to the Emperor Kuang Wu, Ma Yüan accompanied him to Lo-yang. When Wei Hsiao finally threw off his allegiance and the Emperor proceeded to attack him, Ma Yüan afforded valuable aid by tracing out on a large tray of rice the configuration of the country, and explaining to the assembled generals what road they should take. The result was a severe defeat inflicted upon Wei Hsiao. In A.D. 35 he was appointed Governor of a part of modern Kansuh, whence he led an army into Tongking and put down an attempt to shake off the Chinese yoke. The rising was headed by two sisters named 徵側 Chêng Tsê and 徵貳 Chêng Êrh, both of whom were captured and put to death. For these services he was honoured with the title of 伏波將君 the Wave-quelling Commander (see *Lu Po-tê*) and ennobled as Marquis, and his daughter (see *Ma Hou*) was given in marriage to the Heir Apparent. In A.D.

45, upon a threatened incursion of the Hsiung-nu, he begged to be allowed to go to the front; and in order to show that the infirmities of old age had not overtaken him, he donned his armour, and springing upon his war-horse glared around him with the terrifying eyes of days by-gone. "It is better," said he, "for a general to be brought back in a horse's hide than to die in his bed surrounded by boys and girls." "Truly," cried the Emperor, "this is a grand old man!" In A.D. 48 he took command of an army sent against the wild tribes of Hunan, and died during the campaign. After his death he was accused of appropriating a large quantity of precious stones which he had brought back from Tongking; but his memory was ably defended by his widow who showed that the stones in question were simply Job's Tears (*Coix lacryma*, L.), regarded as a specific against infectious diseases. He certainly earned large sums of money; but feeling, as he said, that he who hoarded wealth was a slave to it, he distributed his fortune among his relatives and friends. Fond of sententious utterances, he said to his two nephews, "龍伯高 Lung Po-kao is grave and studious. Strive to be like him; for though you fail in carving a swan, the result will at any rate be like a duck. 杜季良 Tu Chi-liang is a hero. If you strive to be like him, it will be as though you tried to carve a tiger and turned out only a dog." He is still worshipped in Kuangsi as the Wave-quelling God, and at 橫 Hêng-chou he presides over the navigation of the rapids. In 1890 tablets were granted to his shrine in Kuangsi. Canonised as 忠成.

Ma Yung-ch'ing 馬永卿 (T. 大年). A philosophical and 1491
miscellaneous writer of the Sung dynasty. Held office A.D. 1111—1117. Author of the collection of notes entitled 嬾眞子.

Mang-i-t'u 莽依圖. A.D. 1633—1680. A Manchu officer, who 1492
distinguished himself against the forces of Wu San-kuei in Kuangsi and Hunan. He also shared in quelling the revolt of Shang Chih-hsin

in 1676—7. Included in the Temple of Worthies, and canonised as 襄壯.

1493 **Mangu Khan** 蒙哥. A.D. 1208—1259. Eldest son of 拖雷 Tuli and nephew of Ogotai. He was selected as Emperor in 1251, when the misrule of the wives of Ogotai and Kuyak had thrown the country into disorder. He put down all opposition, reduced oppressive burdens, curbed the power of the nobles, and ruled with a strong hand. He was taciturn, and a hater of feasts and wine; but he loved hunting, and was a firm believer in witchcraft. On his accession he entrusted his Chinese possessions to his brother Kublai; and in 1257 he recalled him, influenced by reports of his extraordinary popularity. Mangu extended his rule in Central Asia and in south-western China, and his generals even overran Cochin-China, but were forced by the heat to retire. After a steady advance in Ssŭch'uan, a general invasion of China in three columns was ordered in 1259. The Khan himself proceeded by way of Ssŭch'uan; Kublai directed his attack on Wu-ch'ang and Ch'ang-sha; while the army operating against Cochin-China moved against the latter city. The invasion was checked by the stout defence of Ho-chou on the river 嘉陵 Chia-ling, 60 miles north of its junction with the Yang-tsze at Chungking. An attempt to relieve the city with a fleet from Chungking failed; pestilence however ravaged the ranks of the Mongols and at last slew their leader, on which the siege was raised. Canonised as 憲宗.

1494 **Mao Ch'ang** 毛萇 (T. 長公). 2nd cent. B.C. A native of the Chao State, said by some to have been the son of Mao Hêng and to have received from him the latter's work on the *Odes*. He then prepared an edition of the *Odes* with a commentary of his own, now known as 毛詩 and believed to contain the original text as delivered by Confucius to Pu Shang. He is sometimes spoken of as 毛公, and also as 小毛 the Younger Mao, to distinguish

him from Mao Hêng. In 647 his tablet was placed in the Confucian Temple.

Mao Ch'êng 毛澄 (T. 憲清). Died A.D. 1523. Graduated 1495
as first *chin shih* in 1493, and was attached to the Heir Apparent. When the latter came to the throne, Mao was rapidly promoted, until in 1517 he became President of the Board of Rites. He led the opposition to the Emperor's frequent tours and also to the desire of the next Emperor, Shih Tsung, to style his own father by the Imperial title of 皇考. The Emperor's respect and fear of him were so great that he tried to buy his consent, on which Mao retired in disgust. Canonised as 文簡.

Mao Ch'i-ling 毛奇齡 (T. 大可 and 齊于). A.D. 1623— 1496
1707. A native of Chehkiang, who in his youth was much encouraged to study by his mother. The fall of the Ming dynasty drove him to take refuge in a monastery, and he was obliged to have his head shaved in order to avoid the imposition of the Manchu queue. In 1678 a poem of his attracted the attention of the Emperor K'ang Hsi, and he was ordered to take part in the preparation of the *History of the Mings*. He wrote the 古今通韻, on the rhymes ancient and modern, besides works on music, history, poetry, and classical literature in general; and he was also distinguished as an opponent of many of the generally received doctrines of Chu Hsi. Was popularly known as 西河先生. See *Mao Shêng*.

Mao Ch'iang 毛嬙. 5th cent. B.C. A favourite concubine of 1497
the Prince of Yüeh, remarkable for her great beauty. Chuang Tzŭ says that when fishes saw her they dived down deep into the water, birds soared high into the air, and deer scurried away into the forest.

Mao Chiao 毛焦. 3rd cent. B.C. An intrepid Minister of the 1498
Fisrt Emperor. Although twenty-seven Ministers had already suffered

death for remonstrating against the banishment of the Queen Dowager for her intrigue with Lü Pu-wei, he boldly stood forward, and faced the angry Emperor. The latter threatened to boil him alive, but finally yielded to his instances.

1499 **Mao Hêng** 毛亨. 3rd and 2nd cent. B.C. Author of the 詩訓詁, a lost commentary upon the *Odes*, the original tablets of which he is said to have received from 荀卿 Hsün Ch'ing, to whom they had been handed down through a line of scholars from Pu Shang. He is often spoken of as 大毛 the Elder Mao, to distinguish him from Mao Ch'ang. In 1863 his tablet was placed in the Confucian Temple.

1500 **Mao Hsien-shu** 毛先舒 (T. 稚黃 and 馳黃). 17th cent. A.D. A native of Chehkiang, who wrote the 塡詞圖譜, a critical treatise on the art of rhyming, and other works.

1501 **Mao I** 毛義. 1st cent. A.D. A filial son under the Eastern Han dynasty, who showed great joy when he received an appointment as Magistrate, and thus disgusted a patron who had hoped to find in him a philosophic spirit superior to mere worldly successes. At his mother's death however he retired from public life, proving that his joy in taking office was solely due to the pleasure it gave to her.

1502 **Mao Jung** 茅容 (T. 季偉). A man of the E. Han dynasty, who was over 40 years of age when he was one day working in the fields as a labourer. It came on to rain, and he and his fellow-labourers took shelter under a tree. The latter all squatted down on their haunches, with the exception of Mao who in accordance with the feeling of Confucius regarded that as a disrespectful attitude. Just then a traveller passed by, and was so struck by this circumstance that he asked Mao to put him up for the night. Mao consented, and proceeded to kill a chicken, which the traveller thought was for himself. The former however served it up to his

old mother, and invited his guest to share a dish of boiled herbs.

Mao Shêng 毛甡 (T. 初晴). Same as *Mao Ch'i-ling.* 1503

Mao Sui 毛遂. 3rd cent. B.C. A retainer in the establishment 1504
of 勝 Shêng, Prince of P'ing-yüan. When the armies of Ch'in were besieging the capital of the Chao State, the ruler of the latter sent Shêng to secure the alliance of the Ch'u State. Shêng called for twenty of the bravest and shrewdest of his swashbucklers, but only nineteen were forthcoming. Mao Sui offered himself as the twentieth, dwelling much upon his own qualifications. But Shêng said to him, "A man who is worth anything is like an awl in a bag: you soon see its point. Now you have been with me three years, yet we have never seen your point." To this Mao Sui replied, "Give me this chance of being the awl in the bag, and before long you shall see not the point only but the whole awl." Thereupon the nineteen swashbucklers jeered; however at the conference with the Prince of Ch'u, when the deliberations had already dragged on from dawn to noon, Mao Sui mounted the dais sword in hand, and with a few well-timed threats forced the vacillating prince to yield his consent to the alliance. From that date Mao Sui became chief of the retainers in Shêng's employ, and his name is now a synonym for "self-recommendation."

Mao-tun 冒頓. 2nd cent. B.C. A Hun chieftain who succeeded 1505
in shutting up the Emperor Kao Tsu of the Han dynasty in 平城 P'ing-ch'êng, Shansi. Capitulation must have followed had not Ch'ên P'ing (*q.v.* for an inferior version) discovered that Mao-tun's wife, who was in command on one side of the city, was a slave to jealousy. He forthwith caused a number of wooden puppets representing beautiful girls to be exhibited on the city walls, at which sight the lady's fears for her husband's fidelity were aroused, and she drew off her forces.

Mao Yen-shou 毛延壽. 1st cent. B.C. A native of Tu-ling 1506

in Shensi, noted as a portrait-painter. He was put to death for having treacherously falsified the beautiful features of Wang Ch'iang.

1507 **Mei Fu** 梅福 (T. 子眞). 1st cent. B.C. and A.D. A native of 壽春 Shou-ch'un in Anhui. A wide reader in early life, he became Governor of Nan-ch'ang in Kiangsi, but soon threw up his appointment and returned home. After this he addressed several memorials to the Emperor Ch'êng Ti on the unsatisfactory state of public affairs, suggesting among other points that the descendants of Confucius should be ennobled, in securing which he was ultimately successful. He spent much of his time in studying the art of prolonging life; but when Wang Mang seized the throne he disappeared, leaving behind him his wife and children. It was currently believed that he had become an Immortal; though some said he was still living in Chehkiang under an assumed name. Deified in the 11th century under the title of 壽春眞人.

1508 **Mei Kao** 枚皐 (T. 少孺). 2nd cent. B.C. Son of a concubine, whom his father had taken when an official in western China. Upon the latter's return, his mother refused to accompany him; and Mei Kao remained with her until he was 17, when he entered into public life, subsequently finding his way to the capital and rising to high office under the Emperor Wu Ti. He was a clever poet, but spoilt his compositions by indulging in too humorous a strain. Yang Hsiung said, "In the crisis of war, amid the din of troops and among hurrying messengers, give me Mei Kao."

1509 **Mei K'o-ch'êng** 梅瑴成. 18th cent. A.D. Grandson of Mei Wên-ting, and like him a distinguished writer on astronomy. Was canonised as 文穆.

1510 **Mei Wên-ting** 梅文鼎. (T. 定九 and 勿庵). A.D. 1632—1721. A native of Anhui. Author of many astronomical works. He discussed and compared Chinese and Western methods of computing time, and corrected the section on astronomy in the

History of the Mings. His 天學疑問 *Introduction to Astronomy* was revised by the Emperor K'ang Hsi himself.

Mei Yao-ch'ên 梅堯臣 (T. 聖俞). A.D. 1002–1060. A native of 宛陵 Wan-ling in Anhui, who distinguished himself as a poet under the Sung dynasty. He inherited official rank, and in 1056 he was summoned on account of his poetic ability to the Imperial Academy, rising to be a second-class secretary. In consequence of his work on the T'ang dynasty, he was placed on the commission to prepare the New History of that period, but died before its completion. Author of the 小專, the 孫子注, and the 文集, works explanatory and illustrative of the *Book of Odes*. Ou-yang Hsiu, parodying the Confucian *Analects*, XX. 3, said of him that he "knew words." 1511

Mên Ta 門達. Died A.D.? 1464. A eunuch of 豐潤 Fêng-jun in Chihli, and an hereditary officer of the Body-guard, who was charged by the Emperor Ying Tsung with the management of criminal investigations. He assisted in the restoration of Ying Tsung in 1457, for which service he was promoted in rank and received the sole charge of the criminal department. The Emperor, who had a horror of cabals, used the Guards as detectives; and Mên Ta and 逯杲 Lu Kao established a tyranny thereby, even the highest officials bribing to escape prosecution. Princes were included in the frequent State trials; and after Lu Kao had been slain by the son of Ts'ao Chi-hsiang in 1461, Mên Ta spread his net so widely that the palace prison had to be enlarged. On the Emperor's death, he was banished to the Kuangsi frontier, where he died. 1512

Mencius. See **Mêng K'o.**

Mêng Ch'ang 孟嘗 (T. 伯周). 2nd cent. A.D. A native of Shang-yü in Chehkiang, who rose to be Governor of 合浦 Ho-p'u in Kuangtung. On reaching his post he found that the greed and corruption of his predecessor had almost put an end to the 1513

valuable pearl-fisheries on that coast; but with the disappearance of evil practices the trade soon revived. When forced by ill-health to retire, the people positively would not let him depart, crowding round and hanging on to his chariot, so that he was obliged to run away at night and hide himself in the marshes.

1514 **Mêng Ch'ang** 孟昶. Third son of Mêng Chih-hsiang, whom he succeeded in A.D. 935 as second sovereign of the Later Shu State. He led a life of debauchery and extravagance until he surrendered in 965 to the generals of the founder of the Sung dynasty.

1515 **Mêng Ch'ang-chün** 孟嘗君. Died B.C. 279. A native of the Ch'i State, whose real name was 田文 T'ien Wên. In B.C. 299 he became Minister to the Ch'in State; but rumours of his intention to scheme for the ultimate advantage of his native State reached the ears of king Chao Hsiang, and he was thrown into prison. He would have been executed, had not the king's favourite concubine wished to possess a fur robe which Mêng had already given to his Majesty. One of his retainers, however, was a clever thief, and he recovered the robe and handed it over to the lady, who in return persuaded the king to let Mêng go. But the king soon repented, and sent a courier after him; and Mêng would have been captured at the frontier-gate, which could not be opened before cock-crow, had not another of his retainers been able to imitate the crow of a cock, so that the gate was thrown open and Mêng escaped to Ch'i. He then led a campaign against Ch'in, and succeeded in checking for a while the ambitious designs of its ruler. Mêng always lived in great state. He had as many as three thousand retainers, all of whom wore shoes embroidered with pearls; and his abode was popularly styled 小天下 a little empire in itself. In later ages Wang An-shih held him up to ridicule. "No true man of genius," he writes, "would condescend to associate with imitators of cocks and dogs."

Mêng Chia 孟嘉 (T. 萬年). 4th cent. A.D. A native of Chiang-hsia in Hupeh, who served with distinction under Yü Liang, and afterwards as military secretary under Huan Wên. His name has been handed down in connection with a picnic at which his hat was blown off by the wind, he himself remaining all the time quite unconscious of his loss! 1516

Mêng Chih-hsiang 孟知祥 (T. 保胤). Died A.D. 935. An official of the Chin State, who became Governor of Ch'êng-tu and western Ssŭch'uan. Organising a large army, he annexed eastern Ssŭch'uan, the Governor of which had revolted. In 933 he was made Prince of Shu, and in 934 he threw off his allegiance and proclaimed himself first sovereign of the Later Shu State. Canonised as 高祖. 1517

Mêng Hao-jan 孟浩然. A.D. 689—740. A native of Hsiang-yang in Hupeh, who on failing to achieve success at the public examinations retired to the mountains and led the life of a recluse. He became a poet of the first rank, and his writings attracted the attention of Li T'ai-po, Chang Chiu-ling, and others. He used to seek inspiration by riding on a donkey over the snow. At the age of 40, he issued from his retreat and went to the capital. There he was one day conversing with Wang Wei, the famous poet, who had obtained for him a small official post, when word went round that the Emperor was coming. Mêng hid himself under a couch; but Wang Wei confessed his presence to the Emperor. The latter, after a little friendly banter, mingled with compliments to his poetic genius, allowed Mêng to return home in peace. He is variously spoken of as 鹿門 Lu-mên, Hsiang-yang, and 清發. His personal name appears to have been 浩 Hao; and Hao-jan, by which he is generally known, his style. 1518

Mêng-hsün 蒙遜. Died A.D. 434. Nephew of two chiefs of a Turkic tribe who were put to death by Lü Kuang in revenge for 1519

his defeat by the Western Ch'ins. Joining Tuan Yeh, he murdered and succeeded him, at first with the title of Duke; and after proclaiming himself Prince of 河西 Ho-hsi in 412, he finally became an Imperial vassal. In 420 he annexed the Western Liang[a] State. He was succeeded by his son 牧犍 Mu-chien, but in 439 his territory became a prey to the Wei State.

1520 **Mêng I** 蒙毅. Died B.C. 209. Brother to Mêng T'ien, and Minister under the First Emperor. At the instigation of the eunuch Chao Kao, he was put to death by Hu Hai as a dangerous person.

1521 **Mêng K'ang** 孟康 (T. 公休). 3rd cent. A.D. A descendant in the 18th generation from Mencius. He served under the Emperor Ming Ti of the Wei Kingdom, but is best known by his commentary on the *History of the Han Dynasty.*

1522 **Mêng K'o** 孟軻 (T. 子輿 and 子車 or 子居). B.C. 372—289. A native of 鄒 Tsou, in modern Shantung, known to foreigners as Mencius, which is the Latinised form of 孟子 *Mêng Tzŭ*, the philosopher Mêng. His father's name was 孟激 Mêng Chi (T. 公宜), and his mother's maiden name was 仉 Chang. It was under the care of the latter that he was brought up, and her name remains a household word to the present day. After the death of his father, he lived with his mother near a cemetery, the result being that he began to reproduce in play the solemn scenes which were constantly enacted before his eyes. His mother accordingly removed to another house, near the market-place; and before long the little boy forgot all about funerals, and played at buying and selling goods. Once more his mother disapproved, and once more she changed her dwelling; this time to a house near a college, where he soon began to imitate the ceremonial observances in which the students were instructed, to the great joy and satisfaction of his mother. Later on he studied under K'ung Chi, the grandson of Confucius; and after having attained to a

perfect apprehension of the Tao of Confucius, became at the age of about 45 Minister under Prince Hsüan[a] of the Ch'i State. But the latter would not carry out his principles, and Mencius threw up his post. Thence he wandered away to several States, advising their rulers to the best of his ability but making no very prolonged stay. He then visited Prince 惠 Hui of the Liang State, and abode there until the monarch's death in B.C. 319. After that event he returned to the State of Ch'i and resumed his old position. In B.C. 311 he once more felt himself constrained to resign office and retired finally into private life, occupying himself during the remainder of his days in teaching and in preparing the philosophical record which now passes under his name. He lived at a time when the feudal princes were squabbling over the rival systems of Federation and Imperialism, and he vainly tried to put into practice at an epoch of blood and iron the gentle virtues of the Golden Age. His criterion was that of Confucius; but his teachings were on a lower plane, dealing rather with man's well-being from the point of view of political economy. He was therefore justly named by Chao Ch'i the 亞聖 Second Holy One or Prophet, a title under which he is still known. He was an uncompromising defender of the doctrines of Confucius, and he is considered to have effectually "snuffed out" the heterodox schools of Yang Chu and Mo Ti. As in the case of Confucius, his personal name 軻 K'o is taboo. In A.D. 1083 he was posthumously ennobled as Duke of Tsou, and in 1088 his tablet was placed in the Confucian Temple (see *Yen Hui*).

Mêng Kuang 孟光 *or* **Mêng Shih** 孟氏. The wife of Liang Hung (*q.v.*). **1523**

Mêng Min 孟敏 (T. 叔達). 2nd cent. A.D. A native of Chü-lu in Chihli, who when he had let fall a valuable vase, walked on without paying any attention to it. On being asked by Kuo T'ai (one account says by 林宗 Lin Tsung) what he meant by **1524**

this, he replied, "The vase was broken; why waste any more time over it?" He was repeatedly pressed to take office, but always firmly declined.

1525 **Mêng Pên** 孟賁. A native of the Ch'i State, and a descendant of Tz'ŭ Fei, so powerful that he could tear the horns from a living ox. Once, when crossing a river, his boat was beset by two scaly dragons, one on each side. Asking the boatmen if they had ever known any one to escape under such circumstances and receiving an answer in the negative, he leapt into the stream with his sword drawn, exclaiming, "Why should I care for this body of mine which is already doomed to destruction?" And he slew both the monsters. The Prince of Ching, in admiration of his bravery, appointed him one of his officers. Confucius, hearing of his exploit, cried out, "Stout indeed must have been that body destined to decay which showed itself capable of vanquishing such a danger." See *Hsia Yü*.

1526 **Mêng T'ien** 蒙恬. Died B.C. 209. Descended from ancestors who belonged to the Ch'i State, in B.C. 221 he was appointed to be Commander-in-chief of the forces of the First Emperor; and in 214, when things were more settled near home, he was sent at the head of an army of three hundred thousand men to subdue Honan, build the Great Wall, and strike terror into the hearts of the dreaded Hsiung-nu (see *Hu Hai*). After the death of the Emperor and the murder of Fu Su, he became an object of suspicion to the eunuch Chao Kao and was forced to commit suicide. He is the reputed inventor of the 箏 *chêng*, a kind of harpsichord, and also of the Chinese brush used as a pen; but some writers think that the latter invention was attributed to him only for the further glorification of his Imperial master, who wished everything to begin from his reign.

1527 **Mêng T'o** 孟佗 (T. 伯郎). 2nd cent. A.D. An official who

was appointed Governor of Liang[a]-chou in Kansuh, in return for a jar of wine presented by him to the powerful eunuch Chang Jang.

Mêng Tsung 孟宗 *or* **Mêng Jen** 孟仁 (T. 公武). 3rd **1528**
cent. A.D. A native of Chiang-hsia in Hupeh, who served as keeper of the fish-ponds under the Emperor Wu Ti of the Chin dynasty. He was one of the 24 examples of filial piety. He would never taste anything just as it came into season before offering some to his mother. On one occasion the latter expressed a wish for some bamboo shoots; but it was too early in the year, and none were to be got. Mêng Tsung was strolling in the woods, lamenting his inability to please his mother, when suddenly bamboo shoots began to spring up around him.

Mêng Yeh 孟業 (T. 敬業). 6th cent. A.D. A native of 安 **1529**
國 An-kuo in Chihli, who rose to be Governor of 東郡 Tung-chün, and governed so wisely that several ears of corn — in one instance nine — grew upon one stalk.

Mi Fei 米芾 (T. 元章). A.D. 1051—1107. A native of **1530**
Kiangsu, whose mother had been in attendance upon the Empress and who received in consequence a military appointment in Anhui. Summoned to be Court painter, he became a secretary in the Board of Rites, and subsequently went again into the provinces where he died. As a writer, his style was exaggerated and unconventional to the last degree; but as an artist he excelled, especially in landscape and figures of men and animals. He was a monomaniac on the subject of cleanliness, refusing to use towels or plates and bowls which had served for any one else. He spoke of a large and curiously-shaped boulder as "his brother," and altogether he was decidedly eccentric, a fact which considerably interfered with his success in official life. He was the author of the 畫史, a work on the science of drawing, and also of the 寶晉英光集. He gave himself the following sobriquets: 鹿門居士, 海岳

外史, and 相陌漫士. He is also known as 米襄陽 Mi Hsiang-yang, from his birthplace which is said by some to have been Hsiang-yang in Hupeh.

1531 **Mi-ssŭ-han** 米思翰. A.D. 1633—1675. A Manchu, who inherited the title of Baron from his father 哈什屯 Ha-shih-tun, a distinguished official of the reign of Shun Chih. The Emperor K'ang Hsi rapidly promoted him to be a Minister of the Council and President of the Board of Revenue. In 1673 he urged the abolition of the Feudatories, Wu San-kuei, Kêng Ching-chung, and Shang K'o-hsi, the last named having asked leave to retire. The Imperial assent to this proposal led to rebellion, and he was successful in finding funds to send the flower of the Manchu forces to suppress it. Canonised as 敏果, and admitted in 1736 into the Temple of Worthies.

1532 **Mi Tzŭ-chia** 彌子瑕. 5th cent. B.C. A Minister of the Wei[a] State under Duke Ling. In spite of a law that any one using a royal chariot should have his feet cut off, on hearing that his mother was ill he at once ordered a chariot to be got ready and hastened in it to his mother's side; and the Duke, instead of punishing him, highly commended his filial piety. At another time, when walking in the garden with the Duke, he plucked a peach, and finding it sweet to the taste handed the remainder to his sovereign. For this act of familiarity he was put to death.

1533 **Min Sun** 閔損 (T. 子騫). 6th and 5th cent. B.C. A native of the Lu State, and one of the disciples of Confucius, by whom he was regarded as a "perfect man." He is one of the 24 notable examples of filial piety. His mother died when he was a child, and his father married again. The stepmother treated him badly in comparison with her own two sons, and gave him only garments made from rushes. One day, while driving his father in a carriage, he was so cold that he let the reins fall from his hands. His

father, on learning the reason, wished to put the woman away; but Min said, "If our mother stays, one child will be cold; if she goes, three boys will be lonely." He was posthumously ennobled as Duke, and in A.D. 720 his tablet was placed in the Confucian Temple.

Min Ti. See (Han) **Liu Hsieh**; (Chin) **Ssŭ-ma Yeh**; (L. T'ang) **Li Ts'ung-hai.**

Ming Huang. See **Li Lung-chi.**

Ming Jui 明瑞 (T. 筠亭). Died A.D. 1768. A military 1534
official, who was sent in 1756 to hold a command in the army of the West, where he greatly distinguished himself. For his share in putting down the Ili rebellion, he was ennobled as Duke, and in 1762 was appointed Governor of that territory. In 1767, he became Governor General of Yünnan and Kueichou, and Commander-in-chief of the army collected for the invasion of Burmah. After enormous exertions and a protracted attempt at invasion, he was defeated; and being compelled to retreat through the jungle with the remnant of his forces, he at length cut off his queue and gave it to an attendant to carry back to Peking as a token of his loyalty, and then hanged himself from a tree. His servant wrapped his corpse in leaves, and it was ultimately conveyed to China. Canonised as 果烈, and included in the Temple of Patriots. See *Chao Hui.*

Ming Ti. See (Han) **Liu Chuang**; (Wei) **Ts'ao Jui**; (Chin) **Ssŭ-ma Shao**; (E. Sung) **Liu Yü**; (Ch'i) **Hsiao Luan**; (N. Chou) **Yü-wên Yü.**

Ming Tsung. See (L. T'ang) **Li Ssŭ-yüan**; (Ming) **Chu Tsai-hou.**

Ming Yü-chên 明玉珍 (or 旻 Min). A.D. 1331—1366. A 1535
general under Hsü Shou-hui, who on account of famine in Hupeh, led an expedition to Ssŭch'uan to obtain supplies. Finding the people favourable to the overthrow of the Mongol dynasty, he took

Chungking by surprise; and being appointed Governor by Hsü, proceeded to capture Ch'êng-tu. On the murder of Hsü, he declared his independence; and proclaimed himself 隴蜀王 ruler of the whole of Ssŭch'uan. In 1363, after annexing Shensi and part of Yünnan, he changed his title to that of Emperor, taking Hsia as the style of his dynasty and basing many of his administrative arrangements upon those of the ancient dynasty of that name. He allowed no Taoist or Buddhist worship except that of Maitrêya Buddha. Frugal in his own life and a friend to learning, he gave the people peace and rest. He was succeeded by 明昇 Ming Shêng, whose refusal to attend the Ming Court and resistance to is decrees led to the subjugation of Ssŭch'uan in 1371.

Ming Yüan Ti. See **Toba Ssŭ.**

Mo Chu. See **Ch'êng T'ien T'ai Hou.**

1536 **Mo Hsi** 妹喜. 18th cent. B.C. The favourite concubine of the tyrant Chieh, to whom she was presented by the conquered chieftain of 有施 Yu-shih in modern Shantung. For her sake Chieh gave way to the wildest excesses; hence the fall of the Hsia dynasty was popularly said to be due to Mo Hsi.

1537 **Mo Ti** 墨翟 *or* **Mo Tzŭ** 墨子. 4th and 5th cent. B.C. A philosopher of the Sung State, who propounded a doctrine of "universal love," in opposition to the "selfish" school of Yang Chu, as the proper foundation for organised society. He showed that under such a system all the calamities which men bring upon one another would altogether disappear, and that the peace and happiness of the Golden Age would be renewed. He was vigorously opposed by Mencius, who exhibited the unpractical side of an otherwise fascinating doctrine.

Mo Ti. See (Wu) **Sun Hao**; (L. Liang) **Chu Yü-chên.**

1538 **Mou I** 牟夷. The fabled inventor of arrows, who flourished under the Yellow Emperor, B.C. 2698.

Mu-hua-li 木華黎. A.D. 1170—1223. Son of a Mongol chieftain who had sacrificed his life to save that of Genghis Khan. At his birth a white vapour issued from the tent, and the wise woman declared that he was no ordinary child. Ere long he distinguished himself by standing over Genghis Khan all night, while his master was sleeping in the open air, to protect him from the snow. On another occasion he saved him from brigands, three of whom he slew with three arrows, using a saddle as a shield, under cover of which Genghis succeeded in escaping. For many years he fought for the Mongol cause in China, capturing cities and defeating the Sung generals wherever he appeared. On his deathbed he regretted only that Pien-liang, the capital, was still able to hold out. Canonised as 忠武. 1539

Mu-jung Ch'ao 慕容超 (T. 祖明). A.D. 385—410. Nephew of Mu-jung Tê, who was very fond of him and gave him the name of Ch'ao = Excelling. He was adopted as Heir Apparent, and mounted the throne of the Southern Yen State in 405. It was not long however before Liu Yü led an army against him, took him prisoner, and put him to death. 1540

Mu-jung Ch'ui 慕容垂 (T. 道明). A.D. 326—396. Fifth son of Mu-jung Huang. A clever boy, he grew to be 7ft. 4 in. in height, and was the pride of his father who predicted great things of him and named him 霸 Pa = Chief. This gave great umbrage to Mu-jung Tsun; and when in 348 the latter succeeded his father as Prince of Yen, he changed the Pa into Ch'ui = Decadent, as above. On his assumption of the Imperial title, Mu-jung Tsun created his brother Prince of Wu, and sent him to oppose Huan Wên. His splendid victory at Fang-t'ou brought him, however, as much hatred as fame; and being in danger of assassination, in 369 he was compelled to take refuge with Fu Chien, who appointed him Commander-in-chief and ennobled him as Marquis. He escorted 1541

Fu Chien home after the disaster in Anhui; but on being sent afterwards to Shansi, he proclaimed himself Prince of Yen in 383, and in 386 adopted the Imperial title with his capital at 中山 Chung-shan in modern Chihli. From this date to his death he was chiefly engaged in warfare. Canonised as 世祖成皇帝 of the Later Yen State.

1542 **Mu-jung Ch'ung** 慕容冲. 4th cent. A.D. Brother to Mu-jung Hung, upon whose death he marched upon Ch'ang-an, and after a long siege captured and sacked it. He proclaimed himself Emperor of the Western Yen State, but was shortly afterwards murdered by his own soldiers. He was succeeded by four sovereigns, all of whom shared the same fate. The fifth, 慕容永 Mu-jung Yung, after vain attempts to extend his territory, was given up to Mu-jung Ch'ui, who put him to death; and in 394 the Western Yen State came to an end.

1543 **Mu-jung Hsi** 慕容熙 (T. 道文). A.D. 385—407. Youngest son of Mu-jung Ch'ui. He served in the army while Mu-jung Shêng was on the throne, and greatly distinguished himself by his prowess against the Koreans and the Kitan Tartars. When Mu-jung Shêng died, the Empress set aside the rightful heir and placed him on the throne, contrary to the general wish. His cruelty soon brought about a crisis, and he was assassinated by Mu-jung Yün, adopted son of Mu-jung Pao, whose other children he had put to death. Canonised as 昭文皇帝 of the Later Yen State.

1544 **Mu-jung Huang** 慕容皝 (T. 元真). A.D. 297—348. Third son of Mu-jung Hui. He had a "dragon" countenance and fine regular teeth, and was 7 ft. 8 in. in height. Although somewhat of a martial turn of mind, he was an eager student of books and fond of astronomy. Succeeding to the rank of his father, in 337 he proclaimed himself Prince of Yen, but made no show of keeping up an independent Court. He spent his life in promoting the

welfare of his subjects, teaching them agriculture, sericulture, and archery, for the last of which monthly examinations were held, and also opening schools for the study of philosophy, etc. He built his capital at 龍城 Lung-ch'êng in Chihli; and after conquering northern Korea in 345, proclaimed himself independent. He was killed by a fall from his horse in the hunting-field, and canonised by Mu-jung Tsun as 太祖文明皇帝 of the Earlier Yen State.

Mu-jung Hui 慕容廆 (T. 弈洛). A.D. 268—333. Son of 1545
a Khan of the Turkic tribe known as Hsien-pi, which had settled to the north of Peking. A bold handsome youth, he grew to the height of 8 feet; and when his younger brother usurped his rights, he gave in his allegiance to the ruling Emperor of the Chin dynasty. The latter was greatly pleased, and appointed him chief of the Hsien-pi tribe; and in 289 he was ordered to instruct his fellow-countrymen in agriculture and sericulture after the systems practised in China. In 307 he took the title of Great Khan of the Hsien-pi, and in 326, after many years spent in the Imperial service, he was ennobled as Duke. He was canonised as 襄, and later on by his grandson, Mu-jung Tsun, as 高祖武宣帝 of the Earlier Yen State.

Mu-jung Hung 慕容泓. An officer in the service of Fu 1546
Chien. In A.D. 384 he left his post, collected an army of Turkic settlers in Shansi, and seized Hua-yin in Shensi. He then marched against Ch'ang-an, but was murdered on the way. See *Mu-jung Ch'ung*.

Mu-jung Pao 慕容寶 (T. 道祐). A.D. 355—399. Fourth 1547
son of Mu-jung Ch'ui, whom he succeeded in 396. Frivolous and worthless in his youth, as Heir Apparent he made an attempt to reform and gained the respect of all. Soon after his accession he undertook to make war against the Wei State, but his forces suffered a disastrous reverse. He himself fled to 蘭汗 Lan Han,

by whom he was put to death, together with his eldest son. Canonised by Mu-jung Shêng as 惠愍皇帝 of the Later Yen State.

1548 **Mu-jung Shêng** 慕容盛 (T. 道運). A.D. 373—401. Son by a concubine of Mu-jung Pao, whom he succeeded in 399. After putting to death his father's murderer, he proclaimed himself Emperor; but he was soon surrounded by conspirators, and at length perished in a night-attack upon his palace. Canonised as 昭武皇帝 of the Later Yen State.

1549 **Mu-jung Tê** 慕容德 (T. 元明). A.D. 336—405. Youngest son of Mu-jung Huang. His mother dreamt that the sun flew into her navel, after which she gave birth to him one day while lying asleep. Before he was 20, he was 8 ft. 2 in. in height, and a handsome, well-made man, with a mark on his forehead like the sun partly overlying the moon. He was a great student of books, and of a grave and upright disposition. After serving under Mu-jung Tsun and his father, he accompanied the former into captivity and was appointed by Fu Chien to be Governor of 張掖 Chang-yeh in Kansuh. He subsequently joined Mu-jung Ch'ui, and served as Minister under his son Mu-jung Pao; but in 398 he threw off his allegiance, and in 400 proclaimed himself Emperor of the Southern Yen State. He was succeeded by his nephew Mu-jung Ch'ao, and was canonised as 獻武皇帝.

1550 **Mu-jung Tsun** 慕容儁 (T. 宣英). A.D. 319—360. Second son of Mu-jung Huang. He was a handsome, intelligent boy, 8 ft. 2 in. in height, fond of books, and with a turn both for civil and military affairs. Succeeding his father as Prince of Yen in 348, he assumed the Imperial title in 352, changed the year-title and canonised his ancestors. He moved his capital to Yeh in Honan, and engaged in successful warfare with Fu Chien. Severe and dignified in manner, he never seemed to spend an idle moment, all his leisure time being devoted to the extension of literary

studies. Canonised as 烈祖景昭皇帝 of the Earlier Yen State.

Mu-jung Wei 慕容暐 (T. 景茂). A.D. 350—385. Third 1551
son of Mu-jung Tsun, whom he succeeded in 360. Fu Chien sent an army under Wang Mêng against him, and he was carried away captive, but he was spared and ennobled as Marquis. Fifteen years later, the operations of Mu-jung Ch'ui led him into a conspiracy against the life of Fu Chien. This was discovered, and he was put to death. Canonised by Mu-jung Tê as 幽皇帝.

Mu-jung Yün 慕容雲 (T. 子雨). Died A.D. 409. Adopted 1552
son of Mu-jung Pao, to whom he commended himself by his grave and reticent manners, and who ennobled him as Duke. He slew Mu-jung Hsi and mounted the throne of the Great (Northern) Yen State in 407, at the same time reverting to his original family name of 高 Kao. He was assassinated by two ladies of his harem, and canonised as 惠懿皇帝. He was succeeded first by 馮跋 Fêng Po, his Minister, who usurped the throne and held it until his death in 430; and then by his brother 高宏 Kao Hung, who succumbed in 436 to the constant attacks of the Wei State.

Mu Kung 木公. A legendary being, said to have been the 1553
first creature evolved from chaos, and subsequently the husband of Hsi Wang Mu.

Mu Kung of Ch'in 秦穆公 (named 任好). A famous 1554
feudal ruler, who in B.C. 660 succeeded his father upon the throne of Ch'in, and later on obtained the invaluable assistance of Po-li Hsi. He warred successfully against the Chin State, and aided in placing Ch'ung Erh upon its throne in 636. He soon became jealous of the rising influence of the Chins; and after suffering severe defeat at 殽山 Yao-shan in Honan, he was at length successful in checking the rival power. He subdued the 戎 Jung barbarians, and was rewarded by the Emperor with a gift of golden drums. He died in B.C. 621, and 177 persons were sacrificed at his funeral.

1555 **Mu Lan** 木蘭. 5th cent. A.D. A young lady, who when her sick father was summoned to his post as a soldier on the frontier, dressed herself up in his clothes and served in his place for twelve years without betraying the secret of her sex.

1556 **Mu Mu** 嫫母. The fourth in rank among the wives of the Yellow Emperor, B.C. 2698, and a wise though ill-favoured woman who ruled the Imperial household with great success.

1557 **Mu Shêng** 穆生. 3rd and 2nd cent. B.C. A scholar of the Han dynasty, who had been on friendly terms with Prince 元 Yüan of Ch'u before the latter's father came to the throne as first Emperor of the Han dynasty. The Prince appointed Mu to high office and treated him with great consideration, always giving him a very mild kind of sweet wine to drink instead of the usual strong liquor which he disliked. The same custom was observed for some time by Prince 戊 Wu, his son and successor; but at length the Prince forgot all about it. This so irritated Mu that he resigned office, crying out, "The Prince is neglectful; 'tis time I were gone, or soon I shall be in chains in the market-place!"

Mu Ti. See **Ssŭ-ma Tan.**

Mu Tsung. See (T'ang) **Li Hêng;** (Liao) **Yeh-lü Kung.**

1558 **Mu-t'u-shan** 穆圖善. Died A.D. 1887. A Manchu, who saw much service against the T'ai-p'ings and in the north-west. He was Tartar General at Foochow during the French attack in 1884, and in 1885 was sent as Imperial Commissioner to organise the defence of Manchuria.

1559 **Mu Wang** 穆王. Died B.C. 946. The fifth sovereign of the Chou dynasty, to the throne of which he succeeded in B.C. 1001. Famous for his campaigns and journeys in distant lands, whither he proceeded in a chariot drawn by eight marvellous steeds. He is said to have visited the K'un-lun mountains and the abode of Hsi Wang Mu; but all our knowledge of him is traditional and of the

slenderest character, the 穆天子傳, a work professing to give an account of his travels, being undoubtedly the compilation of a much later age.

1560 **Mu Ying** 沐英 (T. 文英). Died A.D. 1392. A native of 定遠 Ting-yüan in Anhui, who in 1384 was appointed Governor of Yünnan, an office held also by his sons in succession. In 1388 he gained a great victory over the Burmese, who were led by the rebel Chinese Commissioner 思倫發 Ssŭ Lun-fa, his cannon and powerful crossbows proving too much for the mailed elephants; and in the following year Burmah acknowledged the suzerainty of China. Posthumously ennobled as Prince, and canonised as 昭靖.

N.

1561 **Nan Tzŭ** 南子. 6th and 5th cent. B.C. Sister of 朝 Ch'ao, a noble of the Sung State, with whom she had an incestuous connection, and afterwards wife of the Duke of the Wei State. Confucius was blamed by Chung Yu for allowing himself to be seen in her company.

1562 **Ng Choy** 伍叙 (T. 文爵 and 廷芳. H. 秩庸). Born at Singapore in 1842, he was brought back to China at the age of four and was educated at a native school in Kuangtung until he was thirteen, when he went to St. Paul's College in Hongkong. There he remained until his twentieth year, at which date he entered the service of the Hongkong Government as interpreter in the law courts. In 1874 he went to England, entered at Lincoln's Inn, and was called to the Bar in 1877. After practising as a barrister in Hongkong until 1882, he joined the official staff of the Viceroy of Chihli. In 1895 he accompanied Chang Yin-huan upon his abortive peace-mission to Japan, and was also a member of the embassy of Li Hung-chang which three months later resulted in

the treaty of Shimonoseki. On returning to China he was appointed Vice President of the Imperial Clan Court, and soon afterwards one of the Senior Vice Presidents of the Board of War. He also became Superintendent of Imperial Railways. In 1896 he was appointed Minister to the United States.

1563 **Ni Hêng** 禰衡 (T. 正平). 2nd cent. A.D. A native of P'ing-yüan in Shantung, who was a clever but haughty young fellow and treated every one with contempt except K'ung Jung and a few others. K'ung Jung thought very highly of him and recommended him to Ts'ao Ts'ao, saying that one osprey was worth a hundred hawks. Ts'ao Ts'ao found he had a talent for playing the drum, and made him his chief drummer. Soon afterwards, on the occasion of a grand review, having received orders to put on a new uniform, he waited until the various grandees had assembled and then proceeded to play an air which drew tears from all present. After this, he advanced before Ts'ao Ts'ao, and solemnly stripping himself stark naked, put on the new uniform. K'ung Jung reported to Ts'ao Ts'ao that he had gone mad, and the latter sent him to Liu Piao. He treated Liu Piao so rudely that he was sent on to 黃祖 Huang Tsu, Governor of Chiang-hsia in Hupeh, who when he further misconducted himself, caused him to be put to death.

1564 **Ni Tsan** 倪瓚 (T. 元鎮. H. 荆蠻民, 淨名居士, 朱陽館主, 蕭閑仙卿, 雲林子明, 東海嬾瓚, 奚元朗, 元映 and 幻霞生). A.D. 1301—1374. A famous artist and recluse of the Yüan dynasty, popularly known as 無錫高士 the Recluse of Wu-hsi, from his home in Kiangsu. He refused to enter public life, and devoted his ample fortune to collecting old books and pictures. Deeply read, he affected archaic phrases and used only the *li* script. He was very timid and retiring, and a great stickler for cleanliness. Foreseeing the overthrow of the Yüan dynasty, he distributed his wealth among his relatives

and took refuge in obscure poverty, wandering about the lakes and rivers of Kiangsu.

Nieh Chêng 聶政. Died B.C. 397. A famous bravo who lived 1565
in modern Honan under the Chou dynasty. He was engaged by 嚴仲子 Yen Chung Tzŭ to assassinate 俠累 Hsieh Lei, a Minister of the Han[a] State. When the deed was done he committed suicide, having first mutilated himself beyond recognition in order to save his sister from implication in the crime. She however came boldly forward and recognised her brother's body, but overcome by grief, lay down beside the corpse and died.

Nieh I-chung 聶夷中. A scholar and poet of the 10th cent. 1566
A.D., known chiefly by a poem he wrote in commiseration of the hardships of the agricultural labourer.

Nien Kêng-yao 年羹堯. A.D. (?) 1665–1726. An official 1567
who rose to be Viceroy of Ssŭch'uan and Shensi, and who in 1724 was ennobled as Duke for his utter defeat of the Oelots under Blobdzang Tantsing. But he became suspected of harbouring rebellious designs, and was accused of amassing treasure and munitions of war. He was accordingly seized and put to death as a traitor.

Ning Ch'i 甯戚. 7th cent. B.C. A poor waggoner of the Wei[a] 1568
State, who was overheard singing a ballad and beating time on the horns of his oxen by Huan Kung of the Ch'i State, and at once taken into his employ, in which he rose to be a Privy Councillor.

Ning Tsung. See **Chao K'uo.**

Ning Wan-wo 甯完我 (T. 公甫). Died A.D. 1665. A 1569
native of 遼陽 Liao-yang, who joined the Manchus about 1616, and aided in the establishment of the Six Boards and the Censorate by the new dynasty in 1631. He was cashiered in 1636 for gambling, but subsequently became head of the commission entrusted with the compilation of the Ming History. In 1653 he rose to be a Minister of the Council, and in 1654 he exposed the misdeeds of the Grand

Secretary 陳名夏 Ch'ên Ming-hsia, retiring in 1658. Canonised as 文毅, and admitted to the Temple of Worthies.

1570 **Niu Chin** 牛金. A military official, who is said to have excited the distrust of Ssŭ-ma I in consequence of a prophecy in which horses and oxen were mysteriously mentioned in connection with succession to the throne. Ssŭ-ma I caused him to be poisoned, not knowing that another member of the Niu family had committed adultery with one of the concubines of the Prince of Lang-yeh. According to this story, the child born was named Jui, and in A.D. 318 he mounted the throne as Yüan Ti, first Emperor of the Eastern Chin dynasty (see *Niu Jui*).

1571 **Niu Hsien-k'o** 牛仙客. Died A.D. 742. A native of 鶉觚 Shun-ku in Kansuh, who distinguished himself as an official under the Emperor Ming Huang of the T'ang dynasty. His Majesty wished to make him a Minister of State, but was opposed in this by Chang Chiu-ling. Li Lin-fu, who saw a chance of ingratiating himself at Court, supported the Emperor, a step which ultimately led to his own advancement and to the banishment of his rival. Niu was appointed Minister, and later on was ennobled as Duke, though in reality nothing more than a tool in the hands of Li Lin-fu. Canonised as 貞簡.

1572 **Niu Hsiu** 鈕琇 (T. 玉樵). A student of folk-lore and popular superstition, who flourished in the 17th cent. A.D. His 臨野堂集 contains miscellaneous memoranda of men and things at the end of the last and beginning of the present dynasties.

1573 **Niu Hung** 牛弘 or 牛宏 (T. 里仁). Died A.D. 610. A native of 鶉觚 Shun-ku in Kansuh. Liberal-minded and studious, after serving as a Chamberlain under the N. Chou dynasty he rose to be President of the Civil Office under the founder of the Sui dynasty, of which he is considered to be the foremost scholar. He induced his master to collect by offer of reward the scattered

literature of China. In 607 he drew up a revised code of statutes, and he also edited the 五禮 *Five Ceremonies*. Ennobled as Marquis, and canonised as 憲.

Niu Jui 牛睿 (T. 景). A.D. 276—322. Great-grandson of the 1574
Emperor Wu Ti of the Chin dynasty (see *Niu Chin*). He took the surname Ssŭ-ma, and in 307 became Governor of Yang-chou, with his capital at the modern Nanking. Assisted by Wang Tao, he kept his province at peace amid the wars of the Eight Princes, 300—307. The Emperor Min Ti on his accession in 313 made him Prime Minister, and he ruled eastward from 陝 Shan-chou in Honan. He declined to move against the Hans, on the plea that the eastern provinces were still disturbed. Two years later he was placed in supreme control of all matters, civil and military. On the fall of Ch'ang-an, he made a feint of going to the rescue of his captured sovereign, who in 317 appointed him Regent, and in the following year he ascended the vacant throne. He failed to take advantage of the division of Han, partly owing to rivalry among his Ministers; and he could not save the territory north of the Yellow River from Shih Lo. He died while the rebellion of Wang Tun was threatening his throne. Canonised as 中宗元皇帝.

Niu Sêng-ju 牛僧孺 (T. 思黯). A.D. 778—847. A 1575
distinguished statesman under the T'ang dynasty, the rival of Li Tê-yü. After graduating in 806 at the head of the list, together with Li Tsung-min and Huang Fu-t'i, he rose to be President of the Censorate in 821 and a Minister of State in 823. In 825 he was ennobled as Duke; but finding himself powerless against the favourites of the Emperor Ching Tsung, he accepted the post of Commissioner at Wu-ch'ang, created specially for him. In 828, by the influence of Li Tsung-min, he returned to the capital and became President of the Board of War. His further career was a series of ups and downs. In 844 he was degraded on a charge of

complicity in the rebellion of 劉稹 Liu Chên; in 847 he was Junior Preceptor of the Heir Apparent. He was noted for his love of women, and was said to have had "twelve golden hairpins" (*sc.* concubines) in his establishment. Canonised as 文簡.

1576 **No Ch'a** 那吒. A supernatural being, variously described as god and demon, and identified by the Buddhists with the son of Vadjrâpani, the God of Thunder. He is depicted as riding through the heavens upon two fiery wheels, and holding in his hand a pagoda, for which his original thunderbolt has been mistaken by the Chinese.

1577 **No-yen-ch'êng** 那彥成 (T. 韶九 and 東甫. H. 繹堂). A.D. 1762—1833. Grandson of O-kuei. He graduated as *chin shih* in 1789, and ten years later was a Minister of the Grand Council. He was then sent to help in the suppression of the White Lily rebellion, which had already cost over Tls. 80,000,000. Very successful at first, on account of a check he was reduced in 1800 to the rank of a sub-Expositor of the Han-lin College. Restored to the Grand Council, he became Acting Viceroy of Shen-Kan in 1804, the Emperor warning him against trusting too much to himself and ignoring his colleagues. Transferred to Canton, it was through his representations that leave to trade was refused to Russian ships. In 1805 he was sent to Ili for bribing the coast pirates, and subsequently served several years in Turkestan, returning to Shen-Kan as Viceroy in 1809. In 1813 he was transferred to Chihli; and three years later he was sentenced to death for malversation while in Shensi, and only escaped banishment to Ili on the plea that his aged mother required his services. After a further period of disgrace and promotion he was sent again to Chihli, where he introduced in 1825 the sea-transport of tribute rice, as the Grand Canal was blocked, and also discharged no fewer than 23,000 superfluous official "runners" from his province.

Ordered to Turkestan, he obtained a prolongation of the terms of office for officials and permission for them and for the military to have their families with them. He established a market for trade with Bokhara and Badakshan, but his attempt to stop the export of tea, rhubarb, and sulphur to Khokand led to his degradation in 1831. Canonised as 文毅.

Nü Kua *or* **Nü Wa** 女媧. According to one account, the 1578
sister and successor of the legendary Emperor Fu Hsi. She had a human head with the body of a serpent, and assisted in settling the ordinance of marriage and the relations of the sexes. When Kung Kung rebelled, and the pillars of heaven were broken and the corners of the earth gave way, she melted down stones and repaired the damage. According to another account, Nü *and* Kua were brother and sister, and were placed at the creation on the K'un-lun mountains, the only two human beings in existence. Then they prayed, saying, "If thou, O God, hast sent us to be man and wife, the smoke of our sacrifice will stay in one place; but if not, it will be scattered." The smoke remained stationary.

Nü Ying 女英. One of the two daughters of the Emperor Yao, 1579
B.C. 2357, who gave them both as wives to his successor, the virtuous Shun. See *O Huang*.

Nurhachu (reigned as 天命). A.D. 1559—1626. The real 1580
founder of the Manchu power, who consolidated the petty tribes around his home, and in 1603 built the original city of Shingking. His careful administration attracted numbers of adherents, for whom he is said to have constructed the Manchu alphabet, founded upon that of the Mongols. He gradually extended his borders eastward, until in 1625 his frontiers reached to the sea on the east and to the Amoor on the north, 寧遠 Ning-yüan being almost the only possession remaining to the Mings beyond the Great Wall. In the same year his capital was moved to Moukden, then called 瀋陽

Shên-yang, which had been captured in 1621. Canonised as 太祖高皇帝.

O.

1581 **O-êrh-t'ai** 鄂爾泰 (T. 毅庵). Died A.D. 1745. An Imperial clansman, who graduated as *chü jen* in 1699 and soon after became a secretary in the Imperial household. Rising by 1725 to be Viceroy of Yünnan and Kueichou, he busied himself with the local aborigines, striving to bring their territories under the Chinese administrative system. After several revolts, which he put down with great severity, he quelled all opposition right up to the Laos border, tribute being duly paid by the Shan States in 1730. In 1732 he was ennobled as Baron, and became President of the Board of War and Member of the Grand Council. For the rest of Yung Chêng's reign he was chief favourite and adviser, and to him alone were entrusted the Emperor's dying commands. The Emperor Ch'ien Lung also treated him with extreme consideration, and at death accorded him a place in the Imperial Temple.

1582 **O Huang** 娥皇. Sister to Nü Ying, and one of the two daughters of the Emperor Yao, B.C. 2357, who gave them both in marriage to his successor, the virtuous Shun. When their husband died and was buried near the river Hsiang[a], they wept so copiously over his grave that their tears speckled the bamboos growing near, thus giving rise to the variety known as the speckled bamboo. Hence the two ladies are spoken of as 湘夫人.

1583 **O-kuei** 阿桂 (T. 廣廷. H. 雲巖). A.D. 1717–1797. Graduated as *chü jen* in 1738, and became secretary in a Board. In 1748 he went on the campaign against the rebels in Chin-ch'uan; and later on earned a name for himself by suppressing a Mongol rebellion in Uliasut'ai, and in 1754 became Assistant Military Governor of Ili. In 1758 he was stationed at Tarbagatai, and in

1759 he recovered all the cities which had been seized by the Sungar rebels. By his advice the New Dominion was occupied by soldiers, a chain of posts established, and cities built at Urumtsi and other places, the Emperor standing in great fear of Russian encroachments. In 1761, when his portrait had been enshrined as the seventeenth among the heroes of the conquest of Turkestan, he was appointed President of the Board of Works and Military Governor of Ili. After serving in Ssŭch'uan against the Ush tribes, he was sent in 1768 to check a Burmese irruption. Reaching Momein in November, he advanced early next year; and after defeating a Burmese flotilla laid siege to Kaungtôn. This place offered a long resistance, and O-kuei was on the point of withdrawing his army, decimated by pestilence, when the Burmese accepted a treaty and promised tribute and a cession of territory. In 1770 he was sent to Momein to receive the tribute; but it was not forthcoming, and the Burmese kept his messenger a prisoner. He suggested letting the matter stand over, for which he was cashiered in 1771 but was allowed to serve under the new general. Soon after this he was sent again to Chin-ch'uan, and in 1772 succeeded to the command, on the defeat of the Imperial forces. For the next two years he was campaigning on the Ssŭch'uan frontier, and for various successes was ennobled as Duke and appointed to be President of the Board of Revenue, being received by the Emperor with extraordinary honours. The Burmese envoys having at length arrived, they were taken to the execution-ground, but were sent home again under escort; and next year O-kuei went back to Yünnan, and a Burmese decennial tribute was agreed upon. For this he was made a Grand Secretary; and then followed various important missions to the Yellow River, to inspect the sea-wall at Hangchow, and to put down revolts in Kansuh. From 1787 to 1792 he was again in the west, engaged in putting down rebellion.

On his death he received a public funeral, and the Emperor paid a visit of condolence in person. Canonised as 文成.

1584 **O-lan-t'ai** 阿蘭泰. Died A.D. 1699. A Manchu, who rose from *bitgeshi* or clerk to be in 1683 a Vice President of the Board of War. In the following year he and Ch'ên T'ing-ching were specially chosen to look after the coinage. Passing through various Boards, he became a Grand Secretary in 1689. In 1696, during the expedition against Galdan, he was at first left to deal with memorials but was afterwards in close attendance upon the Emperor K'ang Hsi. Canonised as 文清, and in 1732 included in the Temple of Worthies.

1585 **O-li-kun** 阿里袞 (T. 松崖). Died A.D. 1770. Son of O-yi-tu. He held several Governorships in the provinces, and also saw service in the west. In 1764 he was appointed an Assistant Grand Secretary, and four years later was sent to Yünnan to prepare for the invasion of Burmah. He died soon after the invasion had begun. Canonised as 襄壯, and included in the Temple of Worthies. See *Chao Hui*.

1586 **O-lo-têng-pao** 額勒登保 (T. 珠軒). A.D. 1747—1805. A Manchu General, who with the aid of Tê-lêng-t'ai succeeded in suppressing the insurgent bands which from 1797 to 1804 harassed Hupeh, Ssŭch'uan, Shensi, and Kansuh. It is recorded of him that he acquired the art of war from a Manchu translation of the *Romance of the Three Kingdoms*. He was ennobled as Duke, canonised as 忠毅, and a special shrine, to which the Emperor gave the name 褒忠, was erected in his honour.

1587 **O-pi-lung** 遏必隆. Died A.D. 1673. The son of O-yi-tu by an Imperial Princess. He inherited his father's title of Viscount, but soon lost it for screening his brother's attempt to pass off a spurious child as his own. Fought in 1645 against the rebels in Hupeh, and in 1651 received the title of Duke, forfeited by his

nephew. He was one of the Regents during the minority of the Emperor K'ang Hsi, and was implicated in the misdeeds of Ao-pai, one of his fellow-Regents, but was pardoned. Canonised as 恪僖.

O-sê-ho 額色赫. Died A.D. 1661. Employed as a confidential messenger by the Emperor T'ai Tsung of the present dynasty, he rose in 1651 to be Grand Historiographer and Minister of the Council. He was frequently Chief Examiner, and also prepared the 資政要覽, a record of the doings and sayings of loyal Ministers, filial sons, worthies, and upright officers. In 1656 he was sent on an embassy to Korea. Canonised as 文恪, and admitted into the Temple of Worthies. 1588

O-yi-tu 額亦都. A.D. 1573—1662. A noted general under the Emperor T'ai Tsu of the present dynasty, and one of his Five Ministers (see *Hu-êrh-han*). Canonised as 宏毅. 1589

Ogotai Khan 窩闊台. A.D. 1185—1241. Third son of Genghis Khan, whom he succeeded as Khan of the Mongols in 1229. With the aid of Yeh-lü Ch'u-ts'ai, who was entirely trusted by him, he introduced regular administration, taxation, ceremonial, and criminal jurisprudence. In 1236 he instituted paper-money and a regular system of education; and the following year saw the first Mongol official examinations, at which captive Sung scholars were also allowed to compete. But war was the chief pursuit of Ogotai. In 1231 Korea was attacked; in 1234 the Chin[a] dynasty was extinguished, with the help of the Sungs, who soon broke the treaty and were in turn invaded; and in 1236—37 Ogotai campaigned in Central Asia. He died of a drinking-bout succeeding five days of hard hunting, and his sixth Empress 乃馬眞 Naimachên seized the Regency, in defiance of Ogotai's wish to be succeeded by his grandson. At the close of his reign the boundary of the Mongols and the Sungs west of Yang-chou was practically the Yang-tsze. Canonised as 太宗. 1590

1591 **Ou-yang Hsi** 歐陽歙 (T. 正思). 1st cent. A.D. A native of 千乘 Ch'ien-ch'êng in Shantung, who came of a family of scholars and held office under Wang Mang the Usurper. Later on his fame as a philosopher and teacher attracted the notice of the first Emperor of the Han dynasty, and he was promoted to high office and ennobled. However he became mixed up in some treasonable designs, and was thrown into prison, where he died.

1592 **Ou-yang Hsiu** 歐陽修 (T. 永叔. H. 醉翁 and 六一居士). A.D. 1007—1072. A native of Lu-ling in Kiangsi; hence he is often called 廬陵先生. Losing his father at the age of four, he was brought up in narrow circumstances by his mother who taught him to write with a reed. By the time he was fifteen he had already acquired some reputation, aided in part by the discovery in a box of waste paper of a bundle of Han Yü's drafts, upon which he formed his style. He could discuss history and politics with Yin Chu, and poetry with Mei Yao-ch'ên. Graduating first on the list of *chin shih*, he obtained employment in the capital; but his career was a chequered one, chiefly owing to the attitude he took up in favour of societies or associations of individuals for their common welfare, and to his spirited defence of Fan Chung-yen and others. After twelve years' service in the provinces he was entrusted with the preparation of the *New History of the T'ang Dynasty*, on the completion of which in 1060 he was appointed Vice President of the Board of Rites and a Chancellor in the Han-lin College, where he remained for eight years. In 1061 he became a State Counsellor and reformed the military administration, rising by 1065 to be President of the Board of War. Hostile to the innovations of Wang An-shih, in 1071 he obtained leave to retire, with the title of Junior Tutor of the Heir Apparent. Zealous for whatever he felt to be right, he never gave a thought to his own personal interests. Easy-going as an official, he was always ready

to befriend rising talent, and helped to bring forward Wang An-shih, Su Shih, Su Ch'ê, and other men of mark. Loving the ancients and true learning, he used his influence as Examiner in 1057 to check the growing craze for eccentric writing and reasoning. Besides the history mentioned above, he was author of the 集古錄, the earliest work on ancient inscriptions; of the 洛陽牡丹記, an elaborate treatise on the peony; of the 歸田錄, a small collection of anecdotes of the men of his time; of an exposition of the *Book of Odes*, etc. etc. Su Shih says of him that in the discussion of great principles he resembled Han Yü, in the treatment of public questions he resembled Lu Chih, in recording events he resembled Ssŭ-ma Ch'ien, and in the composition of poetry he resembled Li Po. Fond of wine and company, he spoke of himself in one of his most famous essays as "the drunken Governor, an old man with white hair, bald at the top of his head." He was canonised as 文忠, and in 1530 he was finally admitted into the Confucian Temple.

Ou-yang Hsüan 歐陽玄 (T. 原功). A.D. 1273—1357. A 1593
distinguished scholar and official of the Yüan dynasty, who served in the Han-lin College and was specially engaged in the preparation of State papers. His writings were collected under the title of 圭齋集. Posthumously ennobled as Duke, and canonised as 文.

Ou-yang Hsün 歐陽詢 (T. 信本). A.D. 557—645. A native 1594
of 臨湘 Lin-hsiang in Hunan, whose father was put to death for rebellion and who was brought up during his early youth in concealment. He was exceedingly clever, and possessed the useful faculty of being able to read several columns of a book at a glance. He entered the service of the Sui dynasty; and when the first Emperor of the T'ang dynasty, who had previously been a friend of his, came to the throne, he was at once promoted to be a Supervising Censor. Famous as a calligraphist, he began by imitating

Wang Hsi-chih; but he soon formed a school of his own, and gained such reputation that envoys were sent from Korea to obtain specimens of his style. See *Ou-yang T'ung*.

1595 **Ou-yang T'ung** 歐陽通. 7th cent. A.D. Son of Ou-yang Hsün, and like his father a great calligraphist, the two being spoken of as the Elder and Younger Ou-yang. In 677 he was a Court official, when the death of his mother caused his retirement. Summoned to return before the mourning period had expired, he appeared barefoot, refused to speak except on public business, and went back at night to sleep on a clod by his mother's coffin. He kept this up for four years, never once changing his clothes. He subsequently became implicated in the plot to make Wu Ch'êng-ssŭ Heir Apparent, and was put to death. Latterly he had grown very particular about his writing materials, and would use only brushes of wild cat's or hare's hair, mounted in holders of ivory or rhinoceros' horn.

P.

1596 **Pa-ssŭ-pa** 巴思巴. Died A.D. 1279. Bashpa, a Tibetan priest, who became the confidential adviser of Kublai Khan during his career of conquest in China. In A.D. 1260 he was appointed State Preceptor and the recognised head of the Buddhist Church. He constructed an alphabet for the Mongol language, and was rewarded for his services with the title of 大寶法王 Great Prince of the Holy Law of Buddha.

1597 **Pan Chao** 班昭 (T. 惠姬). 1st cent. A.D. Sister to Pan Ku. She married an official named 曹壽 Ts'ao Shou (T. 世叔), but was left a widow in early life, and henceforth devoted her energies to literature and to the education of her son. A deep student of history, upon her brother's death she was found competent to continue and complete the great historical work in which she

had aided him during his life. She was also the author of the 女誡, a volume of moral advice to young women, and of many poems, essays, etc. She was admitted to be a lady-in-waiting to the Empress, under the title of 曹大家 (*Ku*) the Lady Ts'ao.

Pan Ch'ao 班超 (T. 仲升). A.D. 31—101. Younger brother 1598
of Pan Ku, the historian. As a youth he was very ambitious and neglectful of small ceremonies, albeit filial and respectful to his parents. The family was poor; yet in spite of having to earn his living by daily labour, he managed to give himself a good education. At length, in 62, he obtained a small government post, and removed with his mother to the capital. There he was unable to keep a servant, and was forced to earn money as a copyist. One day, tired out, he flung down his pen and exclaimed, "A hero should have other aims than these. Like Fu Chieh-tzŭ and Chang Ch'ien he should win renown in foreign lands, and earn for himself the honour of an earldom. He should not waste his days over pen and ink." He then consulted a physiognomist, who told him that he had a swallow's beak and a tiger's neck; that he would fly and also eat meat, and be the Marquis of a myriad miles away. His brother Pan Ku managed to get him a better post, and later on he was attached to the expedition of Tou Ku against the Hsiung-nu. He so distinguished himself that in 73 he was dispatched by Tou Ku on a mission to the kingdom of 鄯善 Shan-shan in Turkestan. The Hsiung-nu sent an envoy at the same time; whereupon Pan Ch'ao and a number of his adherents set upon the Hsiung-nu envoy, and cutting off his head showed it to the king of Shan-shan. This so impressed the king that hostages were given, and Pan Ch'ao returned in triumph to Tou Ku. He was then sent at the suggestion of the Emperor to the kingdom of Khoten, whither he proceeded with a force of only some thirty armed men. But his previous exploit had so terrorised the various petty States of

Turkestan, that he had no difficulty in persuading the king of Khoten to own allegiance to China and provide him with money and troops. He advanced to Kashgar and Bactria and on through a large area of Central Asia, cutting off the heads of recalcitrant rulers and accepting the voluntary submission of others, until more than fifty of these kingdoms had submitted to the Chinese yoke. For these services he was ennobled as Marquis, thus fulfilling the words of the physiognomist. In A.D. 100 he petitioned to be allowed to retire, and his request was backed by the entreaties of his famous sister Pan Chao. After 31 years spent in Central Asia, he returned to China, where he died during the autumn, the Emperor sending his own private physician to attend him. See *Kan Ying.*

1599 **Pan Chieh-yü** 班婕妤. 1st cent. B.C. A lady of the seraglio, who was for a long time chief favourite of the Emperor Ch'êng Ti of the Han dynasty, "Chieh-yü" being a title conferred upon the Imperial concubine most distinguished for literary abilities. On one occasion the Emperor wished her to drive with him in his chariot. Upon which she said, "Your handmaid has heard that the wise rulers of the Three Dynasties of old were always accompanied by virtuous Ministers, but never that they drove out with women by their side." She was ultimately supplanted in the affections of the Emperor by the more famous Chao Fei-yen. She thereupon forwarded to the Emperor a fan, inscribed with some lines complaining bitterly that she herself had been treated like a fan in autumn,

> . . . . laid, neglected, on the shelf,
> All thought of bygone days, like them, bygone.

She then retired to a separate palace, in attendance upon the Empress Dowager to whom she had always been closely attached. The phrase "autumn fan" has passed into the language, and is figuratively used of a deserted wife.

1600 **Pan Ku** 班固 (T. 孟堅). Died A.D. 92. Son of Pan Piao.

At nine years of age he was already good at composition, and as he grew up his learning became very extensive and profound. After the death of his father he devoted himself to the great historical work, the foundations of which had been to some extent laid by the latter, especially clearing up points which had previously been doubtful. For this he was impeached, on the ground that he was altering the national history at his own discretion, and was arrested and thrown into prison. His brother Pan Ch'ao, however, was able to satisfy the Emperor as to the real character of his efforts, and he was at once released and entrusted with the biography of the first Emperor of the Eastern Han dynasty. Before his own work was brought to completion, he became involved with the party of Tou Hsien whom he had accompanied upon his campaign into Mongolia, and being cast into prison died there. The Emperor handed over the unfinished history to Pan Chao, his gifted sister, by whom it was finally completed. Also author of the 白虎通.

Pan Piao 班彪 (T. 叔皮). A.D. 3—54. A native of An-ling **1601**
in Shensi, and father of the historian Pan Ku. Fond of antiquity and grave of demeanour, he retired into seclusion in Kansuh, taking refuge with Wei Hsiao from the troublous times which ushered in the Eastern Han dynasty. He subsequently passed into Ho-hsi, where he became confidential secretary and adviser to the Commander-in-chief. The memorials of the latter attracting the Emperor's attention by their vigour and pointedness, his Majesty enquired as to what assistance he had in their preparation, and was informed that Pan Piao was the writer. He was summoned to Court and received a post; but retired on the plea of ill-health and devoted himself entirely to the study of history, preparing to continue Ssŭ-ma Ch'ien's work from the year B.C. 104, at which it had stopped.

Pan-ti 班第. Died A.D. 1755. A Mongol, who after a distinguished **1602**
career in Peking and the provinces, was entrusted in 1754 with

the war against the Sungars. As Pacificator of the North he led the northern division of 25,000 men and 70,000 horses from Barkul to the Borotala river where he met the western division, and in 1755 the combined forces conquered Ili with little or no fighting. For his services he was ennobled as Duke; but he was soon after cut off by Amursana, chief of the Khoits, who had vainly aspired to be Head of the Sungars under China, and he committed suicide. Canonised as 義烈, and included in the Temple of Worthies.

1603 **P'an Chi-hsün** 潘季馴 (T. 時良). A.D. 1519—1594. A native of 烏程 Wu-ch'êng in Chehkiang, who graduated as *chin shih* in 1550 and became Director General of the Yellow River in 1565. He lost office owing to a breach at 丕 P'ei-chou in 1571. In 1576 he was Governor of Kiangsi, and two years later was again placed in charge of the Yellow River, which had diverged northwards into its present course. By 1579 he had dyked the new river, and saved Huai-nan from inundation. In 1583 his defence of his patron Chang Chü-chêng caused him to be cashiered; but in 1588 he was once more at his old post. His labours affected his health, and in 1592 he took advantage of a dispute as to the method of dealing with a breach at 泗 Ssŭ-chou in Anhui, which imperilled the Imperial Mausolea, to retire from public life.

1604 **P'an En** 潘恩 (T. 子仁). A.D. 1494—1580. A native of Shanghai, who at six years of age could distinguish accurately the four tones. Graduating as *chin shih* in 1523, he entered upon a public career. After a rapid rise, he was imprisoned and degraded for some error in connection with the provincial examination-list in Shantung. Employed later on in Chehkiang, he gained considerable renown by his spirited resistance to the Japanese and finally rose to be President of the Board of War. Author of the 詩韻輯略, a work on the rhymes in the *Book of Odes*. Canonised as 恭定.

1605 **P'an Fei** 潘妃. The favourite concubine of Hsiao Pao-chüan,

sixth sovereign of the S. Ch'i dynasty. She is said by some to have introduced the practice of cramping the feet, as still practised by Chinese women. On one occasion, when she was dancing before him, his Majesty cried out in rapture, "Every step makes a lily grow!" Hence the terms *golden lilies* and *lily hooks*, as expressions for women's feet. Her Imperial lover caused the streets through which she passed to be strewn with flowers made of gold-leaf; and on the soles of her shoes flowers were carved in relief, so that wherever she trod the impress of a flower was left upon the ground. She was slain in A.D. 501 by Hsiao Yen upon his entry into Nanking, though he only admitted with reluctance that the fall of the dynasty was due to her. In fact he wanted to keep her, but his Minister 王茂 Wang Mao insisted that she should be put to death.

P'an Fu-jen 潘夫人. 3rd cent. A.D. The daughter of a man **1606**
whom Sun Ch'üan had condemned to death. She herself was shut up in the palace; but Sun Ch'üan hearing of her great beauty, gave orders that her portrait should be submitted to him. To escape his approval, she starved herself in the hope of spoiling her good looks; nevertheless, when Sun Ch'üan saw her portrait he struck the table with his amber sceptre and cried out, "She is indeed a goddess!" and forthwith took her into his seraglio.

P'an Ku 盤古. The first being brought into existence by **1607**
cosmogonical evolution. The Great Monad separated into the Male and Female Principles (the *Yin* and the *Yang*). By a similar process these were each subdivided into Greater and Lesser, and then from the interaction of these four agencies P'an Ku was produced. He seems to have come into life endowed with perfect knowledge, and his function was to set the economy of the universe in order. He is often depicted as wielding a huge adze, and engaged in constructing the world. With his death the details of

creation began. His breath became the wind; his voice, the thunder; his left eye, the sun; his right eye, the moon; his blood flowed in rivers; his hair grew into trees and plants; his flesh became the soil; his sweat descended as rain; while the parasites which infested his body were the origin of the human race.

1608 **P'an Lang** 潘閬 (T. 逍遙). 10th cent. A.D. A native of Chiang-tu in Kiangsu, who was a seller of drugs at Lo-yang and attracted much notice by his great poetical talents. By 996 his fame had reached the Court, and he received the honorary degree of *chin shih* together with an appointment in the Imperial Academy. Becoming mixed up in the affair of Lu To-hsün, he fled to the mountains disguised as a priest, and entered a monastery. Some verses however which he wrote for a bell-tower caused the other priests to suspect his identity, and he was once more obliged to flee; but he was soon forced to give himself up and was banished to 信 Hsin-chou, where he passed his time in composing poetry. Some of his lines have taken their place as household words: —

So that my verse be rich and rare,
I reck not that my means are spare.

1609 **P'an Lei** 潘耒 (T. 次耕. H. 稼堂). A.D. 1646—1708. A profound scholar, whose wide range of learning included chronology and mathematics. He was especially skilled in ancient literature and in poetry. In 1679 he passed a private examination and was employed upon the *History of the Mings;* but the jealousy of his fellow-compilers, who were mostly *chin shih* graduates, led to his degradation, and he took the opportunity of the death of his mother to retire altogether. His poems, under the title of 遂初堂集, record impressions of famous spots visited by him. He also published an edition of the 日知錄 (see *Ku Chiang*), and the 類音, a pronouncing dictionary.

1610 **P'an Mei** 潘美 (T. 仲詢). A.D. 921—987. A native of Ta-

ming in Chihli, of a wild and masterful disposition in his youth. He served under the Emperor Shih Tsung of the Later Chou dynasty but joined the standard of Chao K'uang-yin, with whom he had been on terms of friendship, and aided him in establishing the Sung dynasty. Besides drawing up the inaugural proclamation, he went alone to interview the powerful 袁彥 Yüan Yen, and succeeded in securing his allegiance. His life was spent in fighting. After beating off the attack of Liu Ch'ang on Hunan, he reduced Kuangtung in 970, and four years later aided Ts'ao Pin to annex Kiangnan. For his services on the expedition of the Emperor T'ai Tsung against Shansi he was ennobled as Duke, and in 977 he became a Minister of State. Canonised as 武惠.

P'an Shih-ên 潘世恩 (T. 芝軒). A.D. 1769—1854. A 1611
native of the Wu District in Kiangsu, who graduated as first *chin shih* in 1793 and rose by 1833 to be principal member of the Council of State. In 1840, when the question of foreign relations came into prominence, he recommended a tolerant and conciliatory policy. In 1848 he became Grand Tutor, and in 1846 received the Yellow Jacket. In 1850 he retired, and in 1852 attended for the second time the Graduates' Banquet at which he had sat, a newly-made graduate, sixty-one years before. Upon his death he received a public funeral. Canonised as 文恭, and included in the Temple of Worthies.

P'an Ssŭ-ch'ü 潘思渠 (T. 槃方. H. 補堂). A.D. 1695— 1612
1752. An exemplary provincial official under the Emperor Ch'ien Lung. He introduced schools for the education of the aborigines of Hainan. He died while Governor of Fuhkien, where he was beloved by all. Canonised as 敏惠, and included in the Temple of Worthies.

P'an Yo 潘岳 (T. 安仁). 4th cent. A.D. A poet and official 1613
under the Chin dynasty. He was very handsome as a youth; and when he went out with his lute at Lo-yang, the ladies used to

pelt him with fruit. He rose to be Magistrate of 河陽 Ho-yang, which he caused to be planted over with peach-trees, whence it came to be known as the 花縣 Flowery District.

1614 **P'an Yü-lung** 潘育龍. Died A.D. 1719. A native of Kansuh, who rose from the ranks by his valour to be Commander-in-chief in Shensi. In 1712 he reported the seizure of 519 persons (? gipsies) who roved about with horses and camels, making their living by telling fortunes. Canonised as 襄勇.

1615 **P'ang Hsün** 龐遜 (T. 元道). 8th cent. A.D. A native of Hêng-yang in Hunan, who devoted himself to a life of Taoist contemplation, and was known as 龐居士 Hermit P'ang. He threw all his valuables into the sea, saying that they were acquired with trouble and would be troublesome if given away. He once asked the famous Buddhist Patriarch Ma Tsu, "Who is he that is the companion of none?" "When you have drunk up the West River," replied the Patriarch, "then I will tell you." On his deathbed he sent for the Governor, and his last words to him were, "We should regard as subjective all phenomena within our ken, careful not to ascribe objectivity to such as lie beyond it."

1616 **P'ang Kung** 龐公 *or* **P'ang Tê-kung** 龐德公. 2nd cent. A.D. A native of Hsiang-yang in Hupeh, who lived with his wife upon the hills and never came down. Attracted by his fame, Liu Piao went to persuade him to take office, saying, "If every man cared only for his own salvation, who would care for the empire?" "Birds of the air," replied P'ang, "find their nests at night, and even the denizens of the great deep have some place of shelter. If every man has so much, what need to care for the empire?" Asked what he intended to bequeath to his posterity, he replied, "Other men bequeath to their descendants danger; I will bequeath peace."

1617 **P'ang Ts'an** 龐參 (T. 仲達) Died A.D. 136. A native of Honan, who graduated as *hsiao lien* and in 107 gained some distinction

by his operations against revolted Tangut tribes, for which services he was appointed Governor of Han-yang. There he won the hearts of the people by his wise and humane rule. On one occasion, he visited the famous recluse 任棠 Jen T'ang, who received his guest in utter silence, merely placing by the door-screen a root of garlic and a bowl of water, while he himself dandled his grand-child in the doorway. "Ah!" cried P'ang, after a moment's reflection, "I see what you mean. The water is an emblem of that purity which should be my aim; the garlic signifies that I should punish the overbearing; and the child is a type of the orphan and the friendless who should be my chief care." In 115 he was again employed against the revolted Tanguts, but suffered a serious defeat; whereupon he turned homewards on the plea of illness. He was then impeached for malingering, and thrown into prison. The influence of friends obtained his release and he was again raised to high office, once more to be cashiered on the ground of flood, famine, and like portents, but really in consequence of the murder by his wife of a child by a previous wife. In 135 he was restored to his post.

P'ang T'ung 龐統 (T. 士元. H. 鳳雛). A.D. 185–221. **1618**
A native of Hsiang-yang in Hupeh, who was a slow-witted youth and failed to attract attention until a physiognomist prophesied for him a brilliant future. He was taken up by Liu Pei and appointed Governor of 耒陽 Lei-yang in Hupeh. His administration however was not successful, and Liu Pei was informed that he had put a Bucephalus to uncongenial work. He was therefore appointed second in command under Chu-ko Liang and proceeded upon the expedition to Ssŭch'uan, where he was killed by an arrow at the siege of the city of 雒 Lo. Liu Pei, who could never speak of him without tears, canonised him as 靖.

Pao Chao 鮑照 (T. 明遠). Died A.D. 466. A poet and **1619**

official who flourished under the Liu Sung dynasty. About the year 440 all the rivers and streams ran clear, which was considered to be a most auspicious omen and was celebrated by Pao in a famous poem. He was appointed secretary in the Grand Council by the Emperor Hsiao Wu Ti, and afterwards served under 劉子頊 Liu Tzŭ-hsü, the seventh of the Imperial Princes. When the latter was forced to commit suicide for his share in the rebellion of his brother Liu Tzŭ-hsün, Pao Chao perished at the hands of the excited soldiery. Author of the 蕪城賦, much admired by Tu Fu, who speaks of his verse as "elegant and refined."

1620 **Pao Ch'ao** 鮑超 (T. 春霆). A.D. 1818—1886. A native of Ssŭch'uan, who greatly distinguished himself as an Imperialist General during the T'ai-p'ing rebellion, being ennobled as Viscount for his services. In 1880 he became Commander-in-chief in Hunan, but retired two years later, broken down by the loss of his two sons in one of the Yang-tsze rapids above Ichang.

1621 **Pao Ch'êng** 包拯 (T. 希仁). Died A.D. 1062. A native of Ho-fei in Anhui, and a famous judge, commonly known as 龍圖 Lung-t'u from his having held the office of sub-Chancellor in the Lung-t'u Secretariat. In this capacity he gained great popularity by his unswerving integrity, which gave rise to the saying, "You can't bribe either Pluto or old Pao." His gravity of demeanour was such that he is said never to have been known to smile. Hence another saying, "Judge Pao laughs when the Yellow River is clear," — *sc.* very seldom. The collection of criminal cases published under his name and entitled 龍圖公案 is of course a forgery.

1622 **Pao Chih** 寶誌. Died A.D. 514. A native of Nanking, surnamed 朱 Chu, who is said to have been found as a babe in a hawk's nest. He belonged to the school of Bôdhidharma, in defence of which he wrote and preached. In 466 he adopted a roving life, and developed a marvellous capacity for appearing in two or three

places at once. Stories of his magical and prophetic powers are many. The founder of the Liang dynasty was his devout follower, and suffered him to enter the palace at will.

Pao Shu-ya 鮑叔牙. 7th cent. B.C. Minister to Huan Kung 1623
of the Ch'i State, and friend of the famous Kuan I-wu, or Kuan Chung.

Pao Ssŭ 褒姒. 8th cent. B.C. The daughter of a woman con- 1624
nected with the Palace. There was something suspicious about her birth, and orders were given that she was to be thrown into the river. She was however merely exposed in a piece of matting, in which condition she was found by a fugitive from justice and put out to nurse. When she grew up she was bought by a young man who was struck by her great beauty, and she was presented by him to the king of 幽 Yu (in modern Chihli) as a means of securing his father's release from prison. She at once became favourite concubine, and ere long the Queen was deposed and she was placed upon the throne, the Heir Apparent being banished to a distance. For her company the king neglected affairs of State, and the government began to fall into confusion. She was of a melancholy turn, never being seen to smile. She said she loved the sound of tearing silk, and to gratify her whim many fine pieces of silk were torn to shreds. At length the king offered a thousand ounces of gold to any one who would make her smile. His chief Minister suggested that the beacon-fires should be lighted to summon the feudatory princes with their armies, as though the royal House were in danger. The ruse succeeded; for in the hurry-skurry that ensued, Pao Ssŭ positively laughed outright. But when later on the barbarian hordes, instigated by the Heir Apparent, made a raid upon the capital and the beacon-fires were again lighted, no princes rushed to the rescue. The king took to flight, and was killed. Pao Ssŭ fell into the hands of the barbarian chief; and

when he in turn had to retreat by forced marches, she finally strangled herself.

1625 **Pao-yün 寶鋆** (T. 佩衡). A.D.? 1800—1891. Graduated as *chin shih* in 1838, and entered the public service. By 1874 he had risen to be a Grand Secretary, Senior Minister of the Tsung-li Yamên, Member of the Grand Council, and Chancellor of the Han-lin College. Is included in the Temple of Worthies.

1626 **Pei Ch'i Kung-chu 北齊公主**. 6th cent. A.D. A princess of the Northern Ch'i dynasty, who when a child used to amuse herself and a foster-brother by playing with a bracelet which was one of her personal ornaments. In due course the boy was no longer allowed to enter the palace; but one day the princess, while visiting a temple, came upon him lying asleep. The sight revived old associations; and taking off her bracelet, she laid it gently in his bosom. When he awaked and recognised the bracelet, love kindled such a flame in his breast that it set fire to the temple!

1627 **P'ei Chi 裴垍** (T. 弘中). Died A.D.? 810. A Minister of the Emperor Hsien Tsung of the T'ang dynasty, who earned great fame by his outspoken reproofs. He induced the Emperor to check somewhat the growing power of the eunuchs, and to adjust the government rate of exchange for taxes. In 810 he retired in ill-health, and was degraded soon afterwards. He served for some years as Historiographer.

1628 **P'ei Chü 裴矩** (T. 弘大). Died A.D.? 630. Originally an official of the Northern Ch'i dynasty, he aided the founder of the Sui dynasty to put down a revolt in Kuangtung, and was much trusted by him. The second Emperor charged him with the trade relations between China and Central Asian tribes, and he presented to the Throne the 西域圖記, a record of western countries compiled from accounts given him by envoys and traders. He encouraged the Emperor's plans of conquest and lofty ideas of his

own might, and remained pure amidst general bribery and corruption. In 615 he was forced to serve the rebel Yü-wên Hua-chi who had captured him on his way to Court. He afterwards helped the ignorant Tou Chien-tê to set up the dynasty of Hsia, and on his fall in 621 joined the T'ang dynasty and rose to be President of the Board of Revenue.

P'ei Hang 裴航. 9th cent. A.D. A young *hsiu ts'ai*, who 1629
happened to fall in with a beautiful girl named 雲英 Yün Ying who lived near Ch'ang-an in Shensi. Wishing to marry her, he was told that he must first produce a pestle and mortar of jade; and after some delay he managed to do so. These were used for preparing the elixir of life, and before long both he and his bride were admitted among the Immortals.

P'ei Hsing-chien 裴行儉 (T. 守約). A.D. 619–682. A 1630
native of Wên-hsi in Shansi, who distinguished himself as a military commander under the Emperor Kao Tsung of the T'ang dynasty. He waged successful campaigns against the Turfan and Turkic tribes of Central Asia, for which services he was made President of the Board of Rites and ennobled as Duke. He was also famous for his skill in calligraphy, and was often employed by the Emperor to write inscriptions on white silk. Canonised as 獻.

P'ei K'ai 裴楷 (T. 叔則). 3rd cent. A.D. A native of Wên- 1631
hsi in Shansi, who rose to high office under the Emperor Wu Ti of the Chin dynasty, having earned a reputation for sagacity before he was 20 years old. His grave beauty, to which was added profound learning, gained for him the sobriquet of 玉人 and attracted the notice of Chung Hui, who recommended him to Ssŭ-ma Chao. His latter years were clouded by a painful disease, and he died at the age of 55.

P'ei Tu 裴度 (T. 中立). Died A.D. 838. A native of Wên- 1632
hsi in Shansi. In A.D. 785 he graduated as *chin shih*, and entered

upon an official career. It had been predicted by a physiognomist that he would die of starvation. However, one day he picked up and restored to its owner a valuable girdle; and the next time the physiognomist saw him, he exclaimed, "Why, you have been laying up a store of merit! You have a splendid career before you." By the year 811 he had gained the confidence of the Emperor and was placed in general control of the military; and it was entirely due to his energy that 李愬 Li So was able to suppress the troubles in modern Honan and capture 吳元濟 Wu Yüan-chi, who was sent in a cage to the capital. For these services he was ennobled as Duke. At the death of the Emperor Mu Tsung in 826 he took a leading part in securing the throne for Wên Tsung, but not long afterwards he became disgusted with the turn of affairs, and retired from the political arena. He built himself a retreat; and there, with the poets Po Chü-i and Liu Yü-hsi, he enjoyed a life of literary repose until 837, when he was temporarily recalled to public life. In the following year he fell ill, and returned to his retreat where he died. Canonised as 文忠.

1633 **P'ei Yen-ling** 裴延齡. A.D. 728–796. A native of Ho-tung in Shansi, who was taken up by Lu Ch'i and rose to fill various important posts. In 792 he was placed by Tou Ts'an in charge of the Finance Department; but knowing nothing of his duties, he devoted himself to pleasing the Emperor by making out imaginary surpluses. In the following year he became Vice President of the Board of Revenue, and compassed the dismissal of Lu Chih from his post as Minister. Cruel, vindictive and avaricious, he was universally loathed; yet he managed to retain his hold upon the Emperor, who during his last illness sent three times a day to make enquiries. He received the posthumous title of Pillar of the State, changed in the reign of the next Emperor but one to 繆 the Misleader. See *Yang Ch'êng*.

P'ei Yin 裴駰. 5th cent. A.D. Author of the 史記集解, 1634
the earliest commentary on the great history of Ssŭ-ma Ch'ien.

P'êng Ch'ung 彭寵 (T. 伯通). Died A.D. 29. A native of 1635
Nan-yang, who rose to be Governor of Yü-yang under the Emperor Kêng Shih of the Han dynasty. When Liu Hsiu was raising funds from among the nobles, P'êng sent in large subsidies of grain, in the hope of receiving some reward. But his friend 朱浮 Chu Fou wrote and reminded him of the man who had a litter of young pigs, all with white heads, of which he thought so much that he set off to present them to the Emperor. On his way he came to a place where all the pigs had white heads; and with feelings of chagrin and astonishment he at once returned home. This story however did not prevent P'êng Ch'ung from appealing to Liu Hsiu, on his accession as first Emperor of the Eastern Han dynasty, for some mark of recognition; and when he received nothing, he turned his thoughts to treason. He was shortly afterwards assassinated while sleeping, and his head was sent in a bag to the Emperor who canonised him as 不義侯 the Disloyal Marquis.

P'êng Hsien 彭咸. A prehistoric statesman, who drowned 1636
himself owing to disappointment at losing the ear of his prince, and whose example is said to have suggested suicide to Ch'ü Yüan.

P'êng Lo 彭樂. 6th cent. A.D. A hero, who when his bowels 1637
protruded from a wound in battle, and he was unable to replace them, cut the part off with his sword and went on fighting.

P'êng P'êng 彭鵬 (T. 奮斯. H. 無山 and 古愚). A.D. 1638
1637—1704. A native of Fuhkien, who graduated as *chü jen* in 1660. In 1674 the rebel Kêng Ching-chung tried to force him to hold office, but P'êng took to his bed and refused to rise until the collapse of the revolt. As Magistrate of 三河 San-ho in Chihli he did his duty without fear or favour, and earned much fame by his wise and impartial decisions. The Emperor, passing

through in 1688, heard of his career and gave him Tls. 300 "to keep him honest." In 1691 he was a Supervising Censor, and denounced abuses right and left, which led to his banishment for three years. He subsequently rose to be Governor of Kuangtung. His hot temper often got him into trouble, but K'ang Hsi steadily befriended him as an honest man. His fame equalled that of Kuo Hsiu, with whom his name was often coupled by the people, and after death he was worshipped in Canton.

1639 **P'êng Shao-shêng** 彭紹升 (T. 允初). Graduated in A.D. 1769. An earnest student, he exhibited in his writings, especially in his work on the *Great Learning*, strong leanings towards the heresies of Buddhism. His 一行居集 is a literary miscellany confined entirely to Buddhist topics.

1640 **P'êng Shih** 彭時 (T. 純道). A.D. 1416—1475. A native of 安福 An-fu in Kiangsi, he graduated as first *chin shih* in 1448 and was at once employed in the Grand Secretariat; but by insisting on retiring to mourn for his stepmother, he offended the Emperor Ching Ti and was kept during his reign in the Han-lin College. In 1465 he became President of the Board of War. For thirty years he struggled, not wholly without success, to improve the government, his probity, industry, and earnestness compelling the lazy Emperor's admiration. But he was unable, owing to ill-health, to keep Wan An from power, or to check the rising influence of the eunuchs. Canonised as 文憲.

1641 **P'êng Tsu** 彭祖. A great grandson of the legendary Emperor Chuan Hsü, B.C. 2514. His real name was 籛鏗 Ch'ien Kêng, but he is known as above from the fief of P'êng, bestowed on him by the Emperor Yao. In B.C. 1123 he was already 767 years old, and he is said to have been over 800 when he disappeared into the west. He had ninety wives, and left two sons 武 Wu and 夷 I, who gave their names to the famous Wu-i (Bohea) range in Fuhkien.

P'êng Yü-lin 彭玉麟 (T. 雪琴). A. D. 1824—1890. A native 1642
of Hêng-yang in Hunan, who passed the examination for *hsiu ts'ai* only. In 1852 he was secretary to Tsêng Kuo-fan, and in 1853 was placed in command of the Yang-tsze fleet and operated with success against the T'ai-p'ing rebels. On the fall of Nanking, he was ennobled as Duke and became a Junior Guardian of the Heir Apparent. In 1865 he was appointed acting Director General of the Grain Transport, but declined the post. In July 1868, partly with a view to recruit his health, which had been undermined by long warfare on the Yang-tsze, he obtained leave to go into mourning for his mother, who had died in 1852 when he was in active service. Owing however to the transfer of Tsêng Kuo-fan to Tientsin, he was unable to avail himself of this leave until 1870. In 1872 he resumed his command on the Yang-tsze, and during the next 10 years was frequently employed in investigating charges against various high officials. Ill-health drove him to apply for leave to vacate his post, which was granted on condition of his making an annual inspection of the Yang-tsze. In 1881 he was appointed Viceroy of the Two Kiang, but declined the post, recommending the appointment of Tsêng Kuo-ch'üan. In the same year he entered a vigorous protest against the use of ironclads and the introduction of railways. In 1883 he declined the post of President of the Board of War; after which he was sent to Canton to organise its defences, in view of a rupture with the French over Tongking. He remained at Canton as Imperial Naval Commissioner until Jan. 1886, during which period his proposals to get Siam to attack the French in Cambodia, and to invite Singapore Chinese to kill French officers and men, were coldly received at Peking. In May 1884 he protested strongly against peace with France. He retired to his home in Sept. 1886, and remained there, except for annual tours of inspection, until his death. He enjoyed an extraordinary reputation for fearless probity.

He was a bitter but straightforward opponent of foreigners in China, to whom he was known as "Admiral P'êng." A collection of his memorials, drafted by himself, has been published. Canonised as 剛直.

1643 **P'êng Yüan-ts'ai** 彭淵材. 11th cent. A. D. A native of 宜豐 I-fêng in Kiangsi, who was fond of roaming about and neglected his books. One day he returned with a bag full of something which he said would make him rich beyond the dreams of avarice; and when his friends crowded around, expecting to see gold and jewels, he drew forth a pen, some ink, and a copy of the *New History of the Five Dynasties* by Ou-yang Hsiu. He was Chief Musician in the Board of Music, and as a performer was regarded as one of the Three Wonderful Men of Hsin-ch'ang (see *Hung Chüeh-fan*). He declared that there were five points in life on which he felt aggrieved: that samli (a delicious fish) was so full of bones; that cumquats were so sour; that *shun* (an edible water-plant) was too cooling to the blood; that the cherry-apple had no smell; and that Tsêng Ts'an had written no poetry.

1644 **Pi Cho** 畢卓 (T. 茂世). 3rd and 4th cent. A.D. An official in the Board of Civil Office under the Chin dynasty, noted for his love of wine. On one occasion he broke into a neighbour's cellar, and was caught beside a wine-jar he had tapped. He was bound by the servants and kept until morning, when his identity was discovered and he was released. He subsequently served under Wên Ch'iao.

1645 **Pi Kan** 比干. 12th cent. B. C. A relative of the tyrant Chou Hsin, the last ruler of the Shang dynasty. He is said to have remonstrated with Chou Hsin upon his excesses; whereupon the latter cried out, "They say that a sage has seven orifices in his heart (the seat of the understanding). Let us see if this is the case with you." He then caused Pi Kan to be disembowelled before him.

1646 **Pi Shêng** 畢昇. 11th cent. A. D. A man of the people, who

lived under the reign of Jen Tsung of the Sung dynasty and was known as an alchemist, but is chiefly famous as the reputed inventor of movable type.

Pi Yüan 畢沅 (T. 纕蘅 and 秋帆). A. D. 1729—1797. 1647
An official who served with distinction in Kansuh, and who after suppressing various White Lily and aboriginal risings became Viceroy of Hu-Kuang. He wrote several antiquarian works, among others an account of ancient inscriptions in Shensi. Also, an examination into the text of the *Tao Tê Ching;* a supplement to the history of Ssŭ-ma Kuang, entitled 續資治通鑑, extending from the beginning of the Sung to the end of the Yüan dynasty; and a large number of historical and other essays, poems, etc. etc. He gave to himself the sobriquet of 靈巖山人.

P'i Jih-hsiu 皮日休 (T. 襲美 and 逸少. H. 酒民). 1648
A poet of the T'ang dynasty, who graduated as *chin shih* in A. D. 867, and rose to be a Doctor of the Court of Sacrificial Worship. When Huang Ch'ao took Ch'ang-an, he employed P'i to compose sham prophecies, but put him to death because the prophecies read like criticisms on himself. Among other works, he edited the 茶經 *Tea Classic* of Lu Yü.

Pien Ch'iao. See **Ch'in Yüeh-jen.**

Pien Chuang Tzŭ 卞莊子. Chuang Tzŭ of Pien. A hero of 1649
old, said to have been fond of tiger-hunting. He was Governor of the District of Pien, under the Chou dynasty. 管豎子 Kuan Shu Tzŭ advised him to watch for two tigers eating an ox. "They would quarrel," he said, "and one would be killed and the other wounded. Then you could finish off the wounded tiger, and so secure the pair." His bravery was mentioned by Confucius.

Pien Ho 卞和. 8th cent. B. C. A man of the Ch'u State, who 1650
found a piece of pure jade on the mountains and hastened to present it to his Prince. The stone was declared to be false, and he was

sentenced to have his left foot cut off as an impostor. When the next Prince came to the throne, he presented the stone again and with a similar result, this time losing his right foot. Yet a third Prince succeeded, and once more he submitted his stone, weeping tears of blood, not, as he said, for the loss of his feet, but because a genuine stone had been pronounced false and a loyal subject an impostor. The jade was once more tested, and at length discovered to be a valuable gem. It was named 和氏之璧, and the Prince offered to ennoble Pien Ho as Marquis, which offer he declined. See *Lin Hsiang-ju.*

1651 **Ping Chi** 丙吉 (T. 少卿). Died B.C. 55. A native of Shantung, who distinguished himself under the Emperor Wu Ti by his study of criminal procedure and was appointed Governor of the Gaol at Ch'ang-an. He exerted himself especially in putting down the witchcraft and sorcery which caused so much mischief. When the Heir Apparent, 戾 Li, perished through the machinations of the Lady 趙 Chao, his grandson, the future Emperor Hsüan Ti, a baby in arms, was in prison. Ping Chi provided the child with proper nurses; and when the Emperor Wu Ti, hearing that an Imperial nimbus had been observed in the prison, sent down orders to have all the prisoners executed, he declined to obey. Upon this the Emperor, recognising the finger of God, pardoned all the prisoners and received the young Prince into the Imperial clan. When the latter came to the throne, Ping Chi was advanced to high office, though it was long before the Emperor became aware that he owed his very life to this man. In 63 he was ennobled as Marquis, and in 59 became Minister of State. The following story is told of his acumen. One spring day he came upon a crowd of brawlers, among whom were several killed and wounded; but he took no notice of them, and passed on. Soon afterwards he saw an ox panting violently, and at once showed the greatest concern. "For," as he explained,

"the brawlers can be left to those whose business it is to deal with such matters; whereas an ox panting in spring means that heat has come before its time, and that the seasons are out of joint, thus opening a question of the deepest national interest." Canonised as 定.

P'ing Ti. See **Liu K'an.**

P'ing-yüan Chün 平原君. Died B.C. 250. The title con- 1652
ferred upon 趙勝 Chao Shêng, younger brother of the reigning sovereign of the Chao State. He played a leading part in the struggles which preceded the establishment of the Ch'in dynasty, and was supported by a large and powerful band of retainers. On one occasion, wishing to impress the Prince of the Ch'u State, he sent a message by a retainer whose sword was heavily embroidered with pearls. But he found to his chagrin that the Prince of Ch'u had 3,000 retainers, all of whom wore *shoes* embroidered with pearls. On another occasion, a concubine of his jeered at a humpback who lived near by. The humpback went to complain, and asked for the lady's head. He promised to give it, but did not do so. By and by his retainers began to drop off; upon which he sent the concubine's head to the humpback, and the retainers came back to their posts. Known as one of the 四豪 Four Heroes of the period.

Po Ch'i 白起. Died B.C. 258. A famous soldier of the Ch'in 1653
State, who was raised by Wei Yang to the position of Commander-in-chief. In 293 he conducted a campaign against the States of Wei and Han, and inflicted a crushing defeat upon them at the battle of 伊闕 I-ch'üeh, where two hundred and forty thousand of the allies were said to have been killed. In 280 he defeated the armies of Chao, and was ennobled for his services as Prince. In 260 he again defeated the Chao troops, and is said to have put to death no less than four hundred thousand men, after receiving

their surrender. Notwithstanding these eminent services, he fell into disfavour with king Chao Hsiang, because he refused to conduct a new campaign against the Chao State, and was driven to commit suicide.

1654 **Po Chü-i** 白居易 (T. 樂天). A.D. 772—846. One of China's greatest poets. As a child he was most precocious, knowing a considerable number of the written characters at the early age of seven months, after having had each one pointed out only once by his nurse. He graduated as *chin shih* at the age of seventeen, and entered upon an official career. He became a member of the Han-lin College, and soon rose to high rank under the Emperor Hsien Tsung. However one day he was suddenly banished to Chiang-chou as Magistrate, which somewhat disgusted him with public life. To console himself, he built a retreat at 香山 Hsiang-shan, by which name he is sometimes called; and there, together with eight congenial companions, he gave himself up to poetry and speculations upon a future life. To escape recognition and annoyance, all names were dropped, and the party was generally known as 香山九老 the Nine Old Gentlemen of Hsiang-shan. This reaching the ears of the Emperor, he was transferred to be Governor of 忠 Chung-chou; and on the accession of Mu Tsung in 821 he was sent as Governor to Hangchow. There he built one of the great embankments of the beautiful Western Lake, still known as 白隄 Po's Embankment. He was subsequently Governor of Soochow, and finally rose in 841 to be President of the Board of War. His poems were collected by Imperial command and engraved upon tablets of stone, which were set up in a garden he had made for himself in imitation of his former beloved retreat at Hsiang-shan. In several of these he ridiculed in scathing language the preposterous claims of the *Tao Tê Ching* (see *Lao Tzŭ*): —

"Who know, speak not; who speak, know naught"
Are words from Lao Tzŭ's lore.
What then becomes of Lao Tzŭ's own
"Five thousand words and more"?

He had a daughter, named 金鑾 Golden Bells, who wrote excellent poetry at the age of ten.

Po-êrh-ho-t'u 白爾赫圖. Died A.D. 1667. A General who 1655
distinguished himself during the Manchu conquest of China, especially in the subjugation of Yünnan. In 1661 he shared in the Burmah expedition which captured the Ming Prince of 桂 Kuei. He was beheaded on account of the alleged treason of his kinsman Su-k'o-sa-ha. His rank however was restored on the fall of Ao-pai in 1669, and he was canonised as 忠勇.

Po I 伯夷. Minister of Ancestral Worship under the Emperor 1656
Shun, B.C. 2255.

Po I 伯夷. 12th cent. B.C. Elder brother to Shu Ch'i, and son 1657
of the Prince of the 孤竹 Ku-chu State in modern Chihli. Their father wished to make Shu Ch'i his heir; but the latter refused to deprive his brother of his birthright, and on his father's death fled from the State. Po I declared that he could not act contrary to his father's orders, and followed Shu Ch'i into retirement, leaving the throne to a third brother. In their old age they sought refuge with Wên Wang, but on reaching his domain found that he was dead and the Yin dynasty overthrown. Declining to change their allegiance, they wandered away into the mountains, supporting themselves on a wild leguminous plant until finally they perished of cold and hunger.

Po I K'ao 伯邑考. 12th cent. B.C. Eldest son of Wên Wang, 1658
but set aside in favour of his younger brother, known as Wu Wang, the founder of the Chou dynasty.

Po-li Hsi 百里奚 (T. 井百). 7th cent. B.C. A man of the 1659
Yü State, whose family was poor. He began by seeking employment with various of the leading States, but was unsuccessful; and returning

to Yü, entered the service of the Duke. When the Yü State was destroyed by the Chins, who had "borrowed a passage through" in order to attack the Kuo State, he was carried off to the Chin State. An indignity was there put upon him and he fled to the Ch'in State, but was captured on the way by some ruffians belonging to the Ch'u State. The Duke of Ch'in however knew his value (see *Ch'in Hsi*), and sent to ransom him, offering only five rams' skins so as to make it appear that he was an unimportant personage. He was then seventy years of age, yet he became Minister in the Ch'in State and conducted its affairs with such wisdom that on his death men and women shed tears, boys ceased to sing songs, and the sound of the rice-mortar was hushed. When he first became a fugitive, he left his wife behind; and she, having nothing to live upon, wandered to the Ch'in State where she supported herself for some years as a washerwoman. Hearing later on of her husband's elevation, she was afraid to say anything; but one day when he was indulging in some music she presented herself, and asked to be allowed to sing before him. Her request being granted, she seized a lute and sang as follows:

Po-li Hsi of ram-skin fame,
Have you forgotten how we cooked the hen
At parting, by burning the window-frame?
You are richer now than you were then,
And you think no more of your poor old dame.

Recognition ensued, and they lived together again as husband and wife.

1660 **Po-ling** 百齡 (T. 子頤. H. 菊溪). A.D. 1747—1816. A Chinese Bannerman, who graduated as *chin shih* in 1772. By 1804 he had risen to be Viceroy of Hu-Kuang, and three years later became Viceroy at Canton. The Kuangtung coast had long been harried by pirates, of whom 張保 Chang Pao was the chief. Po-ling organised a fleet, and the pirate offered to yield, provided the Viceroy came in person to see him. This perilous task he

performed, and 400 junks with 20,000 men surrendered, while Chang Pao also entrapped a rival chief. For this success Po-ling was ennobled. In 1811 he returned sick to Peking, but soon afterwards was sent to Nanking to attend to the Yellow River. Canonised as 文敏.

Po Lo 伯樂. The sobriquet of a famous horse-trainer, named 孫陽 Sun Yang, who lived in the early ages and is mentioned by Chuang Tzŭ. 1661

Po Ya 伯牙. A famous lute-player of old, who when young studied under a teacher known as 成連 Ch'êng Lien. The latter carried him to the Isles of the Blest, in order to get his musical sense improved. He was afterwards thrown into the society of a wood-cutter, named Chung Tzŭ-ch'i who was such an excellent connoisseur of music that when Po Ya played *hills* he could see Mt. T'ai rise up before his eyes, and when he played *water* he could see the headlong torrent dashing down. At Chung's death, Po Ya broke his lute and never played again. 1662

Po-yen 伯顏. A.D. 1237–1295. A Mongol chieftain, who after a youth spent in Central Asia became Minister under Kublai Khan and aided his master in completing the conquest of the Chinese empire. In 1274 he crossed the Yang-tsze and captured 鄂 O-chou, the modern Wu-ch'ang in Hupeh. In 1275 he took 常 Ch'ang-chou in Kiangsu; and in the following year Hangchow, the capital, surrendered and the Sung Emperor sought safety in flight. Just before his death a great meteor fell in the north-west, and rain turned to ice. He had a fine martial appearance; his plans were deep-laid, and he was decisive in action. He led an army 200,000 strong as though it had been one man, and his lieutenants looked up to him as a god. Marco Polo speaks of him as "a Baron whose name was Bayan Chingsan, which is as much as to say *Bayan Hundred-Eyes*." The word "Bayan" really signifies great or noble, 1663

and is a name of very old renown among the nomad nations. His name has been written 百眼 = Hundred-Eyes, signifying the ceaseless vigilance for which he was noted.

1664 **Pu-hu-mu** 不忽木. Died A.D. 1300. A member of the K'ang-li tribe (see *K'ang-li Hui-hui*). As a boy he attracted the notice of Kublai Khan, who caused him to be educated with the Heir Apparent. In 1276 he and other students of the Imperial Academy memorialised in favour of extending education, and in 1278 he became Assistant Judge in Chihli. On one occasion the Emperor supported him in flogging an Imperial bonze who had beaten a courier almost to death. Returning to Peking, he became head of the Civil Office, and on the fall of 桑哥 Sang-ko was offered the post of Minister, but he refused to pass over the heads of his superiors. He subsequently became the trusted adviser of the Emperor Timur. Posthumously ennobled as Duke, and canonised as 文貞.

1665 **Pu-ku Huai-jen** 僕固懷仁. Died A.D. 765. A member of the 鐵勒 T'ieh-lo tribe, who distinguished himself by his military talent and aided Kuo Tzŭ-i in his campaign against the rebel An Lu-shan. He even put to death his own son, who had been taken prisoner but had managed to escape. For these services he was ennobled as Duke and his daughter was given in marriage to the son of Bilgal Khan, who afterwards ruled as Tengri Khan. He was then employed, with the assistance of Tengri Khan, in reducing Shih Chao-i, son of Shih Ssŭ-ming, and was again rewarded with high office and other honours. Latterly he became discontented with his position, and was actually engaged with some 200,000 of the Turfan in open rebellion when he died.

1666 **Pu K'ung** 不空. Died A.D. 774. A Singhalese Buddhist priest, named 阿目佉跋折羅 Amôghavadjra or Amôgha, who came to China in 733 and was held in high esteem at Ch'ang-an by successive Emperors of the T'ang dynasty. He proved his supernatural

powers by taming a herd of wild elephants. He introduced a large number of magic formulas, and founded the Festival of Departed Spirits, held annually on the 15th of the 7th moon. Author of the 文殊問經, a translation of the *Mañjusri Pariprichchhâ Sûtra.*

Pu Shang 卜商 (T. 子夏). Born B.C. 507. A native of the Wei[a] State and a disciple of Confucius, who is said to have delivered into his charge the texts of the *Odes* and of the *Spring and Autumn Annals.* In life he was a Magistrate in the Lu State, and when he died he was appointed to be Literary Revisor in the nether world; — at least, so said 蘇韶 Su Shao of the Chin dynasty, who had died and come to life again, and declared that he had seen him thus employed in Purgatory. When the Master died, Pu Shang went into retirement in Shansi, and gave himself up to study and teaching, wearing nothing but the most ragged of clothes. He was posthumously ennobled as Duke, and in A.D. 647 his tablet was placed in the Confucian Temple. 1667

P'u Sung-ling 蒲松齡 (T. 留仙. H. 柳泉). Born A.D. 1622. A native of 淄 Tzŭ-chou in Shantung, who graduated as *hsiu ts'ai* in A.D. 1641. Though an excellent scholar and a most polished writer, he failed, as many other good men have done, to take the higher degrees by which he had hoped to enter upon an official career. It is generally understood that this failure was due to neglect of the beaten track of academic study. At any rate his disappointment was overwhelming. "As for me," he wrote, "I cannot, with my poor autumn firefly's light, match myself against the hobgoblins of the age." Meanwhile he was occupying himself with a work which has gained for him a deathless fame. "I get people," he added, "to commit to writing what they know of the supernatural, and subsequently I dress it up in the form of a story...... Midnight finds me with an expiring lamp, while the wind whistles mournfully without, as over my cheerless table I piece together my 1668

tales." The collection was completed in 1679 and published under the title of the 聊齋誌異 *Liao chai chi i*, and now takes rank among the finest of China's literary efforts for the matchless brilliancy of its style.

P'u-t'i-ta-mo. See **Bôdhidharma.**

1669 **P'u Yung-shêng** 蒲永昇. A famous artist of the Sung dynasty, especially good at painting water. He was also a wine-bibber and a loose liver.

S.

1670 **Sang Wei-han** 桑維翰 (T. 國僑). Died A.D. 946. A native of Honan, who failed at his first examination for the degree of *chin shih*, because the Grand Examiner objected to his name, which has the same sound as 喪 *mourning*. Nothing daunted however by his ill-success he procured an iron ink-slab, and swore that he would wear that through before he would give up trying. When at length he had succeeded, he became secretary to Shih Ching-t'ang; and as soon as the latter broke into open rebellion, he proceeded to the Kitans to plead his cause against that of 趙德鈞 Chao Tê-tiao. Upon the accession of his master as first Emperor of the Later Chin dynasty he was appointed to fill various high offices, and it was by his advice that in 937 the capital was transferred to 大梁 Ta-liang in Honan and that a firm alliance with the Kitans was maintained. His influence was now paramount and his wealth enormous. The second Emperor continued to load him with favours, until in 945 馮玉 Fêng Yü succeeded in displacing him. For suggesting a regency while the Emperor was suffering from delirium tremens, he was now dismissed to a provincial post. In 946, when the Kitans were threatening the capital, his advice was again sought; but on applying for an audience of the Emperor, he was told that his Majesty was busy training a falcon.

"Alas!" he cried, "the Chins will have no meat left to eat." In his despair he joined with 景延廣 Ching Yen-kuang to resist the enemy; whereupon Yeh-lü Tê-kuang sent an envoy in the hope of winning him back to his old views. The Emperor however was unwilling to let them meet; and the envoy, being wrongly informed as to Sang's real sentiments, managed to procure his assassination. He was short of stature, with a long beard; but used to stand before a mirror and say, "One foot of face is worth seven of body." At the same time, he was so hideously ugly that the very sight of him made people sweat, even in mid-winter.

Sêng Ch'ou 僧稠. 6th cent. A.D. A famous Buddhist priest, 1671
surnamed 孫 Sun, who was credited with marvellous powers of healing the sick and maimed without any use of medicine. Being a puny youth, he was much bullied by the other priests until by his importunate prayers he obtained the aid of Indra. He enjoyed the favour of the Emperor Hsüan Ti of the Ch'ên dynasty, and is said to have given the finishing touch to the translations of the *Sacred Books.*

Sêng-ko-lin-sin 僧格林心. The famous Mongol general who 1672
opposed the advance of the British and French armies upon Peking in the war of 1860—61. He built a huge mud rampart to protect the city of Tientsin, which rampart has since received the name of "Sêng-ko-lin-sin's Folly." He himself was popularly spoken of by the British tar of the period as "Sam Collinson." By birth a prince of the Korchin Mongols, he first distinguished himself in 1853 against the T'ai-p'ings, who were advancing on Tientsin. He defeated the rebel forces in two battles, and succeeded in driving them off. He subsequently operated against the Nien-fei in Honan, Anhui, Kiangsu, and Hupeh. In 1864 he attacked the great rebel chief Chang Tsung-yü at Ts'ao-chou in Shantung; but his rear failing to come up in time, he was overwhelmed by numbers and killed. A memorial shrine

was erected to him at Moukden, and he was canonised as 忠新王.

1673 **Sêng Ts'an** 僧璨. Died A.D. 606. The third of the Eastern Patriarchs of Buddhism. His name and origin are unknown. In 535 he introduced himself to Hui K'o, and was appointed as his successor. He lived for more than ten years in seclusion, especially during the persecution under the Northern Chou dynasty. He taught that there is no real distinction between existence and non-existence.

1674 **Shan Hui** 善慧. A.D. 497—569. A native of 烏義 Wu-i in Chehkiang, named 傅翕 Fu Hsi, who though a married man, was one of the most noted followers of Bôdhidharma. He lived by farming, and when a robber stole his grain, presented him with a basket in which to carry it away. He was blessed with visions of Buddha, and became so famous that the founder of the Liang dynasty sought his teaching. He bears the title of 大士 Great Scholar.

1675 **Shan T'ao** 山濤 (T. 巨源). Died A.D. 283. An official who rose to high office under Wu Ti, the first Emperor of the Chin dynasty. As a youth he was somewhat eccentric and given to the study of Taoist doctrines; and he was forty years of age before he entered upon his career under the Wu dynasty, then in power. He transferred his allegiance to the Chins; but finding himself outshone by Yang Hu, he accepted a provincial post. Later on he became President of the Board of Civil Office, in which position he gained so much kudos by his choice of right men, that 山公啓事 became a saying of the day, while Wang Jung spoke of him as "uncut jade" or "gold ore." He was one of the Seven Worthies of the Bamboo Grove (see *Hsiang Hsiu*). Canonised as 康.

1676 **Shang Chih-hsin** 尚之信. Died A.D. 1680. Eldest son of Shang K'o-hsi. In 1676 he joined Wu San-kuei and received the title of 輔德王, but shortly afterwards entered into relations with the Imperialists and obtained a conditional pardon. This treachery earned for him the succession to his father, who had nominated a

younger son. He excused himself however from going to the front until 1680, when he was at length ordered to Peking on a charge of insubordination. His family arranged the assassination of his chief accuser, for which crime he and several of his relatives were condemned to death. In consideration of his father's services he was allowed to commit suicide.

Shang K'o-hsi 尚可喜. Died A.D. 1676. A native of Liao- 1677
tung, who in 1634 entered the military service of the Manchus. In 1646 he was ennobled as Prince, and led an army into the province of Kuangtung. In 1650 he captured the city of Canton, after a ten months' siege. He was then appointed a Feudatory Prince of the empire, with the title 藩王, under which he ruled for many years over Kuangtung. In 1674 he applied to retire, on the ground of sickness. His eldest son, Shang Chih-hsin, passed over to Wu San-kuei, but he himself remained unshaken in his loyalty until his death which followed upon a severe illness.

Shang Ti. See **Liu Lung.**

Shang Yang. See **Wei Yang.**

Shao Ch'ang-hêng 邵長蘅 (T. 子湘. H. 青門). 18th cent. 1678
A.D. A native of Kiangsu, who graduated as *hsiu ts'ai* at 10 years of age, but whose failure to take the degree of *chü jen* at the first attempt caused him to abandon the idea of an official career. He accordingly devoted himself to history and philosophy, and was rewarded by being placed among the leading scholars of this dynasty. His chief work was the 古今韻略, a dictionary of ancient and modern rhymes, arranged under 106 finals according to the four tones. His collected writings are published under the title of 青門集.

Shao Chin-han 邵晉涵 (T. 與桐 and 二雲. H. 南江). 1679
A.D. 1742—1796. A native of Chehkiang, and the first great historical scholar of the present dynasty. Of weak constitution, he devoted himself solely to study; and from 1773 until his death,

he worked in the Imperial Library and in the Historiographer's office. Besides several works on history, he produced from the great encyclopædia published by the Emperor Yung Lo (see *Chu Ti*), with the aid of material from other sources, a new edition of the 五代史 *History of the Five Dynasties* by Hsieh Chü-chêng, which was adopted as the standard authority on that period.

1680 **Shao Kung** 召公. Died B.C. 1053. The Duke of Shao, a kinsman of Wu Wang, founder of the Chou dynasty, who invested him with the Principality of Yen, part of modern Chihli. His surname was 姬 Chi, and his personal name 奭 Shih; he is also known as 召康 Shao K'ang. When administering the affairs of Shao, in modern Kiangsu, he was accustomed to sit under a wild pear-tree; and after his departure the people refused to allow this tree to be cut down, preserving it in memory of their justly-loved ruler.

1681 **Shao Po-wên** 邵伯温 (T. 子文). A.D. 1057—1134. Son of Shao Yung. He served chiefly in the provinces, in order to avoid the favourites Chang Tun and T'ung Kuan. Author of several works, including the continuation of his father's commentary on the *Canon of Changes*.

Shao Ti. See (Han) **Liu Pan**; (Wei) **Ts'ao Mao**; (E. Sung) **Liu I-fu.**

1682 **Shao Yu-lien** 邵友濂 (T. 小村). A *chü jen* of Chehkiang, who served as one of the secretaries of the Marquis Tsêng at St. Petersburg in 1881. After being secretary in the Tsung-li Yamên, he was Taot'ai at Shanghai from 1882—85, when he was appointed to the Hongkong Opium Commission. In July 1886 he became Judge of Honan; in March 1887 Treasurer of Formosa; in June 1889 Governor of Hunan; and two years later Governor of Formosa. In December 1894 he went to Japan with Chang Yin-huan to treat for peace; but their powers being found insufficient, the Commissioners were compelled to beat an ignominious retreat. He retired in ill-

health, 7th May 1895. As Taot'ai at Shanghai he proved himself an obstructive of the worst type, and in spite of his European experiences an inveterate enemy to the foreigner; while his career in Formosa was devoted to undoing all the material civilisation which his wiser predecessor, Liu Ming-ch'uan, had been at such pains to build up. In 1896 he was ordered to accompany Li Hung-chang on his mission to attend the coronation of the Czar at Moscow, but found means to excuse himself from duty.

Shao Yung 邵雍 (T. 堯夫). A.D. 1011—1077. A native of 1683
Fan-yang in Chihli, who was from his boyhood a voracious reader. For several years he denied himself a stove in winter and a fan in summer; for thirty years he did not use a pillow, nor had he even a mat to sleep upon. He travelled through much of northern and central China in order to increase his knowledge by contact with men of learning. Settling with his father and family at 共城 Kung-ch'êng in Anhui, he became intimate with the local Magistrate, 李之才 Li Chih-ts'ai, at whose instigation he devoted himself to the study of the *Canon of Changes*, and produced a work which was subsequently published by his son, Shao Po-wên, under the title of 皇極經世書. Of this book, the chapters 觀物 *On the Study of Phenomena* are often printed as a separate volume. Upon the death of his father he removed to Lo-yang, where the charm of his conversation and his profound learning attracted such men as Ssŭ-ma Kuang, Fu Pi, and Han Ch'i. He was still poor. The hut in which he lived kept out neither wind nor rain. Accordingly his friends bought him a cottage and garden, which he named his Nest of Peace and Happiness — hence his sobriquet 安樂先生 — and in which he lived happily for the rest of his life. He refused all offers of official employment, but gladly advised all who consulted him and was exceedingly popular and respected. On one occasion he was strolling about with some friends when he heard the goatsucker's

cry. He immediately became depressed, and said, "When good government is about to prevail, the magnetic current flows from north to south; when bad government is about to prevail, it flows from south to north, and birds feel its influence first of all things. Now hitherto this bird has not been seen at Lo-yang; from which I infer that the magnetic current is flowing from south to north, and that some southerner is coming into power, with manifold consequences to the State." Ere many years had elapsed, Wang An-shih was distracting the empire with his "innovations." Shao Yung was also the author of a volume of poetry, entitled 伊川擊壤集, and of a supplement to his own work on the *Canon of Changes*, entitled 漁樵問對 *Dialogue between a Fisherman and a Woodcutter.* He was canonised as 康節, and in 1235 his tablet was placed in the Confucian Temple.

Shê-mo-têng. See **Kashiapmadanga.**

1684 **Shên Ch'i-yüan** 沈起元 (T. 子大). 18th cent. A.D. Son of a noted teacher and author of Kiangsu. He graduated as *chin shih* in 1721, and served for nine years in Fuhkien where he brought about many reforms, notably the permission to live and trade abroad for three years without forfeiting the rights of citizenship. He rose to be Lieutenant Governor of Chihli, and Director of the Banqueting Court, retiring in 1748. He wrote the 周易孔義集說, a collection of the commentaries on those parts of the *Canon of Changes* on which he considered that Confucius had commented; also a work on metres, essays, poems, etc.

1685 **Shên Chin-ssŭ** 沈近思 (T. 位山. H. 闇齋). A.D. 1671—1728. Son of a farmer of Ch'ien-t'ang in Chehkiang. He was left an orphan at an early age; but in spite of great poverty he contrived to study, especially devoting himself to the philosophers of the Sung dynasty. Graduating as *chin shih* in 1700, he was a successful Magistrate for seven years, and in 1723 was appointed to the Selection

Department of the Board of Civil Office, which he purified from bribery and corruption. The Emperor Yung Chêng, appreciating his character and learning, made him President of the Censorate in 1727, and deplored his sudden death. A famous contemporary, Chu Shih, composed for him the epitaph 理學名臣 "A philosopher of renown." He wrote on metaphysics, and was also the author of a collection of papers entitled 天鑒堂文集. Canonised as 文恪.

Shên Chou 沈周 (T. 啓南). A.D. 1427—1509. A native of 1686
Ch'ang-chou in Kiangsu, who distinguished himself as a poet, and still more as a painter, under the Ming dynasty. He was of a retiring disposition and not eager to make himself known; yet the beauty and vigour of his paintings is said to have spread his fame even "beyond the sea."

Shên Chu-hung 沈袾宏. 16th cent. A.D. A distinguished 1687
Buddhist priest, and writer on religious subjects. His name in religion was 佛慧 Fo Hui; but he is usually referred to as 雲棲 Yün Ch'i, the name of a monastery near Hangchow which he repaired about 1571, and of which he was head. His works include replies to Matteo Ricci's attack on the Buddhist religion, in which controversy both parties claimed the victory. He is also styled 蓮池大師; and his surname is rarely mentioned, as his tracts were signed by his personal name only.

Shên Ch'üan 沈荃 (T. 貞蕤 and 繹堂). Died A.D. 1684. 1688
Graduated third at the *chin shih* examination in 1652. He served in the provinces, not very successfully, and was then specially summoned to Peking and rose to be a Vice President of the Board of Rites. He was famous as a calligraphist, and had the honour of correcting the penmanship of the Emperor K'ang Hsi. Canonised as 文恪.

Shên Ch'üan-ch'i 沈佺期 (T. 雲卿). Died A.D. 713. A native 1689

of 內黃 Nei-huang in Honan who rose to be secretary in the Board of Rites, and also distinguished himself as a poet. See *Wan Erh.*

1690 **Shên I-kuan** 沈一貫 (T. 肩吾). Died A.D. 1616. A native of Ningpo, who graduated in 1568 and rose by 1594 to be a Grand Secretary, when he gained great popularity by preventing trade relations with Japan. He could not check the prevailing misgovernment. Indeed it was only in 1602 that the Emperor Shên Tsung, being seriously ill, accorded him an audience; and on the next day Shên allowed the eunuch emissaries of the convalescent monarch to take from him by force a Decree abolishing the oppressive taxes on mines, releasing State prisoners, and announcing general reforms. After a stormy career he was denounced for peculation, and retired in disgust. Canonised as 文恭.

1691 **Shên Kua** 沈括 (T. 存中). A.D. 1030—1093. A native of Ch'ien-t'ang in Chehkiang, who graduated as *chin shih* and rose to be Chancellor of the Han-lin College, after which he was employed against the Kitan Tartars. For the disastrous defeat by the Hsia State, in which 60,000 Chinese soldiers perished, he was sent into banishment in Shensi. He called himself 夢溪翁 the Old Man of the Dream-Brook, after a stream in the 丹陽 Tan-yang District thus named by himself from the exact correspondence of its scenery with that of a stream once seen by him in a dream. The works by which he is best known are the 夢溪筆談, a collection of miscellanea, and the 夢溪忘懷, in which he consoles himself for the loss of office by descanting upon the joys of a country life. He also collaborated with Su Tung-p'o in the production of a medical work known as 蘇沈良方.

1692 **Shên Kung** 申公 *or* **Shên P'ei** 申培 *or* **Shên Shang** 申商. 2nd and 3rd cent. B.C. A scholar of the Lu State, who had been very intimate in his youth with Prince 元 Yüan of the

Ch'u State. When the latter came to the throne, he was appointed tutor to the Heir Apparent; but his pupil hated books and made his position irksome. After the death of Prince Yüan, he was treated with such contumely that he retired to his native State and devoted himself to teaching the *Odes*, an edition of which, known as the 魯詩, is attributed to him. He was already over eighty when the Emperor summoned him to Court, sending for him a comfortable chariot drawn by four horses, its wheels bound with rushes. His Majesty asked him how to deal with disorder; to which he could only reply, "Government does not consist in saying much, but in acting according to the means at control." For this dark maxim he was made a Minister of State, but declined the office and returned home, where he died a few years later.

Shên Lin-shih 沈驎士 (T. 雲禎). 5th cent. A.D. A native **1693** of Wu-k'ang in Chehkiang, who was so poor that he was obliged to spend all his time in weaving door-screens. He managed however to educate himself meanwhile, and became known in the neighbourhood as 織簾先生. By and by he retired to a mountain in Kiangsi, where he had several hundred disciples. He was often summoned to Court, but he preferred a life of retirement, gathering his own fuel and drawing his own water, in which condition he died at the age of 86.

Shên Lun 沈倫 (T. 順儀). A.D. 909—986. A native of **1694** 太康 T'ai-k'ang in Honan, who served as secretary to the founder of the Sung dynasty in his early career, and on his accession was sent on various missions. He was accused of taking bribes; nothing however was to be found in his boxes save pictures. In 973 he had risen to be a State Councillor, and he was left in charge of the capital during the Emperor's expedition to Shansi. In 982 he was implicated in the disgrace of Lu To-hsün, and retired. As Minister he maintained his purity; but it is a reproach

to him that he replaced the childless wife of his poverty by a concubine who bore him a son. His personal name was originally 義倫 I-lun. The *I* was omitted because it formed part of the name of the Emperor T'ai Tsung.

1695 **Shên Nung** 神農. A legendary Emperor, said to have reigned B.C. 2838—2698. He was born upon the river 姜 Chiang, from which he derived his surname, and was the son of a Princess named 安登 An-têng, by whom he was miraculously conceived through the influence of a heavenly dragon. He received the designations 伊耆 and 大庭, and is also known as 烈山氏 from the place where he lived. He is said to have taught the art of agriculture, to have discovered the medicinal properties of plants, from which he is known as 藥聖, and to have established a system of barter. Canonised as 炎帝.

1696 **Shên Pao-chêng** 沈葆楨 (T. 翰宇 and 幼丹). A.D. 1819—1879. In 1854 he was a Censor at Peking, and after serving for some time at Kiukiang where his successes against the T'ai-p'ings attracted much notice, he was appointed Governor of Kiangsi in 1862, and for two years kept up supplies to the armies before Nanking and in Fuhkien and Chehkiang. On the fall of Nanking in 1864 the T'ai-p'ing princes entered Kiangsi, but were again and again defeated, and Hung Fu-t'ien, the son and successor of the Heavenly King, was taken prisoner. In 1867 he became Director of the Foochow Arsenal, which he started with the aid of M. Prosper Giquel, though in the face of much opposition, the first vessel being completed in 1869 and sent to Tientsin to be inspected. In 1874 political complications with the Japanese led to his mission to Formosa, the administration of which was greatly improved by him. In November 1875 he was appointed Viceroy at Nanking, where he was frequently called upon to take part in questions involving the status and rights of foreigners, especially in the

matter of the miniature railway from Woosung to Shanghai which he finally caused to be removed (see *Kuang Hsü*). A successful administrator, he gained a great name for probity, courage, and frugality, and was popularly said not to have left a *cash* behind him. A short time before his death the privilege of riding within the Imperial precincts was conferred upon him by Decree. Canonised as 文肅.

Shên Pao-hsü 申包胥. 6th cent. B.C. A grandson of the ruler of the Ch'u State, and friend of Wu Yüan. When the latter was burning to avenge his father's murder, Shên proceeded to the State of Ch'in to obtain its powerful aid. For seven days and nights he remained leaning against the wall of the audience-chamber, without food or drink, pleading with tears the cause of his friend, until at length his efforts were successful. 1697

Shên Pu-hai 申不害. Died B.C. 337. A native of the ancient capital in Honan, who became Minister under Prince 昭 Chao of the Han[a] State, and for fifteen years conducted affairs with such vigour that his master had nothing to fear from any enemy. He was a student of "the Yellow Emperor and Lao Tzŭ," and devoted much attention to criminal law and procedure. Reputed author of a work known as 申子. 1698

Shên Shêng 申生. Died B.C. 654. Heir Apparent to Duke 獻 Hsien of the Chin State, by whom he was put to death at the instigation of his favourite concubine Li Chi, on a false charge of attempting to poison his father. 1699

Shên Tê-ch'ien 沈德潛 (T. 確士. H. 歸愚). A.D. 1673–1770. A native of Ch'ang-chou in Kiangsu, who distinguished himself as a writer of didactic poetry. He did not graduate as *chü jen* until his seventeenth attempt, when he was already sixty-five years of age. In the following year he graduated as *chin shih*, and the Emperor, knowing his poems, at once took him into favour. From 1747 until 1700

his retirement in 1749 he was tutor to the Imperial Princes. During the rest of his long life he enjoyed a literary friendship with Ch'ien Lung, his own poems and his collection of the poetry of this dynasty, the 國朝詩, being honoured with Imperial prefaces. His poems were eagerly bought by foreign nations, and a Japanese high official, 高彝 Takanori, in vain tried to become his pupil. He was included in the Temple of Worthies until 1778, when he was convicted of being the author of some poems in a seditious collection by a *chü jen*. Canonised as 文慤. See *Chang Chao*.

Shên Tsung. See (Sung) **Chao Hsü;** (Ming) **Chu I-chün.**

Shên T'u. See **Shu Yü.**

1701 **Shên-t'u P'an** 申屠蟠 (T. 子龍). 2nd cent. A.D. A native of 外黃 Wai-huang in Honan, whose father died when he was nine years old. From that date he tasted neither wine nor meat for over ten years, always passing three whole days without any food at every anniversary of his father's death. He received offers of official employment from Ts'ai Yung, but preferred to earn his own living as a worker in lacquer, devoting all his spare time to the study of the Canon and of astronomy. He escaped the political dangers of his day by fleeing to the mountains, where he lived for a time in a hollowed-out pine-tree, subsequently dying in his home at the age of 74.

1702 **Shên Yo** 沈約 (T. 休文). A.D. 441–513. A native of Wu-k'ang in Chehkiang. He was the son of the Governor of 淮南 Huai-nan, whose execution in A.D. 453 caused him to go for a time into hiding. Poor and studious, he is said to have spent the night in repeating what he had learnt by day, as his mother, anxious on account of his health, limited his supply of oil and fuel. In the early years of the Ch'i dynasty he entered upon an official career under the patronage of the Heir Apparent, who afterwards reigned as Ming Ti, and by A.D. 494 he had risen to be a Governor.

Subsequently he and Fan Yün were the chief supporters of the founder of the Liang dynasty, by whom he was ennobled and appointed Lord High Chamberlain. He retired in ill-health, loaded with honours. Personally, he was remarkable for having two pupils to his left eye. He was a strict teetotaller, and lived most austerely. He had a library of twenty thousand volumes. He was the author of the histories of the Chin, Liu Sung, and Ch'i dynasties. He is said to have been the first to classify the four tones. In his autobiography he writes, "The poets of old, during the past thousand years, never hit upon this plan. I alone discovered its advantages." The Emperor Wu Ti one day said to him, "Come, tell me, what are these famous four tones?" "They are 天子聖哲 whatever your Majesty pleases to make them," replied Shên Yo, skilfully selecting for his answer four characters which illustrated, and in the usual order, the four tones in question (see *Chou Yung*). Canonised as 隱.

Shêng Hsüan-huai 盛宣懷 (T. 杏蓀). Born A.D. 1848. A 1703
licentiate of Kiangsu, who came into notice as a Director of the China Merchants' Steam Navigation Company and of the Imperial Chinese Telegraphs. In 1886 he was appointed Taot'ai at Chefoo, and in June 1892, having previously obtained the button of the first rank for his large contributions to famine relief, he became Customs' Taot'ai at Tientsin. In June 1894, on the outbreak of war with Japan, he was nominated Director General of Army Transport and Commissioner in Korea; and in 1895 he was again Customs' Taot'ai at Tientsin. In 1896 he became sub-Director of the Court of Sacrificial Worship, and of late his name has been frequently mentioned in connection with railways and a national bank.

Shêng Tsung. See **Yeh-lü Lung-hsü.**

Shih Chao 史炤 (T. 子熙). 11th cent. A.D. A native of 眉山 1704
Mei-shan in Ssŭch'uan, whose father had been tutor to Su Shih and his brother. He was a man of great learning, and author of the

通鑑釋文, a commentary on Ssŭ-ma Kuang's *Mirror of History.*

1705 **Shih Chi-lung** 石季龍. Died A.D. 363. Nephew of Shih Lo, who gave him a high military command and ennobled him as Prince. In 335 he deposed Shih Hung and took his place, proclaiming himself king of Chao in 337 and canonising his ancestors. He then killed his eldest son, the Heir Apparent, because he was dissolute, and appointed his second son to that dignity. But when the latter killed his next brother, his father cut off the murderer's hands and feet and roasted him to death, besides slaying his wife and seven children. In 349 he assumed the Imperial title, and was canonised by 石遵 Shih Tsun, who held the throne for 183 days only, as 武皇帝, with the temple name of 太祖. He was a devout Buddhist, and under his reign people were permitted for the first time in China to take the vows of the Buddhist priesthood. [His personal name is also given as 虎 Hu, with Chi-lung as his style].

1706 **Shih Ching-t'ang** 石敬瑭. A.D. 892—942. A distinguished general, of Turkic descent, who became son-in-law to the Emperor Ming Ti of the Later T'ang dynasty. Quarrelling with Li Ts'ung-k'o, he bribed the Kitan Tartars with a promise of half of Chihli and Shansi to help him to the throne, and besieged the former in his capital. When that fell in 936 he proclaimed himself first Emperor of the Later Chin dynasty, styling himself 兒皇帝 Child-Emperor, and his ally 父皇帝 Father-Emperor, and paying to the Tartars an annual tribute of 300,000 pieces of silk. He moved his capital to Pien-chou in Honan, dying six years later of disgust, so it was alleged, at his subordinate position. Canonised as 高祖. See *Sang Wei-han.*

1707 **Shih Chou** 史籀. 9th cent. B.C. The reputed inventor of the Greater Seal character, a form of writing which remained in use

until about 200 B.C. (see *Ch'êng Miao*). He was a historiographer under king Hsüan[a] of the Chou dynasty; hence his name.

Shih Chung 史忠 (T. 廷眞. H. 敦翁 and 痴翁 and 痴痴道人 and 痴仙). 15th cent. A.D. A native of Nanking, who did not learn to speak until he was seventeen. He was a marvellously clever artist; and on one occasion, when calling on a friend who was not at home, he upset the ink on a piece of white silk so skilfully that the result was a charming landscape. 1708

Shih Ch'ung 石崇 (T. 季倫. H. 齊奴). Died A.D. 300. A native of 靑 Ch'ing-chou in Shantung. Son of Shih Pao. For his successes against the House of Wu, he was ennobled as Marquis, and sent to command at Ching-chou in Hu-Kuang with the title of Minister of Agriculture, and later on to Hsü-chou in Kiangsu. He was one of the twenty-four friends of the rich and ostentatious Chia Mi, and shared his downfall. He himself was executed, his family exterminated, and his vast wealth, including thirty water-mills and some eight hundred slaves, confiscated, on account of his refusal to surrender a beautiful concubine, named 綠珠 Lü Chu, to 孫秀 Sun Hsiu, a favourite of the powerful Prince of Chao. Just before his arrest, the concubine in question killed herself by jumping from an upper storey. Fond of display, he was always striving to outshine Wang K'ai. When the latter had his pots polished with honey, he used wax for fuel. When the Emperor lent Wang K'ai a beautiful piece of coral two feet in height, he seized an iron sceptre and smashed it to atoms, at once producing some half dozen pieces, all of them three or four feet in height. After this, Wang K'ai retired from the contest. 1709

Shih Ch'ung-kuei 石重貴. Nephew of Shih Ching-t'ang, whom he succeeded in 942 as second and last Emperor of the Later Chin dynasty. Although little more than a debauchee, he struggled hard to throw off the Tartar yoke; but he was overpowered, 1710

his capital taken, and he himself led into captivity with the title of 負義侯 the Recreant Marquis. Known in history as 出帝 or 齊王.

1711 **Shih Hêng** 石亨. Died A.D. 1460. A native of 渭南 Wei-nan in Shensi, who in 1449 by his personal prowess had risen after twelve years' fighting on the north-western frontier to be second only to Yang Hung. He aided in the defence of Peking against 也先 Yeh-hsien, thus earning the title of Marquis. In 1450 his successful defence of Ta-t'ung in Shansi gained him the command of the Peking Gendarmerie, and seven years later he aided in the restoration of the Emperor Ying Tsung. He was ennobled as Duke, and became the Emperor's first favourite. He used his supreme power to enrich himself and his party, while he set up State prosecutions against his foes, slaying even his former patron, Yü Ch'ien; and he replaced civilian Governors by military men. The Emperor soon tired of his arrogance; and his nephew having been detected in treasonable practices, he was disgraced, together with all his party, in 1459. A year later he was sent to prison for seditious speech, and escaped execution only by death.

1712 **Shih Huang Ti** 始皇帝. B.C. 259—210. The famous First Emperor. His personal name was 政 Chêng, and he is sometimes spoken of as 秦政. He was a son of Lü Pu-wei by a lady who gave birth to him subsequent to her marriage with I Jen, afterwards 莊襄 Chuang Hsiang, ruler of the Ch'in State; consequently he is sometimes called 呂政. He was however duly recognised by Chuang Hsiang as his own son; and on the latter's death in B.C. 247, he mounted the throne of Ch'in at the age of 13. His early years were spent in warfare against such of the feudal States owning allegiance to the House of Chou as had not yet been swallowed up by his own State. At length, in B.C. 221, he found himself master of the whole of China, from the plains of modern

Chihli and Honan to Chehkiang and the banks of the Yang-tsze, and from the Tung-t'ing lake in Hunan to the shores of the Eastern Sea. He thereupon mapped out the empire into 36 territorial divisions, known as 郡, fixed his capital at Hsien-yang in Shensi, and proclaimed himself First Emperor, with the understanding that his successors were to be called Second, Third, Fourth Emperors, and so on. Everything, including literature, was to begin from his reign; in which sense he issued an edict for the burning of all books (see *Li Ssŭ*), and put to death so many hundreds of the literati who ventured to disobey that melons actually grew in winter on the spot beneath which the bodies lay buried. His victorious arms were carried far north to the territory of the Hsiung-nu, and the Great Wall was built, in the hope that it would prove an impregnable defence to the empire against Tartar raids (see *Mêng T'ien*). He laid out the famous 阿房宮 Pleasaunce of O-fang, near the capital, in the lower hall of which a sixty-foot banner could be unfurled, and in the upper hall of which 10,000 persons could be assembled. He introduced a new copper coinage of such excellence that the cowry began at once to disappear from circulation. The hair-pencil or brush used for writing was also substituted under his reign for the old-fashioned stylus, and silk for the bamboo tablet. He died at 沙丘 Sha-ch'iu in Chihli, and was buried together with much treasure in a chamber which he had caused to be excavated in a mountain. Upon the floor, which had a foundation of bronze, was a map of the empire with rivers of quicksilver; the roof was studded with the constellations. All around were mechanical arrangements for shooting stones and arrows immediately upon the appearance of any intruders; while huge candles of seal's-fat, calculated to burn for an indefinite period, threw their light upon the scene. When the passages leading to the chamber had been stopped up, and before the workmen who knew the secrets had

come forth, the great outer gate was dropped, and they were all buried alive. The entrance was banked up with earth, and grass and plants were sown to conceal it from view. See *Hu Hai.*

1713 **Shih Hung** 石弘 (T. 大雅). A.D. 314—335. The second son and successor of Shih Lo. He was forced to abdicate in favour of his cousin Shih Chi-lung, who ultimately put him to death.

1714 **Shih Hung-chao** 史弘肇 (T. 化元). Died A.D. 950. A native of 滎澤 Jung-tsê in Honan, who was a fine athletic young man and could run as fast as a galloping horse. He attached himself to the fortunes of Liu Chih-yüan; and when the latter became first Emperor of the Minor Han dynasty, he was raised to high rank. During the absence of his Majesty on campaign he remained in charge of the capital, and prevented by his vigorous measures any attempt at sedition. Persons accused of spreading treasonable reports were brought before him; the charge was read out; and then he would make a sign with three fingers to the executioner, who straightway clove the culprit in twain. Later on, he was himself accused by his enemies of treason, and was suddenly seized and beheaded. He was essentially a man of blood and iron. He once expressed his contempt for civil administration and diplomatic methods as follows: — "To give peace to the empire and put down rebellion, a great sword and a long spear are wanted; of what use is a hair awl?" alluding to the Chinese brush-pen.

1715 **Shih I-chih** 史貽直 (T. 儆弦. H. 鐵崖). A.D. 1681—1763. A descendant of Shih Ch'ung, who showed marvellous literary talents at an early age. He graduated as *chin shih* in 1700, and rose to be President of the Censorate in 1730. In the following year he was sent to assist in the Sungar war, and until 1735 was in charge of Shensi. He became a Grand Secretary in 1744, but retired in 1755 on a charge of nepotism. Two years later he met

the Emperor on tour, and was re-instated. Canonised as 文靖, and included in the Temple of Worthies.

Shih K'o-fa 史可法 (T. 憲之). Died A.D. 1644. A native of Ta-hsing in Chihli, whose mother, before giving birth to him, dreamt that the great patriot, Wên T'ien-hsiang, visited the house. Graduating as *chin shih* in 1628, he soon began to take part in the warfare which was desolating the empire; and at the head of small bodies of troops he succeeded in inflicting several checks upon the rebels. Short of stature, fiery in temperament, dark-complexioned, and with flashing eyes, he gained the confidence of his men by sharing all their toils and hardships. By 1643 he had risen to be President of the Board of War at Nanking. The fall of Peking in the following year caused him such grief that he put on mourning garb. Under 福王 Prince Fu he became President of the Board of Rites, and was entrusted with the defence of Yang-chou, the west gate of which, being the post of danger, he allotted to himself. As his wife had borne no children, he wrote to his mother, appointing an heir, and asking that his bones might be buried near the Imperial Tombs. After two days' siege, the city was carried by assault, and Shih K'o-fa deliberately cut his own throat; but he had not done the work effectually, and called upon his lately-adopted son to finish the deed. The latter was quite unable to do so, and while he was hesitating, the enemy's soldiers rushed in upon them. "I am General Shih," he cried; "kill me!" He was offered his life if he would own allegiance to the Manchus; but he spurned the offer with scorn, and was then put to death. 1716

Shih K'uang 師曠. A blind musician of old, who after the manner of Orpheus was able by his musical skill to charm supernatural beings. 1717

Shih Lang 施琅 (T. 尊侯. H. 琢公). A.D. 1621—1696. A native of Fuhkien, noted for his strength and courage. Originally 1718

a lieutenant under Chêng Chih-lung, he submitted to the Manchus in 1646, and remained loyal in spite of Koxinga's efforts to seduce him. In 1662, as Admiral of Fuhkien, he defeated Chêng Chin with a fleet of chartered Dutch vessels; and in 1668 he went to Peking to urge an attack on Formosa, now left in the hands of Chêng K'o-shuang. His policy was not adopted until 1680; and owing to the appearance of a comet, his fleet of 300 ships did not set sail until June, 1683. After a desperate naval battle, Liu Kuo-hsüan was driven from the Pescadores with the loss of almost all his fleet, and in the following September Formosa was occupied. He kept the Emperor from abandoning the island by suggesting that the red-haired foreigners would probably seize it. Ennobled as Marquis, canonised as 襄壯, and in 1732 included in the Temple of Worthies.

1719 **Shih Lin** 石琳. A.D. 1639–1702. Fourth son of Shih T'ing-chu. A distinguished provincial administrator, who introduced many reforms into Yünnan.

1720 **Shih Lo** 石勒 (T. 世龍). A.D. 273–332. A native of 武鄉 Wu-hsiang in modern Shansi, of Turkic descent, remarkable for his physical strength and courage. After a chequered youth, in which he was once sold as a slave, he rose in the service of the so-called Han dynasty (see *Liu Yüan*) to high military command. He took advantage of the disturbance consequent upon the death of Liu Ts'ung to seize the throne for himself. In 319 he assumed the title of king of Chao, and got possession of territory bounded on the north by the Great Wall, on the west and on the south by the Yellow River, on the east by the Gulf of Pechili; and in 325 he extended his rule as far as the northern banks of the Han and the Huai. In 328 he assumed the Imperial title. He had at his Court an Indian Buddhist, Fo-t'u-ch'êng, who pretended to be able to foretell events. He was modest in demeanour; and on one

occasion when Hsü Kuang was extolling his exploits above those of the famous founder of the Han dynasty, he quietly remarked that he was only fit to be a subordinate of that great man. "But with the Emperor Kuang Wu," he added, "I might possibly venture to ride abreast." He received the unauthorised canonisation of 明皇帝 with the temple name of 高祖.

Shih Lu 史祿. 3rd cent. B.C. An engineer, who flourished 1721
under the First Emperor, and constructed a canal 60 *li* in length, with 36 locks, through the mountainous country of 海陽 Hai-yang in Kuangtung. It was known as the 靈渠, and was subsequently lengthened and used for military purposes by the famous general Ma Jung.

Shih Mi-yüan 史彌遠. Died A.D. 1233. A native of Ningpo, 1722
and son of a distinguished official named Shih 浩 Hao. He graduated as *chin shih* in 1187, and after boldly opposing the powerful Han T'o-chou, rose by 1208 to be a Minister of State. Three years later he cleared the reputation of Chao Ju-yü, and caused Chu Hsi and other disgraced dead statesmen to be rehabilitated. On the death of the Emperor Ming Tsung, he set Li Tsung upon the throne, and the grateful Emperor would never hear a word against him. He ruled autocratically until his death, shortly before which he was ennobled as Prince. Canonised as 忠獻.

Shih Miao 時苗. 2nd cent. A.D. A Magistrate under the Han 1723
dynasty, notorious for his meanness. On giving up office, he carried off a calf which had recently been born in the official stables, urging that it was not there when he took over the seals.

Shih Nai-yen 施耐菴. 13th cent. A.D. The reputed author 1724
of the romantic novel known as the 水滸傳. See *Lo Kuan-chung.*

Shih Pao 石苞 (T. 仲容). Died A.D. 272. An official under 1725
the Wu and Chin dynasties, specially distinguished for his correct-

ness of demeanour. He rose to high military rank, and was ennobled as Duke by the Emperor Wu Ti, and canonised as 武.

1726 **Shih Pi** 史弼 (T. 君佐. H. 紫徵老人), also called 塔剌渾 T'alahun. A.D. 1212—1297. A native of 蠡 Li-chou in Chihli, distinguished as a commander in the service of Kublai Khan, whose notice he attracted in early life by his extraordinary physical strength and skill in archery. In 1273 he had charge of the attack on the north-east angle of Fan-ch'êng, during the 96 days of the siege. At Bayan's passage of the Yang-tsze he was singled out as the bravest of the brave. After a long career of successful generalship he was chosen in 1283 for the command of Kublai's intended expedition against Java. In 1292, being then generalissimo of the forces and at the same time Governor of Fuhkien, he set sail from 泉 Ch'üan-chou with an army of 5000 men. After landing in Java he was for a time successful, owing chiefly to the rivalries of local potentates; but the expedition was ultimately a failure, and Shih Pi had some difficulty in getting out of the island with a loss of more than half his troops. He took back with him plunder in the shape of gold, gems, ivory, rhinoceros-horn, incense-woods, manufactured cottons etc., to the value of 5,000,000 ounces of silver. For this ill-success the Emperor ordered him to receive 70 blows, and confiscated one-third of his property. In 1318 he had again risen to be Minister of State, and was ennobled as Duke.

1727 **Shih Shih-p'iao** 施世驃. Died A.D. 1721. Sixth son of Shih Lang. In 1721 he recovered Formosa from the rebel 朱一貴 Chu I-kuei, who pretended to be a descendant of the Mings. Canonised as 勇果.

1728 **Shih Ssŭ-ming** 史思明. Died A.D. 761. A native of Lukchak, of Turkic descent, fierce and guileful in disposition. He received a command under the Emperor Ming Huang, and co-operated with

An Lu-shan, whose fellow-countryman he was, in his campaign against the Kitans. After the rebellion and death of An Lu-shan, he remained for some time openly in opposition to his son An Ch'ing-hsü but secretly leaning towards the rebel side; and at length in 759 he threw off his allegiance, put An Ch'ing-hsü to death, and proclaimed himself Emperor under the title of 應天皇帝 of the Great Yen dynasty. He ennobled his eldest son Shih 朝義 Chao-i as Prince, but in consequence of a severe defeat suffered by the latter, he disinherited him in favour of his younger son Shih 朝清 Chao-ch'ing. The elder son, resenting this, plotted his destruction; and he was shot in the back when in the act of mounting his horse. As he fell, he was seized and put to death by strangling. His body was wrapped in a piece of felt and sent to the capital, and Shih Chao-i reigned in his stead; but in 762 he too was overthrown and put to death, and their four-year old dynasty came to an end.

Shih Ta-k'ai 石達開. Originally a well-to-do native of the 1729
District of 貴 Kuei in Kuangsi, he was driven to subscribe to the fund collected for the T'ai-p'ing rebellion, and was appointed an Assistant Prince. In 1863, when the great rebellion was practically at an end, Shih Ta-k'ai led a large body of his troops into Ssŭch'uan; but he was defeated in several engagements and ultimately taken prisoner by the Imperialist forces under Lo Ping-chang, aided by bands of Lolos who helped to surround the rebels and reduce them to starvation. Shih Ta-k'ai was conveyed to Ch'êng-tu and put to death by the lingering process.

Shih T'ien-ni 史天兒 (T. 和甫). Died A.D. 1225. Elder 1730
brother of Shih T'ien-tsê. At his birth a white vapour was seen to permeate the house, and when he grew up he was so handsome that a Taoist priest declared he would one day rise to the highest honours. He was very fond of study, but in 1211 he failed to take

his *chin shih* degree; whereupon he said with a sigh, "Is literature then the only road to fame for a hero? Let me but hear the cock crow at dawn, with a hundred thousand soldiers at my back, and as for glory I should only have to stretch out my hand to grasp it." He attracted the attention of the veteran commander 木華黎 Mu-hua-li, under whom his father had served, and received a command, subsequently following him on his campaigns and being present at the siege of Peking in 1214. He had attracted to his standard a large number of young and active recruits, and gave to his army the title of 清樂軍. Having destroyed a nest of bandits who were in reality in collusion with 武仙 Wu Hsien, a general who had given in his allegiance to the Mongols, the latter was so enraged that he invited him to a banquet and caused him to be assassinated.

1731 **Shih T'ien-tsê** 史天澤 (T. 潤甫). A.D. 1202—1275. Younger brother of Shih T'ien-ni (*q. v.*). Eight feet in height, with a voice like a bell, he excelled in military exercises. He received a command under Ogotai Khan upon his accession in 1229, and served his successors, Kuyak, Mangu, and Kublai Khan, with fidelity and devotion, rising under the last-named to be a Minister of State and materially aiding by his counsels to consolidate the Mongol rule. It was said that for 50 years his Imperial masters had no cause for suspicion against him and he had no cause for complaint against them. He was forty years old before he became a student of books; latterly, his house was a place of refuge for the homeless scholars of the decadent House of Chin[a]. With his last breath he begged Kublai Khan to restrain his soldiery from acts of rapine and outrage. Canonised as 忠武.

1732 **Shih T'ing-chu** 石廷柱. A.D. 1599—1661. A Manchu by descent, in 1622 he was in command of 廣甯 Kuang-ning. He yielded however to the Emperor T'ai Tsu, and was rewarded with a title. After serving against the Mings, in 1637 he accompanied

the expedition into Korea as an artillery commander. Upon the submission of the Korean king, he was appointed General of the left division of Chinese Bannermen, and later on became head of a Banner and aided in the conquest of China. In 1655 he was Controller of the Seaboard, and was so good a ruler that the people styled him (his surname meaning "Stone") 石佛 the Stone Buddha. Canonised as 忠勇.

Shih Tsung. See (L. Chou) **Kuo Jung;** (Liao) **Yeh-lü Yüan;** (Chin[a]) **Wan-yen P'ou;** (Ming) **Chu Hou-tsung.**

Shih Wei-han 施維翰 (T. 及甫 and 研山). A.D. 1621—1683. A native of Shanghai. Graduating as *chin shih* in 1651, he became a Censor. His pet aversion was "squeezing" of any kind; he also inveighed against officials who engaged in trade as pawnbrokers or junk-owners. In 1679 he became Vice President of the Censorate, and constantly urged reforms. So famous was he that the draft of each of his memorials was eagerly sought for and handed round among the literary classes. Sent as Governor to Shantung, he coped successfully with a serious famine, and in 1682 became Viceroy of Chehkiang. He was transferred to Fuhkien, but died on the journey thither, leaving behind him a "fragrant name for ever and ever." Canonised as 清惠. 1733

Shih Yen-nien 石延年 (T. 曼卿). A.D. 994—1041. A scholar and poet, distinguished for his wine-bibbing propensities. Though very studious, he failed for his *chin shih* degree; whereupon the Emperor Chên Tsung added some supplementary degrees and offered him one. At first he was ashamed to accept, but ultimately did so and entered the public service, in which he rose to be Director of the Court of Sacrificial Worship. On one occasion when holding office as magistrate at 海 Hai-chou in Kiangsu, he went out in a boat to meet his friend and boon-companion 劉潛 Liu Ch'ien. After a long bout of drinking, they found that the supply of wine 1734

was nearly at an end; but discovering a large measure full of vinegar on board, they poured this into the wine-jar and continued their carouse. The Emperor Jen Tsung, who had a high opinion of Shih's talents, sent him a hint to reform. Upon this he became a teetotaller, but died shortly afterwards from illness brought on by deprivation of all stimulant. See *Fan Ch'un-jen.*

1735 **Shou Yang** 壽陽. 5th cent. A.D. A daughter of the first Emperor of the Sung dynasty. She was one day sleeping in a garden, when some plum-blooms fell around her forehead and made her so dazzlingly beautiful as to suggest the idea of a famous headdress which passes under her name.

1736 **Shu Hai** 豎亥. An official employed by the Great Yü, B.C. 2205, to measure the earth from north to south. See *T'ai Chang.*

1737 **Shu-ho-tê** 舒赫德 (T. 伯容. H. 明亭). A.D. 1710—1777. A Manchu, who rose in 1748 to be President of the Board of Revenue. He was then dispatched against Chin-ch'uan, which submitted in the following year. After this he proceeded up the 金沙 Chin-sha river, and made investigations into the copper-tribute of Yünnan. In 1752 he was sent to restore order in Ili, and served through the rebellion of Amursana and of the Khalkas in 1756. In 1757 he took Aksu, and in 1758 relieved Yarkand, receiving a title on the suppression of the rebellion in 1759. In 1761 he returned to Peking as President of the Board of Punishments, and in the next year he was left in charge of the government while the Emperor went on tour. In 1768 he went as Commissioner to Yünnan, the Burmese having broken out into open warfare; but he failed, and was degraded in consequence and sent to Ush, where he received the Turguts in 1771 when they fled from Russian rule, as described by De Quincey in his *Flight of the Kalmuck Tartars.* Returning to Peking he filled various high posts, and died loaded with honours. Canonised as 文襄.

Shu Yü 荼與 *or* **Shên Shu** 神荼. The elder of two legendary brothers (see *Yü Lü*) said to have power over evil demons, whom they bound with reeds and gave as food to tigers. Their names are posted upon the doors of Chinese houses as a safeguard against wicked spirits. 1738

Shu Yü 叔虞. Younger brother of Prince 成 Ch'êng of the Chou dynasty, B.C. 1115. One day, the latter cut a leaf from a 桐 *t'ung* tree into the shape of the gem-token given to feudal princes as a symbol of power, and handed it to Shu Yü. "When will your Majesty perform the ceremony of investment?" asked Chou Kung. "Why, I was only joking!" replied the prince. "Nay," said Chou Kung; "a prince never jokes. His words are written down as history, take shape as ceremonial rites, or are set to music and sung." Shu Yü was accordingly invested with the fief formerly held by Yao, with the title of 唐侯. 1739

Shuai-yen-pao 帥顏保. A.D. 1651—1694. Second son of Hsi-fu, and for many years Director General of Grain-Transport, into the administration of which he introduced many reforms. 1740

Shun 舜. B.C. 2317—2208. A native of 虞幕 Yü-mu in Honan, whence he came to be called 虞氏. His family name was 姚 Yao. His mother died when he was quite young, and his father Ku-sou, said to be a descendant of the Emperor 顓頊 Chuan Hsü, took a second wife, by whom he had a son named Hsiang. Gradually the father became very fond of Hsiang and conceived a great dislike for Shun, and on several occasions attempts were made to take his life, but he was in each case miraculously preserved. In spite of this, he continued to exhibit such exemplary conduct towards his father and stepmother that he has since been enrolled among the 24 examples of filial piety. At the age of 20 he attracted the notice of the Emperor Yao, who forthwith set aside his own unworthy son, Tan Chu, and made Shun his heir, giving 1741

him his two daughters Nü Ying and O Huang in marriage. In B.C. 2287 he was associated in the government with the Emperor, and on the death of the latter and the expiration of the period of three years' mourning, he duly succeeded to the throne. He is said to have had double pupils to his eyes, a peculiarity also ascribed to Hsiang Chi. He received the designation of 重華 Ch'ung-hua, implying that he rivalled in virtue the Emperor Yao. Canonised as 虞帝舜.

1742 **Shun Chih** 順治. A.D. 1638—1661. The title of the reign of 福臨 Fu-lin, who ruled over China from 1644—1661. He was the ninth son of T'ien Ts'ung, and was left to the care of his uncle as Regent. His reign was almost entirely occupied in consolidating the newly-acquired empire. His kindly character as a man, and his magnanimity as a ruler, were extolled by his contemporaries. He left the Chinese in control of the civil administration, and treated the Catholic missionaries with favour. The Dutch and Russian embassies to his Court in 1656 found there envoys from the Great Mogul, the Western Tartars, and the Dalai Lama. In 1659 the raid of Koxinga up the Yang-tsze was defeated, and in the last year of the reign the Dutch were expelled from Formosa. Canonised as 世祖章皇帝.

Shun Ti. See (Han) **Liu Pao**; (E. Sung) **Liu Chun.**

Shun Tsung. See **Li Sung.**

1743 **So-ni** 索尼. Died A.D. 1667. A trusted counsellor of the Emperors T'ai Tsu and T'ai Tsung of the present dynasty, whose cause his family had espoused, and to whom his knowledge of Chinese, Mongol, and Manchu, proved very useful. He distinguished himself as ambassador to surrounding tribes, as a warrior against the Mings, and as a statesman in home politics. He was degraded in 1645 for letting the people fish in the moat round the palace and pasture cattle on Imperial ground. When Shun Chih assumed the reins of

government, So-ni was recalled to office, and was one of four Regents appointed under his Majesty's will. He was ennobled as Duke by K'ang Hsi on his accession, and canonised as 文忠.

Sotpala 碩德八剌. A.D. 1303—1323. Son of Ayuli Palpata, 1744
whom he succeeded in 1320 as fifth Emperor of the Yüan dynasty, contrary to the agreement between his father and the latter's brother Kaisun. His mother placed 鐵木迭兒 Timuteer, a favourite of hers, at the head of affairs; but after about two years the Emperor became disgusted with his persecution of rivals under the last reign, and dismissed him from office. Buddhism continued to cost vast sums, one single image consisting of 500,000 catties of bronze. In 1323 the *Dynastic Institutes* were drawn up, and Sotpala was preparing to reform the administration generally, when he was assassinated by one of his own chamberlains. Canonised as 英宗.

Ssŭ-k'ung Shu 司空曙 (T. 文初). 8th cent. A.D. A native 1745
of 廣平 Kuang-p'ing in Chihli, distinguished as a poet and official under the T'ang dynasty. One of the 十才子 Ten Men of Genius of the period A.D. 766—779.

Ssŭ-ma Chao 司馬昭 (T. 子上). A.D. 211—265. Son of 1746
Ssŭ-ma I, and Minister to the third Emperor of the Wei dynasty (deposed A.D. 254) who created him Prince of Chin. He was canonised by his son Ssŭ-ma Yen, first Emperor of the Chin dynasty, as 太祖文皇帝.

Ssŭ-ma Chêng 司馬貞 (T. 子正). 8th cent. A.D. A native 1747
of Ho-nei in Honan, who distinguished himself as an historical writer. Author of the 史記索隱, an exegetical work on the *Historical Record* of Ssŭ-ma Ch'ien, and also of the 三皇記, dealing with the times of the three great legendary Emperors, Fu Hsi, Shên Nung, and Huang Ti. He called himself 小司馬 the Younger Ssŭ-ma, in contradistinction to Ssŭ-ma Ch'ien.

1748 **Ssŭ-ma Ch'êng-chêng** 司馬承貞 (T. 子微). 7th and 8th cent. A.D. A native of Lo-chou in Honan, who studied the black art under 潘師正 P'an Shih-chêng, and then settled on the 天台 T'ien-t'ai mountains in Chehkiang. As he began to gain a reputation the Empress Wu Hou sent for him, but he did not obey the summons. Later on the Emperor Jui Tsung caused him to be brought to Court, and held a long conference with him on the art of ruling a State. He declared that it was governed precisely in the same way as one's own body is governed, *viz.* by keeping absolutely and dispassionately negative, and by falling into a natural harmony with one's environment. The Emperor Ming Huang also summoned him to Court, and availed himself of Ssŭ-ma's great calligraphic skill, all the time treating him with much distinction. He died at the age of 89, and was canonised as 貞一先生.

1749 **Ssŭ-ma Chien** 司馬建. 3rd cent. A.D. Son of Ssŭ-ma Chung, second sovereign of the E. Chin dynasty. He was very precocious, and when only five years of age drew back his grandfather, the Emperor Wu Ti, who was watching a fire, into a dark corner, for fear lest the features of the Son of Heaven should be exposed to the public gaze. He was poisoned by the Empress Chia Hou and canonised as 愍懷.

1750 **Ssŭ-ma Ch'ien** 司馬遷 (T. 子長). Born about B.C. 145, and died between B.C. 86—74. A native of Lung-mên in modern Shensi, and son of Ssŭ-ma T'an. At the age of ten he was already a good scholar, and at twenty set forth upon a round of travel which carried him to all parts of the empire. Entering into the public service, he was employed upon a mission of inspection to the newly-conquered regions of Ssŭch'uan and Yünnan; and not long after his return from this, B.C. 110, his father died and he stepped into the hereditary post of Grand Astrologer. After

devoting some time and energy to the reformation of the calendar, he now took up the historical work which had been begun by his father, and which was ultimately given to the world as the 史記 *Historical Record*. It is a history of China from the earliest ages down to about one hundred years before the Christian era, with biographies of the most eminent men of those days, covering a period of nearly three thousand years. In such esteem is this work justly held that its very words have been counted and found to number 526,500 in all. Seven years later Ssŭ-ma Ch'ien fell into disgrace over the defeat and defection of Li Ling, whom he tried to vindicate; and he was subjected by the angry Emperor to the punishment of mutilation, a harshness of treatment which the Emperor is said to have at once regretted. He was subsequently appointed Minister of State, and held the post until his death. From the place of his birth he is sometimes spoken of as "Lung-mên," and from his office, as the Grand Astrologer or 太史公.

Ssŭ-ma Chih 司馬熾 (T. 豐度). A.D. 283—313. The 1751
youngest of the twenty-five sons of the Emperor Wu Ti of the Chin dynasty, and one of the three surviving after the internecine struggles of the reign of the Emperor Hui Ti. He succeeded to the throne in 306, and fought with small success against the new State of Han, which finally took Lo-yang and destroyed the library of Wu Ti in 311. The Emperor was carried away to Shansi, and was forced to serve as cupbearer to Liu Ts'ung, until he was put to death. Canonised as 孝懷皇帝.

Ssŭ-ma Chung 司馬衷 (T. 正度). A.D. 259—306. Son of 1752
Ssŭ-ma Yen, whom he succeeded in 290 as second sovereign of the E. Chin dynasty. He devoted himself to sensual pleasures, leaving the government to his wife, a daughter of Chia Ch'ung, who used her power to gratify private enmities and to forward selfish aims.

After murdering her mother-in-law and the Heir Presumptive, she was herself slain in 300 by Ssŭ-ma Lun, Prince of Chao, who for a short time usurped the throne. The Emperor was dragged about by contending Princes, until at last he was poisoned. Canonised as 孝惠皇帝.

1753 **Ssŭ-ma Hsiang-ju** 司馬相如 (T. 長卿). Died B.C. 117. A native of Ch'êng-tu in Ssŭch'uan. In his youth he was fond of books and sword-play, and early distinguished himself as a poet. His personal name was originally 犬子 Puppy, and was changed by him to Hsiang-ju, from his admiration of the character of Lin Hsiang-ju. After holding office for a short time under the Emperor Ching Ti, who reigned B.C. 156—140, he joined the establishment of Prince 孝 Hsiao of Liang, but was ere long compelled by ill-health to resign his post; and the Prince dying about the same time, he was left almost penniless. Wandering homewards, he reached Lin-chiung, where he was hospitably received by the Magistrate 王吉 Wang Chi, and introduced to a wealthy man, named 卓王孫 Cho Wang-sun, who entertained him at a banquet. When the wine had circulated freely, Ssŭ-ma began to play and sing; by which he so captivated Cho's daughter 文君 Wên-chün, a young widow, that she left her father's house that very night and threw herself upon Ssŭ-ma's protection. The pair fled to Ch'êng-tu; but having nothing to live upon, they returned to Lin-chiung and set up a small wine-shop, in which she served the customers while he, dressed in the short drawers of a coolie, washed the cups. His father-in-law, unable to bear the shame of this, gave them a large sum of money, with which they went back again to Ch'êng-tu and lived in affluence. Meanwhile the fame of Ssŭ-ma as a poet reached the Emperor Wu Ti, who was fascinated by his 子虛賦. The author was summoned to Court and appointed to high office, from which he was dismissed for receiving bribes,

to be shortly afterwards re-instated. His declining years were clouded by ill-health, in the midst of which he found time to address to the Emperor a famous remonstrance against the folly of wasting precious time in hunting. In addition to his poetry, he left behind him a treatise on the great sacrifices to Heaven and Earth, as well as a short philological work based on the 蒼頡 of Li Ssŭ, and known as 凡將.

Ssŭ-ma I 司馬懿 (T. 仲達). A.D. 178—251. A native of 1754
the 溫 Wên District of Honan, who distinguished himself as a bright, clever youth, and in 211 took service under the great Ts'ao Ts'ao. When the latter's son came to the throne as first Emperor of the Wei dynasty, he ennobled Ssŭ-ma as Marquis and placed him in command of the army, a post which he held for many years under three successive Emperors. He skilfully opposed even Chu-ko Liang; and at length by constantly refusing battle, he so irritated that famous commander that the latter contemptuously sent him a present of a woman's headdress. He was canonised at his death as 文貞, but when his grandson Ssŭ-ma Yen came to the throne he canonised his grandfather as 宣皇帝.

Ssŭ-ma I 司馬奕 (T. 延齡). A.D. 342—386. Seventh sovereign 1755
of the E. Chin dynasty. He succeeded his childless elder brother, the Emperor Ai Ti, in 365. Huan Wên, who had suffered a disastrous repulse in Honan in 368, but in 371 had recovered 壽春 Shou-ch'un in Anhui in spite of the Ch'in and Yen States, deposed him in that year on a charge of grave disorders in the harem. He became Duke of 海西 Hai-hsi in Kiangsu, and is known in history as 帝奕.

Ssŭ-ma Kuang 司馬光 (T. 君實. H. 涑水). A.D. 1019— 1756
1086. A native of Hsia in Honan, who graduated as *chin shih* in 1038 and entered upon a public career. He rose rapidly to high office, and ultimately became a Minister of State. To the Emperor

Jen Tsung he ventured to submit five rules of conduct: — Guard your patrimony; value time; keep sedition at a distance; be cautious over details; aim at reality. But he was a zealous opponent of Wang An-shih and his "innovations;" and when in 1070 the Emperor refused to part with the latter, he resigned and went into private life at Lo-yang. He then gave himself up entirely to the great work of his life, the famous history of China, of which a part had already been submitted to the Throne as far back as 1064. It was completed in 1084, the period covered extending from the 5th cent. B.C. to the 10th cent. A.D., and was published under the title of 資治通鑑. In 1085 he determined to return to public life; but he had not been many months in the capital, labouring as usual for his country's good, before he succumbed to an illness and died, almost universally honoured and regretted. Especially was he loved by the people of Lo-yang, who were accustomed to speak of him with respectful familiarity as 司馬相公, and also as 萬家生佛 the People's Living Buddha. In his youth he was a devoted student, and used a kind of round wooden pillow, which roused him to wakefulness by its movement every time he began to doze over his work. He had a large library, and was so particular in the handling of his books that even after many years' use they were still as good as new. He would not allow his disciples to turn over leaves by scratching them up with the nails, but made them use the forefinger and second finger of the right hand. On one occasion, in childhood, a small companion fell into a water-kong and would have been drowned but for the presence of mind of Ssŭ-ma Kuang. He seized a huge stone, and with it cracked the jar so that the water poured out. In addition to his history, he was also the author of the 稽古錄, an historical work covering a period from twenty-five centuries before Christ to ten centuries after Christ; of the dictionary known as the 類篇,

based upon the *Shuo Wên*, and containing over 31,000 characters arranged under 544 radicals; and also of a large collection of miscellaneous writings. He was canonised as 文正, and in 1267 his tablet was placed in the Confucian Temple.

Ssŭ-ma Lun 司馬倫 (T. 子彝). Died A.D. 301. Ninth son 1757
of Ssŭ-ma I. He was ennobled as Prince of Chao by the first Emperor of the Chin dynasty, and was much trusted by 賈后 the Empress Chia, wife of the second Emperor and virtual ruler of the empire. In A.D. 300 he repaid her confidence by organising a plan to assassinate her, and this was duly carried out. He then proclaimed himself Emperor, surrounding himself by a motley Court in which menials held important offices, jeeringly compared, in a phrase which has become classical, to "finishing off a sable robe with dogs' tails." But the Princes combined against him, and after some show of resistance he was overwhelmed and was forced to commit suicide.

Ssŭ-ma P'ei 司馬丕 (T. 千齡). A.D. 340—365. Eldest 1758
son of the Emperor Ch'êng Ti, and sixth sovereign of the E. Chin dynasty. He succeeded the childless Emperor Mu Ti in 361, and though an excellent man was too weak to cope with the growing power of Huan Wên, the result being that Honan was lost. Canonised as 哀皇帝.

Ssŭ-ma Piao 司馬彪 (T. 紹統). A.D. 240—305. Eldest 1759
son of 睦 Mu, Prince of 高陽 Kao-yang. As a youth he was very studious, but at the same time so fond of women and debauchery that his father disinherited him. Thereupon he gave up his wild habits and stuck closely to books, ultimately rising to a high post in the Imperial Library. He wrote a supplementary history of the E. Han dynasty, and other works, besides publishing an edition of Chuang Tzŭ with exegetical notes.

Ssŭ-ma Shao 司馬紹 (T. 道畿). A.D. 299—325. Eldest 1760

son of the Emperor Yüan Ti, and second sovereign of the E. Chin dynasty. He was early distinguished for intelligence, good sense, and love for literature. He was one day sitting on his father's knee when a messenger arrived from Ch'ang-an. "Which is the farther off," asked his father, "Ch'ang-an or the sun?" "Oh, the sun, of course," replied the boy; "we have people coming from Ch'ang-an, but no one ever comes from the sun." His father was so pleased with this answer that at a banquet the next day he gave him the same question again, when to his astonishment the child changed his reply to Ch'ang-an. "How so?" said his father angrily; "what do you mean by this?" "Well," replied the boy, "we can see the sun, but we cannot see Ch'ang-an." Succeeding to the throne in 322, he saw his dominions reduced on the north and west, and in 324 Wang Tun laid siege to Nanking. The latter was defeated by the Emperor and slain, but Shih Lo succeeded in extending his boundaries down to the river Huai. Canonised as 肅宗明皇帝.

1761 **Ssŭ-ma Tan** 司馬聃 (T. 彭祖). A.D. 342—361. Son of the Emperor K'ang Ti, and fifth sovereign of the E. Chin dynasty. He ascended the throne at the age of three, and by the exertions of Huan Wên reigned not ingloriously for seventeen years. Ssŭch'uan was regained in 347, and in 356 Yao Hsiang was driven out of Honan, and all south of the Yellow River acknowledged the sway of the Chins. Canonised as 孝宗穆皇帝.

1762 **Ssŭ-ma T'an** 司馬談. Died B.C. 110. Father of Ssŭ-ma Ch'ien, and hereditary Grand Astrologer at the Court of the Emperor Wu Ti of the Han dynasty. An eager student of philosophy, especially of Taoism, he also planned and collected material for the *Historical Record*, which was completed by his more famous son. He accompanied the Emperor (see *Liu Ch'ê*) on his visit to Mt. T'ai in Shantung for the celebration of the sacrifices to Heaven and

Earth, but was taken ill by the way and died at Lo-yang.

Ssŭ-ma Tao-tzŭ 司馬道子. A.D. 364—402. A scion of the princely house of Lang-yeh, who was a pure-minded, quiet boy, and gained the esteem of Hsieh An. At ten years of age he became Prince of Lang-yeh, and later on a boon-companion of the Emperor Hsiao Wu Ti. Promoted to the Princedom of Kuei-chi, he took the worthless Wang Kuo-pao into friendship and gradually gave way to habits of intemperance. After the death of the latter he left all matters of State in the hands of his son 元顯 Yüan-hsien, who, though only 16, was an extremely astute young man. Yüan-hsien was overcome by the forces of Huan Hsüan and put to death, while his father was taken prisoner and subsequently poisoned. Canonised as 悼. 1763

Ssŭ-ma Tê 司馬德 (T. 德宗). A.D. 382—418. Son of the Emperor Hsiao Wu, and tenth sovereign of the E. Chin dynasty. He was little better than an idiot, and was entirely in the hands of a gang of unprincipled and incapable men who had risen to power under his father. In 398, the year after his accession, the Ch'in State took most of Honan. From 399 to 402, Chehkiang and Kiangnan suffered from the attacks of Sun En, whose defeat was entirely due to Liu Yü. Then followed the contest between Huan Hsüan and the Prince 元顯 Yüan-hsien. In 410 the capital was again saved by Liu Yü from two rebels who had been allowed to govern in Chehkiang and Kuangtung, while Ssŭch'uan revolted in 405 and was not recovered until 413. Liu Yü, who in 416 became Prime Minister and Field Marshal of the whole empire, recovered the territory up to the Yellow River, and in 417 conquered Ch'in, most of which soon fell to Hsia. The Emperor was strangled by his orders in the following year. Canonised as 安皇帝. 1764

Ssŭ-ma Tê-wên 司馬德文. A.D. 385—421. Younger brother of the Emperor An Ti, and eleventh and last sovereign of the E. 1765

Chin dynasty. He abdicated in 420 in favour of Liu Yü, after a reign of sixteen months, receiving the title of Prince of 零陵 Ling-ling, and was put to death in the following year. Canonised as 恭皇帝.

1766 **Ssŭ-ma Yao** 司馬曜 (T. 昌明). A.D. 362—396. Third son of the Emperor Chien Wên Ti, and ninth sovereign of the E. Chin dynasty. Coming to the throne in 372 as a mere boy, he was freed by death from Huan Wên, and was fortunate enough to secure the services of several able men who served him loyally during his long reign. By 378 the rivers Han and Huai once more marked the limits of the Imperial power; and in 383 the vast invading army of Fu Chien was utterly routed in Anhui. The north and west were still partitioned among rebel States, but after 385 the House of Chin ruled all south of the Yellow River. He was the first sovereign who professed the Buddhist faith, and in 381 he built a monastery inside his palace. The successes of his reign were not due to him, for he lived a life of idle pleasure amongst his numerous women. He was smothered by a favourite, whom he had warned that she was growing too old for his taste. Canonised as 烈宗孝武皇帝.

1767 **Ssŭ-ma Yeh** 司馬業 (T. 彥旗). A.D. 270—317. Grandson of the Emperor Wu Ti, and fourth sovereign of the Chin dynasty. He wrested Ch'ang-an, which he made his capital, from the Han State, and on the death of the Emperor Huai Ti was proclaimed Emperor. For four years he bravely resisted the Han power, but at last in 316, out of consideration for the sufferings of his people, he surrendered to Liu Yao, and after enduring much ignominy, was put to death. The north-west being now lost, the capital was moved to Nanking, and the dynasty is called the Eastern Chin. Canonised as 孝愍皇帝.

1768 **Ssŭ-ma Yen** 司馬炎 (T. 安世). A.D. 236—290. Eldest son

and successor of Ssŭ-ma Chao, who had been created Prince of Chin. In 265 his father died, and at the end of the year he deposed the Emperor Yüan Ti and founded the Chin dynasty, placing his capital at Lo-yang in Honan. In 280 he deposed the ruler of Wu, and added its territory to his dominions, which he divided into nineteen 州 provinces containing one hundred and seventy-three 郡 (or 國) districts. He restored the custom of twenty-seven months' mourning for parents instead of twenty-seven days, to which it had been reduced by the Emperor Wên Ti of the Han dynasty. He was a patron of literature, and collected a large library. But having achieved success, he began to abandon himself to pleasure. He allowed the army to be so much reduced that the Turkic tribes in the north-east encroached upon the empire. Already during the troublous times of the Three Kingdoms they had penetrated within the Great Wall, and now it was necessary to buy their nominal allegiance with titles and dignities. No less than eight princedoms of important provinces were created, which proved under the following reign to be sources of infinite trouble. Canonised as 世祖武皇帝.

Ssŭ-ma Yen 司馬衍 (T. 世根). A.D. 320—342. Eldest son 1769
of the Emperor Ming Ti, and third sovereign of the E. Chin dynasty. He succeeded at the age of five, under the Regency of his mother. The Court was torn by factions, and in 327 Su Chün revolted in Anhui and seized Nanking by a rapid advance. Several officers however came to the rescue, and he was driven back to Anhui, and in 328 captured and beheaded, as was likewise his son in the following year. Shih Lo, who styled himself Emperor, had now possession of all the north, and after capturing and losing Hsiang-yang in Hupeh, vainly proposed peace in 333. In 335 the Emperor took the reins of government, and for seven years ruled well and peacefully, troubled only by the hostile operations of Shih Chi-lung. Canonised as 顯宗成皇帝.

1770 **Ssŭ-ma Yo** 司馬岳 (T. 世同). A.D. 322—344. Younger brother of the Emperor Ch'êng Ti, and fourth sovereign of the E. Chin dynasty. He was placed on the throne, owing to the tender age of his nephews, in 342. His reign was occupied with burdensome preparations against Shih Chi-lung, but only one unimportant skirmish was fought. Canonised as 康皇帝.

1771 **Ssŭ-ma Yü** 司馬昱 (T. 道萬). A.D. 320—372. A younger son of the Emperor Yüan Ti, and eighth sovereign of the E. Chin dynasty. He was placed on the throne in 371 by Huan Wên, who thought he would resign in his favour if called upon. He died before the plans of Huan Wên were mature, leaving the latter Prime Minister. Canonised as 太宗簡文皇帝.

1772 **Su Chang** 蘇章 (T. 孺文). 2nd cent. A.D. A native of P'ing-ling in Shensi, who distinguished himself as a youth by his literary abilities and rose under the Emperor An Ti to be a Privy Councillor. Under the Emperor Shun Ti he became Governor of Ping-chou in Chihli, but fell into disfavour and was cashiered. He then returned home and led a retired life, refusing a further appointment which was offered to him. On one occasion he went as Censor to hold an enquiry into the peculation of an old friend who was Governor of Ch'ing-ho in Chihli. The latter gave him a grand feast; and the two enjoyed themselves very much, until the Governor said, "All men have one God, while I alone have two!" — hinting that the Censor would be merciful. But Su Chang replied, "This feast is a private affair; tomorrow's business is a public duty." And the enquiry ended in the punishment of the Governor.

1773 **Su Chê** 蘇轍 (T. 子由. H. 潁濱). A.D. 1039—1112. Younger brother of Su Shih. Graduated as *chin shih* in 1057, and entered upon an official career. He incurred the resentment of Wang An-shih, whose "innovations" he opposed, and nearly got into serious trouble, escaping however with dismissal to a minor

provincial post. In 1072 he shared the disgrace of his brother and was banished to a post in Kiangsi, but in 1086 he was recalled by the Emperor Chê Tsung and rose to be President of the Board of Civil Office. About ten years later he again fell into disfavour and was once more dismissed to the provinces. After holding various posts, he died at Hsü-chou in Honan where he had built himself a retreat. He became a devotee of Taoism, and published an edition of the *Tao Tê Ching*, with commentary, under the title of 老子註. He was also a poet of no mean order. Canonised as 文定.

Su Chin 蘇晉. 7th and 8th cent. A.D. A native of Lan-t'ien 1774
in Shensi, who distinguished himself by precocity of talent, the promise of which was amply fulfilled by the scholarship of his later years. He graduated as *chin shih* in 691, and rose to be Vice President of the Board of Revenue. After this, his career was somewhat chequered; but at his death he was chief tutor to the Heir Apparent. He was one of the Eight Immortals of the Wine-cup (see *Li Po*); and though an exemplary Buddhist when sober, he was apt to become profane in his cups.

Su Ch'in 蘇秦. Died B.C. 317. A native of Lo-yang. [For his 1775
early life, see *Chang I.*] His first attempt was to join the Ch'in State, but he was repulsed, and had to return home in rags and tatters and with an empty purse. "His wife would not spin for him; his sister-in-law would not cook for him; and his very parents disowned him." He gave himself up to the study of the 陰符經 *Yin fu sûtra* of the Taoists, every now and again pricking his leg to keep himself awake; when suddenly the idea of federating the Six States flashed upon him as a means of opposing the fast-growing power of Ch'in. This policy he ultimately succeeded in carrying out, and rose to an almost unrivalled position of wealth and power. Returning to Lo-yang, he was warmly welcomed by those who had scorned him in his days of obscurity; and the magnanimity he

displayed in forgetting all their former coldness gave rise to the saying "Su Ch'in is still Su Ch'in; the clothes are changed, but not the man." The Ch'in State, awake to the danger which threatened, now sent a clever official, named 公孫衍 Kung-sun Yen, to the Ch'i and Wei States, and succeeded in persuading them to attack the Chao State, contrary of course to the terms of the alliance. Su Ch'in was in Chao at the time; and having no explanation to offer to the ruler of Chao, who had ennobled him, sought refuge in flight, and retired to Yen where he was appointed Minister. Here he became involved in a disgraceful intrigue with the queen-dowager, and fled to Ch'i. He was once more Minister, but soon afterwards fell a victim to assassination.

1776 **Su Ch'iung** 蘇瓊 (T. 珍之). 6th cent. A.D. A native of 武强 Wu-ch'iang, who rose to be Governor of Ch'ing-ho in Chihli. Under his excellent rule robbery became a thing of the past. He would take no presents; however on one occasion he felt constrained to accept a few melons from a wealthy neighbour. Thereupon a number of other people hastened to offer him various kinds of fresh fruit. But when they reached his house they found the melons hung up to a beam, untouched, and returned home in confusion.

1777 **Su Ch'o** 蘇綽 (T. 令綽). A.D. 498—546. A native of 武功 Wu-kung in Shensi, noted in his youth for his love of study. He attracted the attention of Yü-wên T'ai and was rapidly advanced to high office. His unceasing toil for his country brought about premature death. In accordance with his rooted dislike to display and extravagance, he was not canonised, and was buried in the simplest manner; but many thousand mourners followed his coffin, including his master and numerous high officials.

1778 **Su Chün** 蘇峻 (T. 子高). Died A.D. 328. A native of the 掖 Yeh District in Shantung, who graduated as *hsiao lien* when

only 18 years of age. He distinguished himself during the troubles of 307—312 (see *Ssŭ-ma Chih*) by raising a local force, and was subsequently advanced to high military rank by the Emperor Yüan Ti of the E. Chin dynasty. Under the Emperor Ming Ti he became Governor of 歷陽 Li-yang in Anhui and was ennobled as Duke. Upon the death of Ming Ti, all power passed into the hands of Yü Liang whom Su Chün regarded as a mortal enemy; and on this pretext he raised the standard of revolt. Rapidly advancing, he vanquished the Imperial forces under Yü Liang in person and seized the capital, modern Nanking; but he was soon driven back into Anhui, captured, and beheaded. In 329 the same fate befell his son, who had tried to continue the struggle.

Su Hsiao-hsiao 蘇小小. 11th cent. A.D. A famous courtesan 1779
of Hangchow, and favourite of the poet Su Shih. She was buried on the shore of the Western Lake near that city.

Su Hsün 蘇洵 (T. 明允. H. 老泉). A.D. 1009—1066. A 1780
native of 眉山 Mei-shan in Ssŭch'uan, and father of Su Shih and Su Chê. He was 27 years old before he displayed any zeal for learning; and after about a year's study he went up for his degree, but failed. He then shut himself up, and abandoning his former attempts at composition, devoted himself to studying not only the Confucian Canon but all the various schools of philosophy. This soon made him a ready writer; and when in the year 1056 he went with his two sons to the capital, Ou-yang Hsiu recommended him for a post, and he was ultimately employed in the Imperial Library. His style came very much into vogue and was regarded as a model for students. See *Wang An-shih*.

Su Hui 蘇蕙 (T. 若蘭). 4th cent. A.D. The wife of an official 1781
named 竇滔 Tou T'ao, Su being her maiden name, who was banished by Fu Chien to the desert of Tartary. She beguiled the hours by embroidering a poetical palindrome, said to be the

first of its kind, which she forwarded to her exiled husband.

1782 **Su-k'o-sa-ha** 蘇克薩哈. Died A.D. 1667. A distinguished Manchu officer, appointed by Shun Chih on his deathbed to be one of four Regents. Ao-pai, another of the Regents, resenting Su's opposition to his own cruel tyranny, laid a false accusation of treason against him in 1667; and he and his eldest son were sentenced to the ancient penalty of disembowelment, while his other six sons, his grandson, and his two nephews were beheaded, together with his kinsman Po-êrh-ho-t'u. His punishment was altered to strangulation; and in 1669, on the fall of Ao-pai, his rank was restored.

1783 **Su-na-hai** 蘇納海. Died A.D. 1667. An able Minister of the Emperor Shun Chih, who rose to be Grand Secretary in 1661. He fell a victim to the hatred of the Regent Ao-pai in 1667, but his character was publicly vindicated in 1669, when he was canonised as 襄愍.

1784 **Su-pu-t'ai** 速不台. A.D. 1176—1248. A Mongol, who rose to high military rank under Genghis Khan and his son Ogotai, and distinguished himself by his victorious campaigns against the Mussulmans of Central Asia, the Chinese, Georgians, Russians, and Hungarians. He died upon the banks of the Danube, and was canonised as 忠定.

1785 **Su Shih** 蘇軾 (T. 子瞻. H. 東坡). A.D. 1036—1101. Son of Su Hsün, and elder brother of Su Chê. In the early years of his life he was left very much to his mother's care, and his education was superintended by her. In 1057 he graduated as *chin shih*, coming out second at the Palace examination, and in 1060, after mourning for his mother, he entered the public service. Through Ou-yang Hsiu he was brought to the notice of the Emperor Ying Tsung, and his Majesty at once began to take an interest in his career. Upon his father's death he declined the money and silk sent by the Emperor, and asked for an official post instead. Accordingly

in 1069 he received an appointment as Magistrate; but he soon made an open enemy of Wang An-shih, whose innovations he opposed, and applied to be sent to Hangchow. After being transferred to several similar posts, a plot was formed against him by a couple of Censors whom he had lampooned in verse, and in 1072 he was dismissed to Huang-chou. There he built himself a hut on the *Tung-p'o* "eastern slope" of the hill, and afterwards took these two words as his *hao* or fancy name. The Emperor Shên Tsung had a great partiality for him and was often on the point of recalling him, but his numerous enemies always found some means of preventing this. At length, when the young Emperor Chê Tsung mounted the throne, A.D. 1086, he was summoned to return to Court, and subsequently filled a number of high posts, rising by 1091 to be President of the Board of Rites. The Empress Dowager was present at his appointment to the Han-lin College; and after telling him how the late Emperor had always admired his genius, she caused him to be served with tea and sent home in a sedan-chair, escorted by ladies of the palace with torches. He was obliged however to go once more into the provinces; and in 1094 he was accused of having spoken disrespectfully of the late Emperor, and was banished, first to Hui-chou in Kuangtung, and afterwards to the island of Hainan, regions which in those days were utterly barbarous and unknown. In 1101 he was recalled by the Emperor Hui Tsung and restored to honour, but died soon afterwards at 常 Ch'ang-chou in Kiangsu. As a poet and essay-writer he stands in the very first rank, and numerous editions of his complete works, under the title of 東坡全集, have been issued, from the time of the Sung dynasty down to the present day. Iu 1235 his tablet was placed in the Confucian Temple; and although he had never advanced Confucianism in the sense necessary to merit this honour, it was not until 1845 that the tablet was removed. He is better

known by his fancy name, as Su Tung-p'o. Canonised as 文忠.

1786 **Su Shun-ch'in** 蘇舜欽 (T. 子美). A.D. 1008—1048. A native of 梓 Tzŭ-chou in Ssŭch'uan, of great ambition and wide reading, who graduated as *chin shih* before he was 21, and entered the public service. In 1040 he memorialised the Throne in reference to an earthquake which had taken place, and attracted the notice of Fan Chung-yen, who recommended him for promotion. He rose to high office and married the daughter of a Minister of State; but he became involved in political intrigues, and was dismissed to a provincial post where he died. His poetry had great vogue; and he was also a calligraphist in the "grass" character, of which he would throw off splendid specimens when a little elevated with wine.

1787 **Su Tai** 蘇代. 3rd and 4th cent. B.C. Brother to Su Ch'in, and like him a politician, but of lesser magnitude. He was one day advising the king of Chao to put an end to his ceaseless hostilities with the Yen State. "This morning," said he, "I was crossing the river 易 I, when I saw a mussel open its shell to sun itself. Immediately an oyster-catcher thrust in its bill to eat the mussel, but the latter promptly closed its shell and held the bird fast. 'If it doesn't rain today or tomorrow,' cried the oyster-catcher, 'there will be a dead mussel.' 'And if you don't get out of this by today or tomorrow,' retorted the mussel, 'there will be a dead oyster-catcher.' Meanwhile, up came a fisherman, and carried off both of them. I fear lest the Ch'in State should be our fisherman."

1788 **Su T'ien-chio** 蘇天爵 (T. 伯修). A.D. 1294—1352. A native of 眞定 Chên-ting in Chihli, who passed first at a public examination of students of the Imperial Academy and entered upon a public career. He filled a great variety of posts, especially distinguishing himself by his zeal and energy as Censor. He was finally dispatched to oppose an irruption of rebels from northern Honan, and died of exhaustion from the mental strain. In his later

years he became an ardent Buddhist, and was popularly known as 滋溪先生. Author of 元朝名臣事畧 *Notices of Eminent Statesmen of the Yüan Dynasty*, and of a small treatise on statesmanship, entitled 治世龜鑑.

Su T'ing 蘇頲 (T. 廷碩). A.D. 669—726. Son of a statesman 1789
who had been ennobled as Duke of 許 Hsü. Graduating as *chin shih* before he was 20, in 710 he came into his father's title and rose to be Minister of State. In concert with Sung Ching he administered the government from 716 to 720, when their own extreme severity, coupled with eunuch intrigues, brought about their dismissal. Su T'ing became President of the Board of Rites, and went to Ssŭch'uan as Commissioner, where he succeeded in overawing the Turfan and wild tribes of the south. He subsequently accompanied the Emperor to Mt. T'ai, for the performance of the great sacrifices to Heaven and Earth. His literary fame rivalled that of Chang Yüeh, and the two were spoken of as 燕許大手筆 the mighty pens of Yen and Hsü, Chang Yüeh having been ennobled as Duke of Yen. Canonised as 文憲.

Su Tsung. See **Li T'ing.**

Su Wei 蘇威 (T. 無畏). A.D. 542—629. Son of Su Ch'o. 1790
He was very precocious, and at 5 years of age mourned for his father like a grown man. He attracted the notice of Yü-wên Hu, who gave him his daughter to wife; but fearing implication in political troubles, he retired to the hills, nominally to study. He served under the Emperor Hsüan[a] Ti of the N. Chou dynasty, but it was under the first Emperor of the Sui dynasty that he rose to high office and gained a great reputation by the wisdom of his counsels. In 607, being Senior Grand Chamberlain, he protested against the reckless expenditure of Yang Kuang, and nine years later he was degraded for revealing the truth as to the state of the country and denouncing the folly of a war with Korea. He

joined the usurper Yü-wên Hua-chi, and fought under Li Mi until they were compelled to yield to the successful arms of Li Shih-min.

1791 **Su Wei-tao** 蘇味道. 7th cent. A.D. A native of 欒 Luan-chou in Chihli, who composed well at nine years of age. Graduating as *chin shih*, he was taken as secretary by P'ei Hsing-chien on his campaign against the Turkic tribes, and after his return was appointed to high office. In 698 he got into trouble and was thrown into prison; and soon after re-appointment to office he was again impeached for having encroached upon a neighbour's graveyard at his native place, and banished to a distant post. From this date his career was a chequered one until his death, which probably took place about 705. He was famous for his purposely vacillating policy. "If you definitely take one side," he said, "you may repent it; by taking neither you may always take either." Hence he was called 蘇摸稜 Vacillator Su.

1792 **Su Wu** 蘇武 (T. 子卿). 1st and 2nd cent. B.C. A native of Tu-ling in Shensi, who was an official under the Emperor Wu Ti of the Han dynasty. He lived at a time when the Hsiung-nu were a source of great trouble to the empire. Several Chinese envoys had been imprisoned and not allowed to return; and by way of reprisal, Hsiung-nu envoys had been imprisoned in China. But a new Khan had recently sent back all the imprisoned envoys, and in A.D. 100 Su Wu was dispatched upon a mission of peace to return the Hsiung-nu envoys who had been detained by the Chinese. Whilst at the Court of the Khan his fellow-envoys revolted, and on the strength of this an attempt was made by Wei Lü to persuade him to throw off his allegiance and enter the service of the Hsiung-nu; upon which he tried to commit suicide, and wounded himself so severely that he lay unconscious for some hours. He subsequently slew 虞常 Yü Ch'ang, a Chinese renegade, with

his own hand; and then Wei Lü, seeing that he was not to be forced into submission, threw him into a dungeon and left him without food for several days. He kept himself alive by sucking snow and gnawing a felt rug; and at length the Hsiung-nu, thinking that he was a supernatural being, sent him away north and set him to tend sheep. Then Li Ling was ordered to try once more by brilliant offers to shake his unswerving loyalty, but all was in vain. In the year 86, peace was made with the Hsiung-nu, and the Emperor Chao Ti asked for the return of Su Wu. To this the Hsiung-nu replied that he was dead; but 常惠 Ch'ang Hui, who had been assistant to Su Wu, bade the new envoy tell the Khan that the Emperor had shot a goose with a letter tied to its leg, from which he had learnt the whereabouts of his missing envoy. This story so astonished the Khan that Su Wu was released, and in B.C. 81 returned to China after a captivity of nineteen years. He had gone away in the prime of life; he returned a white-haired and broken-down old man. He was at once appointed Chancellor of the department for controlling the affairs of dependent States; but in the following year his son became mixed up in some treasonable conspiracy and was beheaded. For a long time he retired from public life, to be ultimately restored to favour, dying at the age of over eighty years.

Su Yün-ch'ing 蘇雲卿. 12th cent. A.D. A native of 廣漢 1793
Kuang-han in Ssŭch'uan, who retired to an out-of-the-way part of Kiangsi, and passed his time in gardening and making straw sandals for a living. Subsisting on the rudest fare and wearing the coarsest clothes, he gave away all his surplus money in charity; and he was consequently much beloved by the neighbouring poor, who named him 蘇翁. In youth he had been an intimate friend of Chang Hsün, now a powerful Minister, and the latter sent him some presents accompanied by a letter. The messengers tried to

persuade Su to return with them, and would take no refusal. When however on the following day they repaired to his hut, they found the door and window bolted inside, and the presents on the table, but Su had disappeared.

Suleiman, The Sultan. See **Tu Wên-hsiu.**

1794 **Sun Ch'ang-ju** 孫長孺. A scholar of the Sung dynasty, noted for his vast collection of books, which earned for him the sobriquet of 書樓孫氏 Library Sun. In A.D. 1015 he was made Magistrate of 潯 Hsün-chou in Kuangsi, and subsequently rose to an important office in the household of the Heir Apparent.

1795 **Sun Ch'i-fêng** 孫奇逢 (T. 啓泰 and 鍾元. H. 徵君). A.D. 1583—1675. A native of Jung-ch'êng in Chihli. He passed the examination for *hsiu ts'ai* when only thirteen years of age, and graduated as *chü jen* in 1600; but disgusted with the prospects of the Ming dynasty, clouded by the development of eunuch dominion, he devoted himself to a life of study and retirement. Often invited to take office by Emperors both of the Ming and Ch'ing dynasties, he ever steadfastly declined; though in 1636 he did take part in the successful defence of Jung-ch'êng against Li Tzŭ-ch'êng. He is one of the most famous masters of Confucian ethics, and his works on the *Four Books* etc. have been recommended to students by Chang Chih-tung. He also wrote on Ceremonial, and published the lives of eleven famous Confucianists. He is known as 夏峯先生, from having taught in the college of that name near Soochow during the last twenty-five years of his life, and in 1828 he was admitted into the Confucian Temple.

1796 **Sun Chia-kan** 孫嘉淦 (T. 錫公 and 懿齋). A.D. 1683—1753. A native of T'ai-yüan in Shansi. At the age of sixteen he slew in prison the murderer of his elder brother, who seemed likely to escape punishment through the aid of influential friends. He and another brother then fled, and managed to cover about 100 miles

in twenty-four hours. They entered a city and purposely smashed some ware of a crockery-seller, thereby ensuring that their presence should be known to the officials. By this ruse they were enabled to establish an *alibi* as their defence to the charge of homicide. Sun's family was so poor that he had to work hard all day collecting firewood, and could only study at night. In 1713 he graduated as *chin shih* and rose by 1730 to be President of the Board of Punishments, but was degraded for disrespect in taking up the Emperor's pencil to write with. Ch'ien Lung however restored him to office; and after holding various posts, in 1741 he became Viceroy of Hu-Kuang, where he introduced the system of subsidised chiefs, in order to keep the aborigines under control. He got into difficulties, and was recalled to be President of the Censorate in 1744. In 1745 he retired, but resumed office and rose to be President of the Board of Civil Office in 1752, leaving behind him the reputation of a just and honest man. Canonised as 文定.

Sun Chia-ku 孫家穀. A native of Anhui, who graduated as 1797
chin shih in 1856 and was a senior clerk in the Tsung-li Yamên when appointed in 1869 to be Co-Envoy with Mr. Anson Burlingame, then United States Minister at Peking, on a friendly mission to foreign countries. It was as a forecast of the results of this mission that Mr. Burlingame announced the speedy appearance of "a shining cross on every hill" in the Middle Kingdom. In 1871 he was made Taot'ai at Ichang, and in 1879 Judge in Chehkiang. In 1882 he was recalled to Peking to await employment.

Sun Chien 孫堅 (T. 文臺). Died A.D. 192. A native of 1798
富春 Fu-ch'un in Chehkiang. In early youth he was a yamên servant, but at the age of seventeen he distinguished himself in an affray with pirates on the Ch'ien-t'ang river in Chehkiang and was appointed to a petty official post. The rebellion of the Yellow Turbans soon gave him an opportunity of displaying his great

personal courage, and for services against the rebels at Ch'ang-sha he was made Governor of that district. He joined the league against Tung Cho, but afterwards withdrew, mostly on account of disputes over supplies. He was killed in an attack upon Liu Piao, leaving behind him four sons and one daughter, the last of whom married Liu Pei. His son Sun Ch'üan, who became founder of the Wu dynasty, canonised him as 武烈皇帝.

1799 **Sun Chih-tsu** 孫志祖 (T. 詒穀). A native of Hangchow, who graduated as *chin shih* in 1766, and served as a Censor. Author of the 文選考異, a work on the discrepancies in the various editions of the famous work by Hsiao T'ung; and also of the 家語疏證, a hostile criticism on the now admittedly spurious *Family Sayings of Confucius*.

1800 **Sun Ching** 孫敬 (T. 文寶). 2nd cent. A.D. A native of Hsin-tu in Chihli, who was such an ardent student that at night he always tied his hair to a beam overhead, to prevent himself from dozing over his books. From his habit of bolting the door of his study to keep out intruders, he was popularly known as 閉戶先生.

1801 **Sun Ch'o** 孫綽 (T. 興公). 4th cent. A.D. A poet of the Chin dynasty, who distinguished himself while quite a youth by his literary skill, and after some ten years and more spent in wandering over the mountains and lakes of Chehkiang became secretary to Yü Liang. He subsequently rose to high office, and even ventured to oppose Huan Wên when the latter advocated the removal of the capital to Lo-yang. He was considered the foremost man of letters of his day, and had such a good opinion of his own powers that he said if his verses were thrown down on the ground, they would ring like gold. He died at the age of 58.

1802 **Sun Ch'u** 孫楚 (T. 子荊). Died A.D. 282. A native of Chung-tu in Shansi, who when quite young wished to become a

recluse, and said to 王武子 Wang Wu-tzŭ, "I will wash my mouth with the rocks, and pillow my head on the running stream." "How will you manage that?" enquired Wang, smiling at his slip of the tongue. "Oh," replied Sun, not the least taken aback, "I will use the rocks for tooth-powder, and the stream to cleanse my ears." He had passed his fortieth year before he entered upon an official career. Rising to high military command, he was received at an audience by the Emperor; but he absolutely refused to kneel, and would do no more than bow, alleging that a guardian of the Throne should never let himself be at a disadvantage.

Sun Ch'üan 孫權 (T. 仲謀). A.D. 181—252. Younger son 1803
of Sun Chien, and brother of Sun Ts'ê, to whose position and power he succeeded while still quite a youth. After a long and successful resistance to Ts'ao Ts'ao (see *Chou Yü*), he sent messengers in 217 to sue for peace, and offered to swear allegiance. In 219, upon the capture and execution of Kuan Yü, his services were accepted by Ts'ao Ts'ao and he was ennobled as Marquis. When Ts'ao Ts'ao died and his son Ts'ao P'ei assumed the Imperial title, Sun Ch'üan recognised him as his suzerain and was invested with the Principality of Wu; but in 229 he threw off his allegiance and proclaimed himself first Emperor of the Wu dynasty. Not very long before his death he is said to have been ordered by an angel to change the year-title, and to appoint an Empress, both of which orders he obeyed. Canonised as 大皇帝.

Sun Ên 孫恩 (T. 靈秀). Died A.D. 402. A native of Lang- 1804
yeh in Shantung, and a descendant of Sun Hsiu. He joined his uncle 孫泰 Sun T'ai, who was regarded as a magician, in planning revolutionary measures; and when the latter was put to death, he took the lead himself. At the head of a considerable force he captured Kuei-chi in Chehkiang and proclaimed himself 征東將軍 Generalissimo of the East, giving to his followers the

title of "Immortals." After a long struggle, with alternating fortune, he found himself without resources and committed suicide by drowning himself in the sea.

1805 **Sun Fang** 孫防 (T. 景初). 12th cent. A.D. An Imperial physician, who called himself 四休居士 the Hermit of Four Stops. He explained this to mean that when he had taken his fill of plain food, he stopped; when he had put on enough plain clothes to keep himself warm, he stopped; when he had realised a fair proportion of his wishes, he stopped; and that after growing old, free from covetousness or envy, he would also be prepared to stop.

1806 **Sun Fu-t'ing** 孫傳庭 (T. 伯雅). A.D. 1593—1643. Graduating as *chin shih* in 1619, he rose in 1635 to be Governor of Shensi, and by active measures stamped out the existing rebel movement. After an unsatisfactory campaign in Honan against the rebels there, he became Viceroy of Shantung and a part of Chihli. The fall of Chi-nan Fu in 1639 was made a pretext for imprisoning him; however in 1642 he was appointed Vice President of the Board of War and hastened with the garrison of Peking to relieve K'ai-fêng Fu, long besieged by Li Tzŭ-ch'êng. He was then moved to Shensi as Viceroy, and in spite of his representation that all the tried soldiers were dead and the new recruits not yet serviceable, he was obliged to advance against Li who soon scattered his raw levies. With great difficulty he raised fresh forces and again advanced. At first successful, he reached the 郟 Chia District only to find that heavy rains had made it impossible for supplies to come forward. He therefore fell back with two divisions, pursued by the rebels. The inexperienced artillerymen deserted their guns and a rout ensued, 40,000 men being lost. Li followed up his advantage, and in November the 潼 T'ung Pass was forced and Sun was killed, fighting to the last.

Sun Hao 孫皓 (T. 元宗). A.D. 242—283. Grandson of Sun 1807
Ch'üan, and son of Sun Ho. Ennobled as Marquis by Sun Hsiu, and personally a youth of studious and exemplary habits, he was raised to the throne as fourth Emperor of the Wu dynasty at the age of 23. No sooner however was he fairly established in his new position, having conferred the rank of Prince on the sons of the late Emperor, than he began to give way to cruelty, drunkenness, and debauchery, and utterly neglected the affairs of State. In A.D. 280 he was deposed by the founder of the Chin dynasty and sent to Lo-yang, with the title of the Marquis Returned to his Allegiance. His concubines and female attendants, to the number of 5,000, were taken into the conqueror's seraglio. He is mentioned in connection with the early use of tea, which he is said to have offered to Wei Chao instead of wine. Known in history as 末帝.

Sun Ho 孫和 (T. 子孝). A.D. 224—252. Third son of Sun 1808
Ch'üan, who in 242, the two elder sons being dead, appointed him Heir Apparent. But through a palace intrigue against him, he began to lose favour with the dying Emperor and was sent to Ch'ang-sha in Hunan, with the title of Prince of Nan-yang. After his father's death, 孫峻 Sun Hsün, a son of Sun Chien, carried off his seal and ribbon of office and then forced him to commit suicide. When his son Sun Hao came to the throne, the latter canonised his father as 文皇帝.

Sun Hsing-yen 孫星衍 (T. 淵如). A.D. 1752—1818. A 1809
native of Kiangsu. From 1795 to 1811 he served with distinction in Shantung, where his honesty was often distasteful to his superiors. He published editions of several Classics and topographies; he wrote many classical and antiquarian works; and he discovered the graves of Min Sun, T'an-t'ai Mieh-ming, and 曾點 Tsêng Tien, three of the disciples of Confucius.

Sun Hsiu 孫休 (T. 子烈). Died A.D. 264. Sixth son of 1810

Sun Ch'üan. Ennobled in 252 as Prince of Lang-yeh, he lived for some years afterwards at Kuei-chi in Chehkiang, while his younger brother, Sun Liang, was Emperor. One night he dreamt that he soared to heaven on a dragon so huge that he could not see the end of its tail, and shortly afterwards Sun Liang was deposed and he was raised to the throne as third Emperor of the Wu dynasty. He took 孫綝 Sun Ch'ên as his chief adviser, but ere long began to suspect his loyalty and caused him to be put to death. He was very fond of reading and also of pheasant-shooting, in which sport he would spend whole days from dawn to dusk. Canonised as 景皇帝.

1811 **Sun K'ai-hua** 孫開華 (T. 賡堂). Died A.D. 1893. A military student of Hunan, who joined Pao Ch'ao's army and fought bravely against the T'ai-p'ings and Nien fei, receiving many wounds. He was rapidly promoted until he became Brigade General at Chang-chou in Fuhkien in 1866. In 1878 he saw service against the Formosan savages, but he is best known for his repulse of the French at Tamsui in 1884. For this he was made a noble of the 7th grade, and in 1886 became Commander-in-Chief in Fuhkien. Though a military officer he was exceedingly well-read, and he was a great favourite both with natives and foreigners. Orders have been issued that his career is to be recorded in the history of the dynasty, and memorial temples are to be erected at the scenes of his chief exploits.

1812 **Sun K'ang** 孫康. 4th cent. A.D. A native of Lo-yang, who in his youth was so poor that he could not afford a lamp to read by. He therefore studied in winter by light reflected from the snow, and ultimately rose to be a Censor.

1813 **Sun Liang** 孫亮 (T. 子明). Died A.D. 260. Youngest son of Sun Ch'üan, who after the disgrace of Sun Ho named him heir to the throne. In 252 he became Emperor, and later on appointed

孫綝 Sun Ch'ên to be his Generalissimo. But he soon began to suspect treasonable designs on the part of the latter, and determined to put him to death. Sun Ch'ên however got wind of the plot, seized the Emperor's person, and with the aid of the Ministers of State relegated him to private life, with the title of Marquis of Kuei-chi. Known in history as 廢帝.

Sun Shan 孫山. A scholar who came out last on the list of 1814
successful graduates. Hence the phrase "beyond Mt. Sun," as applied to unsuccessful candidates.

Sun Shêng 孫盛 (T. 安國). 4th cent. A.D. A native of 1815
Chung-tu in Shansi, whose father was killed by bandits while Governor of Ying-ch'uan in Anhui. He was then only ten years of age, and was forced to flee for safety to the other bank of the Yang-tsze. Entering official life, he served under T'ao K'an, Yü Liang, and Huan Wên, accompanying the latter into Ssŭch'uan. Appointed Governor of Ch'ang-sha, the poverty of his family drove him to engage secretly in trade; but although this breach of etiquette was discovered, he was not impeached, because of the great esteem in which he was held. He finally rose to be a Supervising Censor, and died at the age of 72. He was an ardent student, never to be seen without a book in his hand. Author of the 魏氏春秋 and the 晉陽秋, historical works on the Wei and Chin dynasties, the latter of which gained for him the title of 良史 Faithful Historian. Huan Wên objected strongly to the passage which described too accurately his own defeat, and threatened Sun with his resentment if it were allowed to stand. Sun indignantly refused to make any change, but the text was subsequently modified without his knowledge.

Sun Shih 孫奭 (T. 宗古). A.D. 962—1033. A native of 1816
博平 Po-p'ing in Shantung, who graduated as *chin shih* after nine attempts and entered the public service, rising to high office

under the Emperor Chên Tsung. In 1008 there was a pretended revelation from God in the form of a letter, which the Emperor and his Court regarded with profound awe. But Sun Shih said, "I have heard that God does not even speak (*vide* 論語, *ch. XIX*); how then should He write a letter?" Canonised as 宣.

1817 **Sun Shih-i** 孫士毅 (T. 智治. H. 補山). A.D. 1720—1796. A native of 仁和 Jen-ho in Chehkiang, who as a youth was devoted to study and is said to have kept off drowsiness by knocking his head against the wall. Graduating as *chin shih* in 1761, he was secretary to Fu-hêng during his Burmese expedition, and in 1770 had risen to be Treasurer of Kuangsi, when he was cashiered for want of energy, and orders were given to confiscate his property. Struck with the fact that nothing was found to confiscate, the Emperor re-employed him, and in 1788, as Viceroy of the Two Kuang, he invaded Annam and replaced on the throne 黎維祁 Li Wei-ch'i, who had been driven out by his Minister 阮惠 Yüan Hui. No sooner had the Chinese withdrawn than another revolution took place, and it was ultimately decided to leave Annam alone. He was then sent to Ssŭch'uan to see to the supplies of the army fighting in Tibet, into which country he advanced over terrible mountains as far as Chamdo. In 1792, on the conclusion of the war with Nepaul, the suppression of the White Lily rebellion occupied his last days. His physical powers were marvellous, and he required hardly any sleep. He was a great collector of ancient inscriptions. Ennobled as Duke, and canonised as 文靖.

1818 **Sun-shu Ao** 孫叔敖. 6th cent. B.C. A native of the Ch'u State, who thrice became Prime Minister without feeling joy and thrice suffered dismissal without feeling resentment, conscious that his elevation was due to his own merit and his degradation to the faults of others.

1819 **Sun Shu-jan** 孫叔然. 3rd cent. A.D. A native of 樂安

Lo-an in modern Shantung, who distinguished himself by his works on the Classics. He wrote the 爾雅音義, and is said to have been the first to use the 反切 spelling system, under which the sound of any character is indicated by taking the initial and final portions of two other characters, respectively. His personal name was originally 炎 Yen; but as this was also the name of the first Emperor of the Chin dynasty, he was obliged to substitute his style, Shu-jan.

Sun Ssŭ-k'o 孫思克 (T. 藎臣). Died A.D. 1700. A Chinese 1820
Bannerman, noted for his successes against the Oelots, against the Shensi rebels in 1675—79, and against Galdan. He rose to be a general, and was ennobled as Baron. Canonised as 襄武, and included in the Temple of Worthies.

Sun Ssŭ-miao 孫思邈. Died A.D. 682. A native of Hua-yüan 1821
in Shensi, who was attracted while quite a boy by the doctrines of Lao Tzŭ, and made himself so familiar with the writings of Chuang Tzŭ and other authors of the kind that he was pronounced to be "a divine child." He received an offer of employment from the Emperor Wên Ti of the Sui dynasty, which he declined, because, as he confided to his friends, he was awaiting the arrival of a Prophet fifty years later. The first Emperor of the T'ang dynasty twice summoned him to Court, but could not prevail upon him to take office. He returned to his quiet mountain home, and passed his time in gathering simples and performing miracles. He prepared a potion called 屠蘇酒, which if drunk on New Year's Day would give immunity from pestilence; and he also made many wonderful prophecies, all of which were duly fulfilled. Author of the 枕中記, a Taoist work, and of the 千金食治 and other medical treatises. Also known as 孫眞人.

Sun Ti 孫覿 (T. 仲益. H. 鴻慶居士). A.D. 1081—1169. 1822
A native of 晉陵 Chin-ling in Kiangsu, said to have been really

the son of Su Tung-p'o, who gave his pregnant concubine in marriage to one 孫治 Sun Chih. He graduated as *chin shih* in A.D. 1109, and rose to be President of the Boards of Civil Office and of Revenue. Differences with the Ministers of the Emperor Kao Tsung forced him to retire into private life, in which condition he amused himself by farming. A collection of his writings was published under the title of his *hao*, as above.

1823 **Sun Ts'ê** 孫策 (T. 伯符). A.D. 175—200. Eldest son of Sun Chien, whom he succeeded and whose work he carried on. He was a handsome young man, and was greatly admired by Yüan Shu who gave him his father's command and advanced him as much as possible. They separated when the latter wished to make himself Emperor, and Sun Ts'ê fought against him as one of the lieutenants of Ts'ao Ts'ao. He was appointed Governor of Wu (modern Kiangsu and part of Chehkiang), and in 198 was invested with the title of Marquis of Wu. He was slain at the early age of twenty-six by the retainers of one 許貢 Hsü Kung, whom he had put to death. On his deathbed he solemnly handed over his territorial possessions to his brother Sun Ch'üan, who he said was more fitted to hold than to acquire. Sun Ch'üan was so much affected by his death that he could do nothing but weep, until 張昭 Chang Chao roused him by saying that he was "opening the door and bowing in robbers." Sun Ts'ê married the famous beauty, 大喬 Ta-ch'iao, daughter of 喬公 Ch'iao Kung. See *Chou Yü.* Canonised as 長沙桓王.

1824 **Sun Wên** 孫文 (T. 載之. H. 逸仙). Known to foreigners as "Sun Yat Sen," from the Cantonese pronunciation of his *hao*. Born 1866. A native of 香山 Hsiang-shan in Kuangtung, who at the age of 13 accompanied his mother to the Hawaiian Islands and was placed at the Iolam College in Honolulu, passing at the end of 3 years to the Oahu College. Shortly afterwards he returned

to China and joined Queen's College in Hongkong. Another visit to the Hawaiian Islands interrupted his studies, and on his return he devoted himself to his own language until the age of 21, when he took to the study of medicine at the Canton hospital. In the following year he joined the College of Medicine in Hongkong and was there for 5 years. He then became mixed up in some political movement in the Kuangtung province, the object of which was to overthrow the Manchu dynasty, and narrowly escaped arrest in Canton. He fled to New York, and thence to London, where on 11 Oct. 1896 he was seized and confined in the Chinese Legation on a charge of treason. With the assistance of a European waiter he made his case known to the public and secured the prompt intervention of the British Government, whereupon he was released. He subsequently published an account of his adventure under the title *Kidnapped in London.*

Sun Wu 孫吳 *or* **Sun Tzŭ** 孫子. 6th cent. B.C. A native **1825**
of the Ch'i State, and author of the 兵法 *Art of War.* When he was discoursing one day with Prince Ho-lu of the Wu State, the latter said, "I have read your book and want to know if you could apply its principles to women." Sun Wu replied in the affirmative, whereupon the Prince took 180 girls out of his harem and bade Sun Wu deal with them as with troops. Accordingly he divided them into two companies, and at the head of each placed a favourite concubine of the Prince. But when the drums sounded for drill to begin, all the girls burst out laughing. Thereupon Sun Wu, without a moment's delay, caused the two concubines in command to be beheaded. This at once restored order, and ultimately the corps was raised to a state of great efficiency.

Sun Yü-t'ing 孫玉庭 (T. 寄圃). A.D. 1752—1834. A native **1826**
of 濟寧 Chi-ning in Shantung. He graduated as *chin shih* in 1775, and had risen to be Viceroy at Nanking when in 1824 a

breach in the Yellow River embankment caused his dismissal. For a time he was Governor of Kuangtung, where he put down the Swatow clan-fights and tried to stop the system of bribing pirates to submit. In 1802, as Governor of Kuangsi, he induced the Court to recognise 福映 Fu Yang, the *de facto* king of Annam, and to allow the country to be again called 南越 Nan-yüeh. In 1816 he advised the Emperor Chia Ch'ing to dispense with the customary prostrations and kotowing in the case of Lord Amherst's Mission. At the same time he assured his Majesty that without tea the English could not live, and that to prohibit its export from China would soon bring England to her knees!

1827 **Sung Ch'i** 宋琪 (T. 叔寶). A.D. 918—996. A native of 幽 Yu-chou in Chihli, who served in his youth under the Later Chin dynasty until Chihli was ceded to the Kitans. Graduating as *chin shih*, he drifted towards the capital and was employed, first by the Emperor Shih Tsung of the Later Chou dynasty and afterwards by the Emperor T'ai Tsung of the Sung dynasty under whom he was raised to be Minister of State. His flippancy and love of jest led to his dismissal, but he was subsequently appointed President of the Board of Civil Office. Canonised as 惠安.

1828 **Sung Ch'i** 宋祁 (T. 子京). A.D. 998—1061. Younger brother of Sung Hsiang, and known as 小宋 the Younger Sung. He really beat his brother at the graduates' examination, but was placed tenth instead of first by Imperial command and in accordance with the precedence of brothers. Appointed to the Imperial Academy he presented a vigorous memorial on religious worship, and proposed to limit the number of persons allowed to be priests and nuns. But his career was chiefly in the western provinces, where he distinguished himself by his scheme of frontier defence against the Hsia State. He worked on the *New History of the T'ang Dynasty* with Ou-yang Hsiu, and the biographical section is attributed to

him alone. On its completion in 1060, he became President of the Board of Works. He was also author of the 廣樂記, and of an extensive collection of pieces in one hundred chapters; besides which he was employed upon the compilation of the 集韻, a phonetic dictionary containing over 53,000 characters and intended to supersede the 廣韻 (see *Ch'ên P'êng-nien*). A great favourite at Court, it is related that he was once at some Imperial festivity when he began to feel cold. The Emperor bade one of the ladies of the seraglio lend him a tippet, whereupon about a dozen of the girls each offered hers. But Sung Ch'i did not like to seem to favour any one, and rather than offend the rest continued to sit and shiver. In his will he begged the Emperor to appoint an heir to his estate, and forbade his sons to employ priests at his funeral service. He wished that no application should be made for his canonisation, or for any epitaph or posthumous honours. Chang Fang-p'ing however obtained for him the epithet of 景文.

Sung Chih-wên 宋之問 (T. 延清). Died A.D. 710. A 1829
native of Fên-chou in Shansi, whose martial appearance marked him out for a military career. He was appointed to a post by the Empress Wu Hou, but became mixed up with Chang I-chih and was banished. Returning without leave, he remained in concealment at Lo-yang until he succeeded in obtaining a pardon and an appointment as Archivist in the Court of State Ceremonial. After a discreditable career he was again banished for corrupt practices and forced to commit suicide. He was one of the most charming poets of his day, and it is said that the Emperor Chung Tsung was on one occasion so pleased with his verses that he presented the poet with his own Imperial robe of silk.

Sung Ching 宋璟 (T. 廣平). A.D. 662—737. A native of 1830
邢 Hsing-chou in Chihli, who graduated as *chin shih* and rose to be President of the Board of Civil Office in 710. Under the

Emperor Ming Huang he was again appointed to high office, becoming Minister of State in 729. Although inflexibly stern, his influence was at the same time so benign that he was called a "walking spring." In a preface to his collected works, P'i Jih-hsiu said he was astonished that such charming poetry as he found therein could be composed by a man whose "bowels were of iron and whose heart of stone." Taking part against the T'ai-p'ing Princess he was dismissed and sent to the provinces, and later on to Canton where he induced the people to exchange their inflammable huts for mud and tile buildings. Canonised as 文貞.

1831 **Sung Chün** 宋均 (T. 叔庠). Died A.D. 76. A native of 鎮平 Chên-p'ing in Honan, who rose to be Governor of 九江 Chiu-chiang, a District in modern Anhui, much infested by tigers. There his virtuous administration caused the tigers to cross the Yang-tsze and seek other fields; while in another case an enormous flight of locusts no sooner reached his dominions than the insects scattered in all directions and disappeared. In A.D. 58 he was transferred to Tung-hai in Kiangsu, but five years later he got into trouble and was dismissed. The people sent a deputation to the Emperor, petitioning for his return; and ultimately he was again employed as Governor of Ho-nei in Honan, from which post he retired in ill-health.

1832 **Sung Hsiang** 宋庠 (T. 公序). Died A.D. 1064. Elder brother of Sung Ch'i, and known as 大宋 the Elder Sung. When quite small children, the two brothers met a Tartar priest, who was much astonished at the appearance of the younger and declared that he was destined for great literary triumphs. Ten years later he met them again, and said to the elder, "Ah! I now see that you too will triumph with your brother." The fact was that in the interim Sung Hsiang had aided some ants to escape drowning by placing a piece of wood to serve as a bridge for them, and had thus

laid up a store of merit which was shortly to stand him in good stead. Graduating with his brother as *chin shih*, he rose to the highest offices of State, and was ennobled as Duke. Canonised as 元獻.

Sung Hung 宋弘 (T. 仲子). 1st cent. B.C. and A.D. A native of Ch'ang-an, who was in the public service before Wang Mang usurped the throne, and afterwards served him as Minister of Public Works. He became Minister of State under the Emperor Kuang Wu Ti, and in A.D. 26 was ennobled as Marquis. His Majesty now wished him to put away his wife, who was a woman of the people, and marry a Princess; to which he nobly replied, "Sire, the partner of my porridge days shall never go down from my hall." Five years later he fell into disfavour, and was compelled to retire into private life. 1833

Sung I 宋義. 2nd and 3rd cent. B.C. A Minister of the Ch'u State, who when Hsiang Liang was too elated by his successes against the Ch'ins, warned him not to give way to pride. "Pride in a commander," said he, "begets negligence among his troops, and defeat follows." His words were fulfilled at the battle of Ting-t'ao (see *Chang Han*), after which Prince 懷 Huai appointed him Generalissimo of the northern army, and sent him to the relief of Chü-lu. For some unaccountable reason he delayed his troops no less than forty-six days at An-yang, until at length Hsiang Chi, who was second in command, remonstrated with him on such loss of time. This not seeming to produce any effect, Hsiang Chi proceeded next day to his tent and cut off his head, immediately proclaiming himself Commander-in-chief in his stead. Sung I was nicknamed by his troops the 卿子冠軍 Civilian Soldier. 1834

Sung Jo-chao 宋若昭. Died A.D. 825. A female scholar and authoress of the T'ang dynasty. She was one of five clever sisters, all of whom, except herself, entered the palace of the Emperor 1835

Tê Tsung. Devoting her life to study, she wrote the 女論語 *Analects for Women* and other works, and gained the title of 女學士 Female Scholar. She was posthumously honoured with the title of 梁國夫人.

1836 **Sung Lien** 宋濂 (T. 景濂). A.D. 1310—1381. A native of Chin-hua in Chehkiang, who declined office and led a studious life until in 1367 he went to Nanking as tutor to the Heir Apparent. In 1369 he was appointed to edit the *History of the Yüan Dynasty*, and he was also one of the chief framers of the 洪武正韻, a dictionary arranged under 76 rhymes. Later on he became President of the Han-lin College, and for many years enjoyed the Emperor's confidence. In 1380 his grandson was concerned in the conspiracy of Hu Wei-yung, and only the Empress's entreaties saved his own life. He died on his way to banishment in Ssŭch'uan. Canonised as 文憲.

1837 **Sung Lo** 宋犖 (T. 牧仲. H. 漫堂). A.D. 1634—1714. A native of Honan, who entered the Body-guard at the age of 14 and rose to be President of the Board of Civil Office. A distinguished antiquarian, he published the 筠廊偶筆, a series of notes on the events of his time, and the 漫堂說詩, on the art and history of poetry. He edited collections of the poems of some of his contemporaries, and re-issued, with additions and emendations, the commentary of 施元 Shih Yüan upon the poetry of Su Tung-p'o, which had gone out of print. He also wrote the 漫堂墨品, a treatise on ink, and the 怪石贊, on certain remarkable stones discovered in Hupeh.

1838 **Sung Tê-i** 宋德宜 (T. 右之). A.D. 1626—1687. A native of Ch'ang-chou in Kiangsu, who graduated as *chin shih* in 1655. In 1677, as President of the Censorate, he protested against the purchase of office and the prohibition of trade with foreign countries, and finally exhorted the Emperor not to study overmuch. Transferred

to the Board of War in 1679, he procured the union of Ssŭch'uan and Shensi under one Viceroy, so as to harmonise their conflicting interests. In 1684 he became a Grand Secretary. It was through his influence that the Emperor K'ang Hsi suffered the women taken captive during the great rebellions to be ransomed, instead of being handed over as prizes to Bannermen. Canonised as 文恪.

Sung Tz'ŭ Tao 宋次道. 4th cent. A.D. A famous bibliophile, 1839
who possessed a great many books the text of which had been carefully verified several times. So many scholars came to live in his neighbourhood for the convenience of borrowing important works that house-rents went up in consequence.

Sung Wu-chi 宋無忌. 4th cent. B.C. A magician, who was 1840
supposed to have learned the black art from some legendary personage named 羨門子高 Hsien-mên Tzŭ Kao. He is said to have persuaded the Princes of Ch'i and Yen to send expeditions to search for the Isles of the Blest. See *Hsü Shih.*

Sung Yü 宋玉. 4th cent. B.C. Nephew of the famous Ch'ü 1841
Yüan, and like his uncle both a statesman and a poet. Is one of the authors of the collection known as the 楚辭 *Elegies of Ch'u.*

Sung Yün 宋雲. An official who in A.D. 518 was sent by 1842
the Empress Dowager, then Regent of the Northern Wei dynasty, to India, in company with a priest named Hui Shêng, to obtain Buddhist books. He travelled to Kandahar, stayed two years in Udyana, and returned with 175 Buddhist works. See *Bôdhidharma.*

Sung-yün 松筠 (T. 湘浦). A.D. 1753—1835. A Mongol, 1843
who began life as a *bitgeshi* or clerk in one of the public offices, and rose by 1793 to be a member of the Grand Council. At this time, according to the Chinese record, a tribute-bearing mission arrived from the English (*i. e.* Lord Macartney's Embassy), requesting permission to trade at the ports of Tientsin and Ningpo, and

asking for the grant of a small island near Chusan, and of a small piece of ground in the neighbourhood of Canton, in order to establish mercantile residences, which proposals were rejected. Sung-yün had been specially commissioned to act as escort on the journey to Peking. No hitch of any kind occurred, and he was commended by Decree. After serving as Resident in Tibet, Governor General of Shên-Kan and also of the Two Kuang, Director General of the Yellow River and Governor of Ili, with alternate periods of honour and degradation, he was finally degraded in 1819, in consequence of the loss of a seal from the Board of Revenue, which had taken place under his presidency, to the rank of lieutenant in a Manchu Banner. In 1820, on the return of the newly-installed Emperor Tao Kuang from Jehol accompanying his father's coffin to Peking, as his Majesty walked along the raised roadway between thousands of kneeling officials, he suddenly stepped aside and sobbing aloud raised the head of Sung-yün, whom he had recognised among the crowd in the humble guise of a Manchu subaltern. Sung-yün was immediately afterwards appointed Military Governor of Jehol; and then proceeded to submit to the Emperor his work on Turkestan, entitled 新疆識略, which was published by Imperial command. Until the year before his death he was employed in various high posts. Canonised as 文清.

T.

1844 **Ta Chi** 妲己. 12th cent. B.C. The beautiful concubine of Chou Hsin, last ruler of the Shang dynasty, captured by him during an expedition against the 有蘇 Yu-su tribe. The wild debauchery and extravagance into which she led her not unwilling master ultimately brought about the ruin of his house, and she is described in popular language as having been the cause of the fall of the Shang dynasty. She was said to have invented the "roasting

punishment," in which a criminal was fastened to a hollow pillar of copper with a fire inside. When taken prisoner by Wu Wang, her beauty was still so entrancing that no one could be found willing to deal the fatal blow. At length T'ai Kung, the aged counsellor of Wu Wang, stepped forward, and covering his face with his hands, laid the enchantress low.

Ta-mo. See **Bôdhidharma.**

Ta Nao 大撓. A Minister who served under the Yellow Emperor, 1845
B.C. 2698, and arranged the sexagenary cycle.

Ta Ti. See **Sun Ch'üan.**

Ta Yü 大禹. Died B.C. 2197. The Great Yü. A native of 石紐 1846
Shih-niu in modern Ssŭch'uan. His family name was 姒 (T. 高密), and the name given to him at birth was 文命. His father was Kun, and his mother, who bore him after 14 months' gestation, was 修己 Hsiu-chi. Among other things he is said to have had ears with three holes in them. When his father had failed to drain the empire from the great flood, he was appointed by the Emperor Shun to undertake the work; and in B.C. 2286, four days after his marriage, he started upon this task, which he eventually accomplished after nine years' toil. He wore the very hair off his legs by his exertions, and never once entered his home, though he passed by the door and heard the voice of his infant son. For this service he was ennobled as 夏伯 or 有夏, and in B.C. 2224 he was associated in the government with the Emperor Shun, whom he finally succeeded in 2205 after a mourning of three years' duration. He became the first Emperor of the Hsia dynasty, whence he is sometimes spoken of as 夏后.

T'a-ch'i-pu 塔齊布 (T. 智亭). A.D. 1816—1855. A Manchu, 1847
who after serving in the Imperial Guards was promoted to be major for bravery shown at the defence of Ch'ang-sha against the T'ai-p'ing rebels in 1852. He thus attracted the attention of Tsêng

Kuo-fan, and became one of his lieutenants. For a splendid victory at 湘潭 Hsiang-t'an he was made a *baturu* and was appointed Commander-in-chief in Hunan. He assisted in driving the rebels from Yo-chou and from Wu-ch'ang; and was present at the siege of Kiukiang, before which place he died. Canonised as 忠武.

1848 **Tai Chên** 戴震 (T. 東原 and 愼修). A.D. 1722—1777. A native of 徽 Hui-chou in Anhui, and author of commentaries on Mencius and on the *Great Learning*, in which he opposes the interpretations of Chu Hsi. As a mere youth he declined to accept current literary dogmas on authority, and later on used his vast stores of learning to test the exegesis of the school of the Sungs. In 1744 he published a work, entitled 策算, on the use of Napier's Bones, a mechanical device for shortening the processes of multiplication and division, superseded later on by logarithms. In 1773 he entered the Imperial Library, and edited several works on mathematics and astronomy. He also wrote essays, notes on the *Odes*, treatises on Rhymes, and issued a new edition of the 方言 ascribed to Yang Hsiung.

1849 **Tai Fu-ku** 戴復古 (T. 式之. H. 石屏). 12th and 13th cent. A.D. A poet of the Southern Sung dynasty, who spent over 20 years in travelling about and visiting famous spots. He thus made great strides in the art of poetry, and latterly he was considered quite equal, in point of *technique*, to Mêng Hao-jan. He is generally known by his style.

1850 **Tai K'uei** 戴逵 (T. 安道). Died A.D. 395. A native of 譙國 Ch'iao-kuo in Anhui, devoted to literature and music. He studied under Fan Hsüan, whose niece became his wife. Summoned by the Prince of Wu-ling to give an exhibition of his skill as a musician, he broke his lute in the messenger's face, saying "Tai An-tao (his *hao*) is not a Prince's mime!" He then retired to a distant part of Chehkiang, and occupied himself with questions of Ceremonial.

Tai Liang 戴良 (T. 叔鸞). 2nd cent. A.D. A native of 慎 1851
陽 Shên-yang in Honan, who was an eccentric fellow and fond of shocking public prejudices. He graduated as *hsiao lien*, but would not take office; and when afterwards he received an appointment, he fled away into the mountains. He gave his daughters only cotton clothes and wooden shoes for their trousseaux. On being asked who there was to be compared with himself, he replied, "Like Confucius and the Great Yü, I walk alone."

Tai P'ing 戴憑 (T. 次仲). 1st cent. B.C. and A.D. A native 1852
of P'ing-yü in Honan, who was deeply read in the Confucian Canon, and rose to high office under the Emperor Kuang Wu Ti. On a certain New Year's Day, when the great officers of State were paying their respects, his Majesty bade them examine one another in the Canon and take precedence accordingly. The result was that Tai P'ing passed over the heads of some fifty of his colleagues, and his knowledge of the *Sacred Books* became a household-word at the capital.

Tai Shêng 戴聖 (T. 次君). 1st and 2nd cent. B.C. Cousin 1853
to Tai Tê, whose work on Rites he reduced to 49 sections. It was known as 小戴禮, and is now incorporated in the Confucian Canon as the *Book of Rites*.

Tai Shu-lun 戴叔倫 (T. 幼公). 9th cent. A.D. A native 1854
of 潤 Jun-chou in Kiangsu, distinguished as a poet and official under the T'ang dynasty. For his successful administration of 撫 Fu-chou in Kiangsi he was ennobled as Baron. Under his rule "agriculture yielded larger returns every year, and the gaols were empty of prisoners."

Tai Tê 戴德 (T. 延君). 1st and 2nd cent. B.C. A pupil of 1855
Hou Ts'ang, who prepared a work on Rites in 85 sections. He is known as 大戴 the Elder Tai, to distinguish him from his cousin Tai Shêng.

Tai Tsung. See (T'ang) **Li Yü**; (Ming) **Chu Ch'i-yü.**

1856 **Tai T'ung** 戴侗 (T. 仲達). 13th cent. A.D. A native of Yung-chia in Chehkiang, who graduated as *chin shih* in 1237 and was appointed to an office in the Imperial Academy, after which he became Governor of T'ai-chou in his native province. Then the Mongols prevailed, and Tai T'ung, unwilling to serve them, pleaded ill-health and in 1275 retired into private life. There he occupied himself with the composition of the 六書故 *Six Scripts*, an examination into the origin and development of writing, which according to some was published about A.D. 1250, but according to others not until as late as the year 1319. He was over eighty at his death.

1857 **T'ai Chang** 太章. An official employed by the Great Yü, B.C. 2205, to measure the earth from east to west. See *Shu Hai.*

1858 **T'ai Ch'ang** 太常. One of the Six Ministers of the Yellow Emperor, B.C. 2698. He investigated the configuration of the earth.

1859 **T'ai Chiang** 太姜. The virtuous wife of Tan Fu, and grandmother of the famous Wên Wang.

1860 **T'ai Hung** 太鴻. One of the Six Ministers of the Yellow Emperor, B.C. 2698. He investigated the western region.

1861 **T'ai Jen** 太任. 13th cent. B.C. The mother of the great Wên Wang.

1862 **T'ai Kung** 太公 or 太公望. The popular title of a high officer of State, named 呂尚 Lü Shang (T. 子牙), who broke his sword and went into voluntary exile to escape the tyrannous rule of Chou Hsin, B.C. 1122. Some time afterwards, when Wên Wang was going out hunting, it was foretold that his quarry would be neither a dragon, nor a black horse, nor a tiger, nor a bear, but a great Prince's assistant. Wên Wang met T'ai Kung, then eighty years of age, engaged in fishing upon the banks of the 渭 Wei, and carried him away to be his chief counsellor. He continued in this capacity under Wu Wang, whom he assisted to overthrow

the tyrant Chou Hsin. His clan name was 姜 Chiang; hence he is sometimes spoken of as 姜子牙.

T'ai-p'ing Kung-chu 太平公主. Died A.D. 713. One of the two daughters of the Emperor Chung Tsung of the T'ang dynasty (see *An-lo Kung-chu*). She joined Li Lung-chi, the future Emperor Ming Huang, in the plot which placed her brother, Li Tan, upon the throne at the cost of her mother's life; but upon the death of Li Tan she seems to have intrigued against the succession of her nephew, Li Lung-chi, and as soon as he mounted the throne he caused her to be put to death. **1863**

T'ai Shang Yin Cho 太上隱者. The sobriquet given to himself by a recluse of 終南 Chung-nan in Shensi, who flourished as a poet under the T'ang dynasty, but whose name is not known. **1864**

T'ai Ssŭ 太姒. Wife of Wên Wang, and mother of Wu Wang, first ruler of the Chou dynasty. **1865**

T'ai Tsu. See (L. Liang) **Chu Wên**; (L. Chou) **Kuo Wei**; (Liao) **Yeh-lü Cho-li-chih**; (Chin[a]) **Akuta**; (Sung) **Chao K'uang-yin**; (Ming) **Chu Yüan-chang.**

T'ai Tsung. See (T'ang) **Li Shih-min**; (Liao) **Yeh-lü Tê-kuang**; (Chin[a]) **Wan-yen Shêng**; (Sung) **Chao Huang.**

T'ai Wu Ti. See **Toba Tao.**

Tan 丹. Died B.C. 226. Son of Prince 喜 Hsi, and Heir Apparent of the Yen State. Detained as a hostage in the Ch'in State, he was told by the Prince, who was afterwards First Emperor, that he would be set free when the sky rained grain, when crows had white heads, and horses had horns. These things actually coming to pass, the young Prince effected his escape in 230 and returned to his country where he plotted the assassination of his enemy (see *Ching K'o*). The result was that the Ch'in State sent an expedition against the Yen State, and in order to conciliate the enemy, Prince Hsi put his son to death. **1866**

1867 **Tan Chu** 丹朱. The unworthy son of the Emperor Yao, B.C. 2357, disinherited in order to make room for the virtuous Shun. He was the best player of his day at *wei ch'i*, a game said to have been invented by his father.

1868 **Tan Fu** 亶父, also known as 古公, and as 太王. Died B.C. 1231. The father of Chi Li, and grandfather of Wên Wang, founder of the Chou dynasty. He was ruler of 豳 Pin in Shensi; but in consequence of the raids of the northern barbarians he removed his capital to 岐 Ch'i, and changed the name of his Principality to Chou.

1869 **T'an Ch'iao** 譚峭 (T. 景升). 10th cent. A.D. Son of an official of the T'ang dynasty. He was educated for a similar career; but the bent of his mind was towards Taoism and the black art, and at length he devoted himself wholly to those pursuits. He wore furs in summer and thin garments in winter, and he would often lie about in the snow and rain, to all appearances dead. He finally "attained," and could pass through fire and water without harm, having also the power of rendering himself invisible. Author of the 化書, a book on magic, which he handed over to his colleague 宋齊丘 Sung Ch'i-ch'iu, or 九華先生, who afterwards published it as his own.

1870 **T'an Ch'ien** 曇遷. 5th cent. A.D. A Buddhist priest, who was the bosom friend of Fan Yeh. When the latter was executed and every one stood aloof in fear, T'an Ch'ien came forward and at his own expense provided fitting burial for the corpse. The Emperor Hsiao Wu Ti hearing of this, turned to 徐爰 Hsü Yüan and said, "You, sir, are engaged upon the annals of our dynasty; remember to give this incident a place."

1871 **T'an Lun** 譚綸 (T. 子理). Died A.D. 1577. A native of 宜黃 I-huang in Kiangsi, who graduated as *chin shih* in 1544 and received an appointment in the Board of War. He distinguished

himself by driving the Japanese entirely away from the coast of Fuhkien and putting a final stop to their incursions. He was then sent to Ssŭch'uan to deal with a rebellion, and finally became President of the Board of War. Canonised as 襄敏.

T'an-t'ai Mieh-ming 澹臺滅明 (H. 子羽). Born B.C. 1872
513. A native of Wu-ch'êng in Shantung, and a disciple of Confucius. His extreme ugliness, coupled with his great mental endowments, elicited from the Master an utterance upon the fallibility of outward appearances. He had a successful career as an official, being as lenient towards others as he was exacting towards himself; and he was said to exhibit no joy when honoured, and no anger when slighted. On one occasion he was crossing the Yellow River, carrying with him his valuable gold badge of office. The river-god being anxious to become possessed of this valuable, sent two dragons which held fast the ferry-boat. "You might get it from me by fair means," cried T'an-t'ai, "but not by foul;" and grasping the badge in his left hand and his sword in his right, he attacked the dragons and slew them both. Then he contemptuously flung the badge into the river. Thrice he threw it in, and thrice it rose to the surface; finally, he broke it up and went on his way. When his son was drowned in the Yang-tsze, his disciples wished to recover the body for burial. "No," said T'an-t'ai; "why should you spite the fishes and turtles in order to befriend mole-crickets and ants?" In 739 his tablet was placed in the Confucian Temple.

T'an Tao-chi 檀道濟. Died A.D. 435. A native of 金鄉 Chin- 1873
hsiang in Shantung, who distinguished himself as a military commander and statesman under the Chin and Liu Sung dynasties. On one occasion he led an army against the Northern Weis, but had to retreat for want of provisions, a fact which he concealed from the enemy by preparing bags of sand with a little rice on the top. For these services he was loaded with honours; he was ennobled

as Duke, and by 424 had earned for himself the sobriquet of 征北将軍. His sons were all men of talent, and his influence was such that he became an object of distrust to Prince 義康 I-k'ang, who feared that at the death of the then ailing Emperor Wên Ti he might be tempted to throw off his allegiance. He was arrested it was said by a forged warrant and thrown into prison, together with several of his sons and adherents. Thereupon he flung his cap upon the ground and cried out "What! Would you destroy your Great Wall?" In spite of this appeal he was put to death with all his sons; at which the Weis greatly rejoiced, saying, "The Great Wall of the Sungs has fallen!"

1874 **Tang Chin** 党進. A.D. 929—978. A native of 馬邑 Ma-i in Shansi, who served under Tu Chung-wei and later on rose to high office under the first two Emperors of the Sung dynasty. He was quite unlettered, and knew nothing of books. His own name he pronounced *Hui*, and declined on any account to change that pronunciation. He could not bear to see animals kept for mere amusement; and to a servant who objected to his releasing a hawk belonging to the future Emperor T'ai Tsung, he said, "You carefully rear this bird, but you make light of the people's sufferings. Such is the usual deceit." He himself supported from his own means the ruined family of his first patron.

T'ang the Completer See **Ch'êng T'ang.**

1875 **T'ang Chieh** 唐介 (T. 子方). Died A.D. 1068. A native of Chiang-ling in Hupeh, who distinguished himself by his outspokenness as Censor. He was banished for denouncing the Minister Wên Yen-po, who was said to have obtained his position through palace intrigues; but he was soon recalled, and Wên was cashiered. The rise of Wang An-shih filled him with such grief that he developed a carbuncle on his back, and died. Canonised as 質肅.

1876 **T'ang Chin-ch'ao** 湯金釗 (T. 敦甫 and 勖兹). A.D.

1772—1856. A distinguished Peking official, who was tutor to the Emperors Tao Kuang and Hsien Fêng. He was an Assistant Grand Secretary from 1839 until after the war with Great Britain, when he incurred the Emperor's displeasure by advising that Lin Tsê-hsü should be sent back to Canton. Canonised as 文端.

T'ang Ching-sung 唐景崧. 19th cent. A.D. A native of 1877
Kuangsi, who graduated as *chin shih* in 1865, and rose by 1885 to be Taot'ai in Formosa and Treasurer in 1891. In 1894, when war had broken out with Japan, he was appointed Assistant Defence Commissioner under Admiral 楊岐珍 Yang Ch'i-chên who had previously distinguished himself in Tongking; and in October of that year he became Acting Governor. In May 1895 the Chinese in Formosa, refusing to be handed over to Japan, appointed him President of the Formosan Republic, with Tcheng Ki-tong as Minister for Foreign Affairs. Seeing however that he could not hold the island, he fled about a month later, the German gun-vessel *Iltis* silencing the Tamsui forts while a German steamer conveyed him safely away. He proceeded to Amoy and then on to Shanghai, and shortly afterwards was ordered to retire.

T'ang Ch'iung 唐烱. A *chü jen* of Kueichou, who kept his 1878
District in Ssŭch'uan free from the T'ai-p'ing rebels, and by his good administration earned the nickname 唐平民 T'ang the Peace-giver. In 1883 he had risen to be Governor of Yünnan, but in 1885 was sentenced to death for having returned to his province in the previous year instead of fighting the French. At the end of 1886 he was sent to assist in Yünnan, without pay; and in 1887 he was put in charge of the Yünnan mines, with the brevet rank of Governor.

T'ang Chü 唐舉. A famous physiognomist of old. 1879

T'ang Ho 湯和 (T. 鼎臣). A.D. 1326—1395. A native of 1880
濠 Hao-chou in Anhui, who joined Chu Yüan-chang in 1353 and

fought for him with great success, reducing Fuhkien in 1368 and Ssŭch'uan in 1371. In 1387 he was entrusted with the defence of Chehkiang against the piratical attacks of the Japanese. A line of fifty-nine mutually-supporting naval stations was placed along the seaboard, one in four of the people on the coast being trained as a soldier, and no less than 58,000 men being devoted to the defence of the province. In 1388 he was recalled and ennobled as Duke. His careful humility enabled him, almost alone of the Emperor's old Generals, to escape the charge of treason. Canonised as 襄武.

1881 **T'ang Hsüan-lang** 唐宣朗. 3rd and 2nd cent. B.C. One of the 四皓 Four Gray-heads who retired from the world towards the close of the reign of the First Emperor, to emerge only upon the establishment of the Han dynasty. He took the name of 東園公, and his colleagues were Ts'ui Kuang, Chou Shu, and Ch'i Li Chi.

1882 **T'ang Pin** 湯斌 (T. 孔伯 and 荆峴. H. 潛庵). A.D. 1627—1687. A native of 雎 Sui-chou in Honan, who graduated as *chin shih* in 1652 and was appointed to the Historiographer's office. In 1656 he advocated the preparation of a history of the Ming dynasty to include notices of the various officers who had distinguished themselves in resisting the Manchus. For this he was violently attacked and dismissed to the provinces. After filling successfully a variety of posts, he actually became chief editor of the *History of the Ming Dynasty*. He was then sent as Governor to Nanking, where he instituted a series of reforms which won for him the affection of the people and the fear of all the officials from the Viceroy downwards. In 1686 he became President of the Board of Rites and proceeded to Peking, to the great grief of the people. His rash public promise to lay their wrongs before the Throne led to his retirement in the following year. His austerity of life was as remarkable as his probity of character, and his frugal

table gained for him the nickname of 豆腐湯 Bean-curd T'ang. He wrote a *Topography of Sui-chou*, besides a large collection of essays and some poetry, and also aided in compiling and editing the *Institutes* of the dynasty. Canonised as 文正, and in 1823 admitted to the Confucian Temple.

T'ang Sai-êrh 唐賽兒. A witch of 蒲台 P'u-t'ai in Shantung. 1883
Originally a serving-maid at an inn, in 1420 she deluded vast numbers into rising against the Government. Although by a pretended offer to surrender she lulled the Imperialist General 柳升 Liu Shêng into carelessness and succeeded in surprising him by night, her followers were finally dispersed. She herself however escaped capture.

T'ang T'ing-shu 唐廷樞 (T. 景星). A.D. 1822—1892. 1884
Commonly known as Tong King-sing. He began life as an assistant in a Hongkong auctioneer's office, was afterwards an interpreter at the Police Court, and then for many years in the employment of Messrs. Jardine, Matheson and Co. After two years in Europe, he took a part in starting the China Merchants' Steam Navigation Company, the K'ai-p'ing coal-mines, and the Tientsin railway, and was altogether a man of enlightenment with a real desire for progressive measures. He held the rank of expectant Taot'ai.

T'ang Yin 唐寅 (T. 子畏. H. 伯虎). A.D. 1470—1523. 1885
A scholar and artist of the Ming dynasty. Author of the 史學提要 *Elements of History*, and also of some poetry of a high order.

Tao An 道安. Died A.D. 385. A Buddhist priest of 常山 1886
Ch'ang-shan in Chehkiang, who belonged to a family of scholars bearing the surname Wei[a]. He was very mean-looking, but possessed a marvellous memory, being able to repeat any work that he had read twice. He made his way to the capital in Honan and became the disciple of Fo-t'u-ch'êng; but when disorder broke out he crossed the Yang-tsze with 400 disciples to Hsiang-yang in Hupeh, and

there preached and corrected the errors by which the Sacred Books were disfigured. He ultimately went to the Ch'in State (see *Yao Hsing*) where he died before he could meet Kumarajiva who fully reciprocated his intense desire for friendship.

1887 **Tao Chih** or **Chê** 盜跖 or 盜蹠. A famous brigand of the Robin Hood type, contemporary with Confucius.

1888 **Tao Hsin** 道信 A.D. 580–651. The fourth of the Eastern Patriarchs of Buddhism, surnamed 司馬 Ssŭ-ma. In 592 he became the disciple of Sêng Ts'an, and nine years later was appointed as his successor. In his zeal for religion he is said never to have lain down for sixty years. In 617 he and his disciples, by inducing the townsfolk to recite the *Prajna Paramita Sûtra*, raised the siege of Chi-chou in Shansi, the rebels being terrified by the appearance of immortal warriors on the battlements. In 624 he returned to 蘄 Ch'i in Hupeh, where he met the fifth Patriarch, Hung Jen. In 643, after thrice declining Imperial invitations to the capital, he was threatened with death if he persisted in his refusal. Thereupon he calmly offered his neck to the envoy; and when this was reported to the Emperor, he was finally left in peace.

1889 **Tao Kuang** 道光 A.D. 1781–1850. The title of the reign of 旻 (or 綿) 寧 Mien-ning, second son of the Emperor Chia Ch'ing. He succeeded in 1820, unfitted by the secluded life he had led to face the problems of government; and though he did his best to purify the Court, his natural indolence stood in the way of any real reform. In 1825 the Grand Canal was blocked and tribute-rice was sent by sea. Risings in Kashgaria, Hainan, Formosa, and Kuangtung, cost vast sums; and in 1834 there was a deficit of Tls. 34,000,000. The abolition of the East India Company's privileges in China in 1834 led to friction between the Canton officials and the new Superintendents of Trade; and the combined ignorance and patriotic zeal of Lin Tsê-hsü ultimately brought on

war with England in 1840. The collapse of China forced from her the Nanking Treaty of 1842, by which the ports of Canton, Amoy, Foochow, Ningpo, and Shanghai, were opened to foreign trade. The cost of this war and the payment of a substantial indemnity fanned the discontent caused by official corruption; and secret societies and pirates seized this favourable opportunity for doing all in their power to harass the Government and disturb the country. Canonised as 宣宗成皇帝.

Tao Tsung. See **Yeh-lü Hung-chi.**

Tao Wu Ti. See **Toba Kuei**

Tao Yüan 道圓. A Buddhist priest of 滄 Ts'ang-chou in 1890
Chihli, who in 965 A.D. set off for India. After eighteen years he returned to the capital, in company with an envoy from Khoten, bearing relics and Sanscrit *sûtras* written on palm-leaves. He obtained a private audience and was questioned as to his journey, receiving a purple robe and other rewards.

Tao Yün 道韞. 4th cent. A.D. The clever niece of the famous 1891
Hsieh An, and daughter of 謝奕 Hsieh I of the Chin dynasty, who when her brother likened a snow-storm to salt sprinkled in the air, corrected his feeble similitude by saying it was rather to be compared with willow-catkins whirled by the wind. She married Wang Ning-chih, but left him because he was such a fool.

T'ao Ch'ien 陶潛 (T. 元亮. H. 五柳先生 and 靖節 1892
先生). A.D. 365—427. Great-grandson of T'ao K'an. A youth of wide reading and great ambition, he was compelled by poverty to become an official underling; but after a few days he resigned and went home, where he made himself ill by overwork in the fields. He was subsequently appointed magistrate at 彭澤 P'êng-tsê in Kiangsi, whence he is sometimes called T'ao P'êng-tsê. He held the post however only for 83 days, objecting to receive a superior officer with the usual ceremonial on the ground that "he could not

crook the hinges of his back for five pecks of rice a day," such being the regulation pay of a magistrate. He then retired into private life and occupied himself with poetry, music, and the culture of flowers, especially chrysanthemums which are inseparably associated with his name. In the latter pursuit he was seconded by his wife, who worked in the back garden while he worked in the front, near five willow-trees from which he took one of his fancy names above. His poem on retirement, entitled "Home Again," is considered one of the masterpieces of the language. His personal name was originally 淵明 Yüan-ming; he changed it to Ch'ien upon the accession of the Liu Sung dynasty in A.D. 420.

1893 **T'ao Ching-chieh** 陶靖節. 2nd cent. A.D. One of the 18 members of the White Lily Society. See *Liu I-min*.

1894 **T'ao Chu** 陶澍 (T. 子霖. H. 雲汀). A.D. 1777—1839. Graduated in 1802 and rose in 1823 to be Governor of Anhui, where he improved the waterways and established granaries. In 1825 he was transferred to Kiangsu, and there succeeded in carrying through the sea-transport of tribute-rice and placing it upon an economical basis. In 1828 he dredged the Woosung Bar. In 1830, as Viceroy at Nanking, he reformed the salt administration, enabling government salt to compete with the unlicensed article. He wrote various works, among others an account of his wanderings in Ssŭch'uan, where he was Examiner in 1810, under the title of 蜀輶日記. Canonised as 文毅.

1895 **T'ao Han** 陶翰. A native of Kiangsi, distinguished as a poet under the T'ang dynasty. Between A.D. 713 and 742 he was a second-class secretary in the Board of Rites, but gave up his post to devote himself exclusively to his aged mother. He was an ardent votary of the cult of Tao.

1896 **T'ao Hung-ching** 陶弘景 (T. 通明). A.D. 451—536. A native of 秣陵 Mo-ling in Kiangsu. Just before his birth his

mother dreamt that a green dragon issued from her bosom, and that two angels came to her house, holding in their hands a bronze censer. An eccentric child from his youth upwards, at the age of ten he got hold of the writings of Ko Hung, and forthwith began to "pound drugs" with a view to discovering the secret of immortality. He was handsome, 7 *ft.* 4 *in.* in height, an omnivorous reader, and an excellent performer on the lute. Before he reached manhood he was appointed by the Emperor Kao Ti of the Ch'i dynasty to be tutor to the Imperial princes. In A.D. 492 he resigned his office and retired to the mountains, where he built himself a retreat and called himself the 華陽隱士 Hermit of Hua-yang. His abode took the form of a three-storey tower, on the top floor of which he lived himself, lodging his disciples on the middle floor, and visitors on the floor below. Among the former was the Emperor Wu Ti of the Liang dynasty, before he mounted the throne; and after his accession in 502, he offered to make T'ao his Minister. The latter however would not re-enter the world. On matters of importance he was frequently consulted by the Emperor, from which he acquired the sobriquet of the 山中宰相 Minister in the Mountains. He passed his long life in alchemistic and similar researches, practising the peculiar system of breathing which is supposed by the Taoists to conduce to immortality, and trying to live without food. His chief amusement was to listen to the breeze blowing through the pines, to which end he had his courtyard thickly planted with those trees. Author of the 刀劍錄, a treatise on the manufacture of famous swords, and also of an important work on materia medica, entitled 名醫別錄. Canonised as 貞白先生.

T'ao K'an 陶侃 (T. 士行). A.D. 259—334. Son of a military official stationed in Kiangsi, who died leaving the family in great poverty. One day when 范逵 Fan K'uei came to see them, and 1897

the ground was covered with snow, T'ao K'an's mother tore up the sleeping-mats to provide fodder for his horse, and cut off her own hair and sold it in order to buy some wine. He began life as a petty clerk in a Magistrate's yamên, advancing to the rank of Archivist. He then took his degree and went to Lo-yang, where he attracted the notice of Chang Hua and obtained a post. Under the Emperor Yüan Ti he became Governor of Wu-ch'ang and was successful in crushing the rebel 杜弢 Tu T'ao, for which he was highly commended by Wang Tun. He was beaten however by the rebels 王冲 Wang Ch'ung and 杜曾 Tu Ts'êng; and for this he was cashiered and reduced to the status of a private individual. Upon Wang Tun's representations he was restored to his rank; and when the former broke into open rebellion he was sent to oppose him, after being invested with the title of 征南大將君. From this time he was uniformly successful in his undertakings, and was ultimately ennobled as Duke. He was an able and energetic commander, and set his face against drinking and religious superstition among his subordinates. With reference to the saying attributed to the Great Yü, *viz.* that we should be careful of every inch of time (on the sundial), he declared that it was necessary for men of modern times to be careful even of tenths of an inch, and not to live without being of use to their age and die without leaving a name to posterity. He made a practice of carrying a hundred large bricks out of his study every morning, and of carrying them back again every evening, in order to keep up his physical activity. Canonised as 桓.

1898 **T'ao Ku** 陶穀 (T. 秀實). A.D. 902–970. A native of 新平 Hsin-p'ing in Shensi, whose real name was 唐 T'ang. A precocious child, he took service in early life under the Chin dynasty. In 946 Yeh-lü Tê-kuang, second Emperor of the Liao dynasty, wished to carry him off to the north; upon which T'ao Ku hid

himself in a Buddhist temple and remained in seclusion until the Emperor's decease in the following year. While there he studied astrology and predicted that "a prince would arise out of Han," and in 947 became a Supervising Censor under the new dynasty of that name. He subsequently served under the Chou and Sung dynasties, rising to be President of the Boards of Punishment and Revenue. On one occasion he bade a newly-purchased waiting-maid get some snow and make tea in honour of the Feast of Lanterns, asking, somewhat pompously, "Was that the custom in your old home?" "Oh no," the girl replied; "they were a rough lot. They just put up a gold-splashed awning, and had a little music and some old wine."

T'ao Tsung-i 陶宗儀 (T. 九成). 14th cent. A.D. A native of 黃巖 Huang-yen in Chehkiang, who was so disgusted by failing at his first attempt to graduate as *chin shih* that he retired into private life. There in the intervals of farming he put together a number of miscellaneous jottings, published in 1368 under the title of 輟耕錄. These jottings consist of notes on the overthrow of the Mongols, and of remarks on poetry, painting, porcelain, etc. He also wrote the 國風尊經, and the 說郛, a collection of extracts from all departments of literature. A man of few words in ordinary life, he would talk for hours at a time on archæology and kindred topics. In fine weather he would take a kettle of wine with him into the garden, and sit there crooning over his own poems and rubbing his hands and laughing aloud with glee. 1899

T'ao Ying 陶嬰. ? 6th cent. B.C. A widow of the Lu State, who refused a second husband on the ground that she could not be less faithful than the crane, in which sense she is said to have composed the song known as the 黃鶴歌. 1900

T'ao Yüan-ming. See **T'ao Ch'ien.**

Tcheng Ki-tong 陳季同 (T. 敬如). A native of Foochow, 1901

who is an Expectant Colonel and Brevet Brigade General. He was for a long time attached to the Chinese Embassy in Paris and acquired an extensive knowledge of the French language. He was accused of swindling some French banks out of about 200,000 *fr.*, and recalled; but it is generally believed that the charge was trumped up. Author of *Les Chinois Peints par Eux-mêmes*, *Chin-Chin*, and other works.

1902 **Tê-lêng-t'ai** 德楞泰. Died A.D. 1809. A Mongol Bannerman, who distinguished himself in the second Chin-ch'uan and in the Nepaulese wars, and also in the Formosa and Kueichou rebellions. He aided O-lo-têng-pao to suppress the western insurrection of 1797 to 1804. He held many high offices, and shortly before his death was ennobled as Duke. Canonised as 壯果, and included in the Temple of Patriots.

Tê Tsung. See (T'ang) **Li Kua;** (W. Liao) **Yeh-lü Ta-shih.**

1903 **Têng Ai** 鄧艾 (T. 士載). Died A.D. 263. A native of 棘陽 Chi-yang in Honan, who was at first prevented by an impediment in his speech from entering upon an active career, but who afterwards did good service as a military commander by reducing modern Ssŭch'uan (see *Liu Ch'an*) and was ennobled as Marquis by the Emperor Shao Ti of the Wei dynasty. As a youth, he is said never to have seen a hill or a marsh without at once considering the strategical value of the position. He was accused of treason by Chung Hui and put into a cage, from which, upon Chung Hui's rebellion and death, he escaped, only however to fall by the hands of a party of soldiers sent to dispatch him. Appearing on one occasion before the Emperor to report his successes, he was unable, from his unfortunate trick of stammering, to pronounce his own name other than "Ai-Ai-Ai;" at which his Majesty laughed, and asked him if there were more "Ai's" than one. "No more," he replied, "than there are two phœnixes in the Confucian phrase

O phœnix! O phœnix!" By this retort he scored heavily, the implication being of course that he himself was that rare and pre-eminent creature.

Têng Shao-liang 鄧紹良 (T. 臣若). A.D. 1800—1858. A successful Imperialist general, who distinguished himself during the T'ai-p'ing rebellion and rose to be Commander-in-chief for Chehkiang. He was ultimately hemmed in by the rebels, and committed suicide. Canonised as 忠武. 1904

Têng T'ing-chêng 鄧廷楨 (T. 嶰筠). A.D. 1775—1846. A native of Nanking, who was Viceroy at Canton when the great dispute with England on the opium-question arose. Superseded by Lin Tsê-hsü he was transferred to Foochow, and after the war with England was banished to Ili for a year. He rose later on to be Governor of Shensi. Many stories are told of his acumen in judicial matters. 1905

Têng T'u-tzŭ 登徒子. A high official of the Ch'u State, who offended Sung Yü, and was lampooned by him as a man of evil life. Hence the phrase 登徒子之流 a dissolute fellow, a debauchee. 1906

Têng Yu 鄧攸 (T. 伯道). Died A.D. 326. A native of Hsiang-ling in Shansi, who rose to be Governor of Ho-tung. He fell in 312 into the power of Shih Lo and was forced to take office under him. So soon however as Shih Lo crossed the river 泗 Ssŭ, he fled. Some bandits robbed him of his horses and oxen, and he was obliged to continue his flight on foot, carrying his own son and his nephew on his back. At length, feeling that he could not save them both, he tied his own child to a tree and proceeded on his way with only his brother's son and his wife. "For," said he to the latter, "my brother is dead; and were my nephew to perish, there would be no one to continue my brother's line, whereas I may have another son." The Emperor Yüan Ti appointed 1907

him Governor of Wu-hsing in Chehkiang, where his administration was so mild that the people could not bear to part with him; and when he was promoted to be President of the Board of Civil Office, they escorted him some hundred miles on his journey. He was ennobled as Marquis, and is commonly known as 鄧侯; but after all he left no son.

1908 **Têng Yü** 鄧禹 (T. 仲華). A.D. 1—58. A native of Hsin-yeh in Honan, who at the age of 13, while studying at Ch'ang-an, attached himself to the fortunes of Liu Hsiu, and aided him to establish the E. Han dynasty. For his numerous brilliant victories over the forces of Wang Mang he was appointed Commander-in-chief in A.D. 26, and was ennobled as Marquis. His portrait was the first of the twenty-eight portraits of generals placed by order of the Emperor Ming Ti in the 雲臺, a special gallery for those heroes by whose valour his line had been founded. Canonised as 元.

1909 **T'êng Yüan-fa** 滕元發 (T. 達道). 11th cent. A.D. A native of Tung-yang in Chehkiang, whose personal name was originally 甫 Fu, Yüan-fa being his style. He attached himself to the establishment of Fan Chung-yen, but led a wild harum-scarum life, generally coming home at night more or less drunk. On one occasion Fan sat up reading in the library, intending to receive him with an admonition. T'êng however boldly entered the room, and enquired with a low bow what book the great man might be reading. "The *History of the Han Dynasty*," replied the latter, gravely. "Ah!" cried T'êng; "what sort of a fellow was the old founder?" At this Fan got up and retired in confusion, remembering that an ancestor of his, Fan Ts'êng, had advised the assassination of that monarch. T'êng graduated as *chin shih* and entered official life. He opposed Wang An-shih and his reforms, and became the trusted adviser of the Emperor Shên Tsung; and with some ups and downs, he

continued to hold high office under the Emperor Chê Tsung. Canonised as 章敏.

Ti Ch'ing 狄青 (T. 漢臣). Died A.D. 1057. A native of 西河 1910
Hsi-ho in Shansi, who entered upon a military career and between 1038 and 1042 fought no less than 25 battles against the rebels under Chao Yüan-hao. He was eminently successful, partly owing to his great physical courage. On one occasion, with his hair flowing loose behind him and a copper mask over his face, he vigorously charged the enemy and struck consternation into their ranks. Fan Chung-yen made a great deal of him, and gave him a copy of Tso-ch'iu Ming's commentary on the *Spring and Autumn Annals*, after which Ti Ch'ing devoted himself closely to books. Between 1049 and 1054 he entirely suppressed the dangerous rebellion of 儂智高 Nung Chih-kao in Kuangsi; but although the latter was reported to have perished, Ti Ch'ing refused to memorialise the Throne to that effect, on the ground of mere rumour, for his own glorification. He was always much esteemed as a general; for he invariably shared the hardships and dangers of his men, and was ever ready to transfer the credit of success from himself to his subordinates. Canonised as 武襄.

Ti Hsüan. See **Liu Hsüan.**

Ti I. See **Ssŭ-ma I.**

Ti Jen-chieh 狄仁傑 (T. 懷英). A.D. 629—700. A native 1911
of Shansi, who became Minister under the Empress Wu Hou. While still a schoolboy, learning his lessons, one of the family servants was injured and there was a magisterial inquiry. Everybody was called up and readily gave evidence, except Ti, who kept aloof poring over his books. On the Magistrate scolding him for this behaviour, he cried out, "I am occupied with the ancient sages of the Sacred Books; I have no time to waste in bandying words with a mere official." After holding various provincial posts, in

which he distinguished himself by his judicial acumen and his energetic measures against immoral establishments, he was introduced to the Empress Wu Hou by Lai Chün-ch'ên and soon rose to favour. It was through his influence that the Empress appointed Prince 廬陵 Lü-ling to be Heir Apparent, and set aside her own favourite, Wu San-ssŭ; for he pointed out that aunts have no place in the ancestral temple where mothers are enshrined for ever. On one occasion the Empress informed him that he had been denounced, and asked if he wished to know the name of his accuser. "If your Majesty thinks I have erred," he replied, "it will be my duty to amend my conduct; if not, so much the better for me. I have no desire to learn who has accused me." He was a filial son; and at his mother's death, white birds — in the garb of mourning! — came and nested around her tomb. He was ennobled as Duke, and canonised as 文惠.

Ti Ping. See **Chao Ping.**

1912 **T'i-ying** 緹縈. The heroic daughter of Ch'un-yü I, who when her father was sentenced in B.C. 167 to mutilation, threw herself at the Emperor's feet and pointed out that the family had no male issue, at the same time offering to become a public bondservant in his place. Her father was pardoned.

1913 **Tiao Ch'an** 貂蟬. 2nd cent. A.D. A singing-girl in the establishment of Wang Yün. The latter is said to have presented her, at her own instigation, to Tung Cho, and then to have told Lü Pu that she had been really intended for him but that Tung Cho had carried her off. By this device Lü Pu was so inflamed with anger that he readily consented to carry out the murder of Tung Cho.

1914 **Tien Mu** 電母. The Goddess of Lightning, known in Taoist books as 秀文英 Hsiu Wên-ying. She holds a looking-glass in her hand, with which she flashes a ray of light on to the intended victim, thus enabling the God of Thunder to strike. See *Lei Kung.*

T'ien Cha. See **Yeh-lü Yen-hsi.**

T'ien Ch'ang 田常. 5th cent. B.C. A noble of the Ch'i State, 1915
who in 481 drove Duke 簡 Chien from the throne and, when the Duke was killed by one of T'ien Ch'ang's party, set up the latter's younger brother in his stead, with himself as Minister. His grandson 田和 T'ien Ho went a step farther. He dispossessed the reigning Duke, and seated himself upon the throne.

T'ien Chên 田眞. 6th cent. A.D. One of three brothers (慶 1916
and 廣), who lived under the Sui dynasty. On their proposing to divide the family property, a Judas-tree in the court-yard split into three, and before evening had withered away. They accepted the omen and gave up their plan, whereupon the tree became flourishing as before.

T'ien Hêng 田橫. 2nd and 3rd cent. B.C. Cousin to T'ien 1917
Jung. He proclaimed himself ruler of Ch'i, but so soon as Liu Pang mounted the throne as first Emperor of the Han dynasty, he fled with some 500 followers to an island. The Emperor invited him to Court, and he accepted the invitation, taking with him two attendants, but committed suicide on the way. Liu Pang allowed him to be buried with the rites due to a Prince, and his attendants expressed their grief in a dirge (from which the custom of dirges at funerals is said to have arisen), after which they too committed suicide at their master's grave. And when the news of T'ien Hêng's death reached the main body of his retainers, they likewise, one and all, put an end to their lives on the spot.

T'ien Jao 田饒. Minister to Duke 哀 Ai of Lu, B.C. 494—467. 1918
He said that a cock has five excellent characteristics: — Like a civilian he wears a cap (comb); like a warrior he wears spurs; he is brave in fight; he is kind to his hens, calling them to share food; and he is faithful in keeping the watches of the night.

T'ien Jung 田榮. 3rd cent. B.C. Cousin to T'ien Tan, upon 1919

whose defeat and death he collected the remains of the army, and after a struggle succeeded in placing the latter's son upon the throne of Ch'i, with himself as Minister. His refusal to aid Hsiang Liang against Chang Han was the indirect cause of the defeat and death of the former. This, coupled with his usurpation of the Princedom of 濟北 Chi-pei, so incensed Hsiang Chi that he organised a campaign against him. T'ien Jung was completely beaten and fled to P'ing-yüan, where the people put him to death.

1920 **T'ien Ling-tzŭ** 田令孜 (T. 仲則). Died A.D. 893. A eunuch of Ssŭch'uan, originally named 陳 Ch'ên, who had gained the entire confidence of the Emperor Hsi Tsung of the T'ang dynasty before that monarch ascended the throne, and was even accustomed to share his sovereign's bed. He was entrusted with the sole direction of affairs, while the young Emperor, who playfully called him "Daddy," gave himself up to a life of pleasure. Knowing that he had nothing to fear, he sold important official posts to the highest bidder and issued commissions without waiting for the Imperial sign-manual. He used power to gratify his personal spite, and concealed from his master the disturbed state of the empire. At length the approach of Huang Ch'ao in 880 necessitated a flight from the capital, and the Court took refuge, first of all at Hsing-yüan in Shensi, and afterwards in Ssŭch'uan. He was then appointed Commander-in-chief and ennobled as Duke. Upon the collapse of the rebellion, the Emperor returned. But in 885, when clamours for vengeance against T'ien were heard on all sides, and Li K'o-yung was hastening up at the head of an army, the former proposed to the Emperor again to take refuge at Hsing-yüan in Shensi. And when the Emperor refused, T'ien seized his person by night and carried him off, together with the Imperial seal. The journey was one of considerable suffering. His Majesty was for a long time without food and was compelled to sleep by the roadside with his

head on Wang Chien's lap. Gradually however T'ien's enemies prevailed, and his influence with the Emperor declined. In 887 he was stripped of his rank and emoluments, and banished to Kuangtung. Upon the accession of the Emperor Chao Tsung, he was allowed to return, chiefly through the efforts of his adopted son Li Mao-chên, and held office as Military Superintendent in Honan. In 893 he was executed by Wang Chien for attempted conspiracy. "I have been Commander-in-chief," said he to the executioner, not without dignity; "at least let me die as becomes my rank." Thereupon he tore a strip from his silk robe and showed the man how to strangle him; and when the final act was completed, it was noticed that his features had undergone no change. A few years later his title and honours were restored.

T'ien Tan 田儋. 3rd cent. B.C. A descendant of the old kings 1921
of Ch'i, who revolted in B.C. 209 and set himself up as sovereign of the kingdom of Ch'i. He ruled wisely for a time, and his subjects prospered. At length he led an army to relieve the king of Wei, who was hemmed in by the great Imperialist general Chang Han. The latter, having gagged his soldiers to prevent them from talking in the ranks, surprised him by a night attack, defeated the troops of Ch'i, and left T'ien Tan dead upon the field.

T'ien Tan 田單. 3rd cent. B.C. A petty official at 臨菑 1922
Lin-tzŭ in the Ch'i State (modern Shantung), who never showed any particular ability until his country was attacked by the Yen State under Yo I. He then advised his clansmen to shorten the projecting axle-trees of their carts, and cover the ends with iron; the result being that in the flight before the conquering army these carts got safely away. At length only two cities, 莒 Lü and 即墨 Chi-mo, remained, in the latter of which T'ien Tan had taken refuge and was besieged by the forces of Yen. To raise the siege, he contrived the following plan. Getting 1,000 oxen,

he dressed them in strips of coloured cloth, and tied sharp blades to their horns and well-greased bundles of rushes to their tails. In the middle of the night he lighted the rushes and drove the oxen out of a number of holes he had pierced in the city walls, backing them up with 5,000 armed men. The result was the complete discomfiture of the enemy and the ultimate recovery of some 70 cities, for which services T'ien Tan was ennobled as 安平君.

1923 **T'ien Ts'ung** 天聰. A.D. 1591—1643. The year-title of the fourth son of Nurhachu, who succeeded his father in 1626, though it was only in 1635 that he called himself Emperor of China. In 1629 he pressed Peking, repeating his incursions in 1636 and 1638. In 1633 he was joined by 孔有德 K'ung Yu-tê, the Shantung rebel, and from this date the commanders of captured cities began to join the Manchus. In 1634 Chahar was subdued, and three years later Korea was annexed. The capture of 錦 Chin-chou in 1642 completed the ruin of the Chinese power beyond the Great Wall. In this same year the Manchus offered peace, an offer which the Ming Emperor was prevented from accepting, partly by the misdirected zeal of Censors, and partly by his own despair at the state of the empire. Canonised as 太宗文皇帝.

1924 **T'ien Ts'ung-tien** 田從典 (T. 克互. H. 嶢山). A.D. 1651—1728. A native of 陽城 Yang-ch'êng in Shansi, who graduated as *chin shih* in 1688 and after nine years' success as a provincial Magistrate went to Peking as a Censor. In 1725 he became a Grand Secretary, retiring three years later with the highest honours and a present of *Tls.* 5,000. He was honoured with a public funeral, and by special Decree was included in the Temple of Worthies. Canonised as 文端.

1925 **T'ien Yen-nien** 田延年 (T. 子賓). 1st cent. B.C. A native of 陽陵 Yang-ling in Shensi, who attracted the notice of Ho Kuang and was advanced to high office. He distinguished himself

by his bold action upon the death of the Emperor Chao Ti, by which the Prince of 昌邑 Ch'ang-i was prevented from carrying out his design of usurpation and the Emperor Hsüan[a] Ti was placed securely upon the throne. He was ennobled as Marquis and became the confidential adviser of the new monarch. Later on he was indicted for corruption by a powerful clique, and shut himself up in his house, pacing up and down with his arm bared and a drawn sword in his hand; and so soon as he heard the drums of the lictors coming to arrest him, he committed suicide.

T'ien Yü 田豫 (T. 國讓). 2nd and 3rd cent. A.D. A native 1926
of 雍奴 Yung-nu in Chihli, who attached himself to the fortunes of Liu Pei, but afterwards served for many years under the first two Emperors of the Wei dynasty, operating successfully against rebels in Liao-tung and also against the Hsiung-nu. Refused leave to retire when already an old man, he cried out that it was like striking the watches or making the clepsydra run when the night was already spent. He rose to the rank of Minister of State, and died at the age of 82.

T'ien Yu-yen 田遊岩. 7th cent. A.D. A native of Ch'ang-an, 1927
who entered official life about 652, but shortly afterwards retired to the mountains, together with his mother and wife who were also of a romantic turn of mind. After a second brief spell of office he pleaded sickness and took up his abode on Mt. 箕 Chi, near the shrine of Hsü Yu, calling himself 田東鄰. There the Emperor Kao Tsung visited him, and was received by him in his rustic clothes but with much dignity. He was ultimately persuaded to take up his abode at Court, and the Emperor wrote the following notice to be affixed to his door: — "This is the abode of the hermit T'ien Yu-yen." He finally returned to his old haunts on the hills.

T'ien Yüeh 田悅. A.D. 750—784. Nephew of 田承嗣 T'ien 1928

Ch'êng-ssŭ, lieutenant under An Lu-shan. Upon the submission of the former he was made Viceroy of portions of Shantung and Chihli, and at his death in 779 T'ien Yüeh succeeded to his uncle in what was practically an independent Principality. In 781 he threw off his allegiance and styled himself Prince of Wei; and although his forces were defeated by Ma Sui and he was even besieged in his capital, he managed to hold out and was left in peace until he voluntarily returned to his allegiance in 784. He was assassinated by his first cousin 田緒 T'ien Hsü.

1929 **Timur Khan** 鐵木兒. A.D. 1267—1307. Grandson of Kublai Khan, whom he succeeded in 1294. He was an honest ruler and energetic in promoting the welfare of his people, until falling into ill-health he became a prey to flatterers and the Court was torn asunder by rival aspirants to the throne. He laboured to improve the administration, reforming the system of selecting officials, curbing the tyranny of the great nobles, punishing bribery, and bringing all land owned by wealthy proprietors or by temples under taxation, which he fixed in 1298 at 3.3 per cent. He sent special Commissioners throughout the empire to correct abuses, and they succeeded in 1303 in expelling 18,473 corrupt officials. Soon afterwards he was confined to his bed, and all power was engrossed by the palace ladies or by the high officers. Korea caused some trouble; and in 1301 Heyduk renewed his inroads, but was beaten and died. An ill-advised expedition against a tribe in Yünnan led to a general rising in that province and Kueichou, which was suppressed with much difficulty two years later. In 1302 the favourite Ministers were found guilty of a wholesale system of bribery, and in the following year an attempt was made to check the nepotism prevalent at the capital by ordaining that metropolitan officials should after a certain term exchange posts with provincial officials. Many superfluous offices were at the same time abolished. Constant scarcity

caused the distillation of spirits to be prohibited in 1301; as a compensation, the rigour of the fishing and hunting laws was relaxed. Canonised as 成宗.

Ting Chieh 丁烋 (T. 升衢 and 小疋). Graduated in A.D. 1930
1781, and was the author of commentaries on the *Canon of Changes* and the *Book of Rites*, as well as of a collection of essays.

Ting Ho-nien 丁鶴年 (T. 永康). A.D. 1335–1424. A 1931
celebrated Mahomedan poet, whose ancestors came from Central Asia, his grandfather having served under Kublai Khan. His father lived and died at Wu-ch'ang in Hupeh; and when that city was attacked in 1364 by the Mings, the son fled with his mother to Chinkiang. There she died, and for five years he abstained from regular food; hence he is sometimes spoken of as 丁孝子 Ting the Filial. Thence he proceeded to Chehkiang; but from dread of Fang Kuo-chên he went on to Kiangsi, where he remained ten years. By this time the empire was once more at peace, and he was invited to return to Wu-ch'ang and take office; but amid the ruins of his old home he could only think of the deposed dynasty his family had served so long, and gave vent to his sorrow and his patriotism in a collection of poems known as the 海巢集. Towards the close of his life he became a devout Buddhist, and lived in a hut by his father's grave.

Ting Hsien-chih 丁仙芝. 8th cent. A.D. A native of 曲 1932
阿 Ch'ü-o in Kiangsu, who graduated as *chin shih* and was distinguished as a poet and official under the T'ang dynasty.

Ting I 丁儀 (T. 正禮). 2nd and 3rd cent. A.D. A native 1933
of P'ei in modern Kiangsu, who was blind of one eye. His abilities however were of a high order, and the great Ts'ao Ts'ao, his patron, decided to take him as son-in-law. To this Ts'ao P'ei demurred, on the ground that his sister might object; but Ts'ao Ts'ao roared out that even if Ting I had no eyes at all the girl should marry

him. Later on, when Ts'ao Ts'ao wished to make Ts'ao Chih his heir, Ting I supported the idea, thus deeply offending Ts'ao P'ei, who on mounting the throne tried to force him to commit suicide. Ting I resisted; whereupon he was thrown into prison upon some trifling charge, and executed.

1934 **Ting Jih-ch'ang** 丁日昌 (H. 雨生). A.D. 1823—1882. A native of Kuangtung, who graduated as *hsiu ts'ai* and rose to be Taot'ai at Shanghai in 1865. In 1867 he was Lieutenant Governor, and in 1868 Governor, of Kiangsu. He was at one time Superintendent of the Soochow arsenal, and in 1870 he was a Commissioner for the settlement of questions arising out of the Tientsin Massacre. In 1874 he was Naval Commissioner at Foochow, and in 1875 he was summoned to Tientsin to assist Li Hung-chang in the management of foreign affairs, after which he became Governor of Fuhkien. In 1878 he was sent to Foochow to settle a serious missionary difficulty in connection with some building operations upon 烏石山 Wu-shih-shan, and on the completion of this task he retired into private life, carrying with him a spotless reputation.

1935 **Ting Ju-ch'ang** 丁汝昌 (T. 雨亭). Died 1895. Known to foreigners as "Admiral Ting." A native of Wu-hu in Anhui, who entered the army as a private at the age of sixteen. He fought under Li Hung-chang against the T'ai-p'ing rebels, and rose to be a colonel. In 1880 he was placed in command of a small fleet of gunboats, and is said to have soon learnt as much of navigation and seamanship as was known by his officers who had been specially trained. In 1882 he was appointed to the rank of Brigade General, and in 1884 was sent to England to bring out some new cruisers. In 1888 he was made an Admiral, and in September 1894 he fought the Japanese fleet at the mouth of the Yalu river. After a disastrous naval action he retired with the remnant of his fleet to

Port Arthur, which he abandoned on its investment by the Japanese, retiring to Wei-hai-wei. There he remained until it was fully invested by the enemy, when he surrendered the place, he and four of his officers committing suicide. "Chief among those who have died for their country," wrote Captain M'Giffin, his brave American colleague, "is Admiral Ting Ju-ch'ang, a gallant soldier and true gentleman. Betrayed by his countrymen, fighting against odds, almost his last official act was to stipulate for the lives of his officers and men. His own he scorned to save, well knowing that his ungrateful country would prove less merciful than his honourable foe. Bitter indeed must have been the reflections of the old wounded hero in that midnight hour, as he drank the poisoned cup that was to give him rest." From the fact that Wei-hai-wei was surrendered before Admiral Ting committed suicide, the much-coveted honour of canonisation has been withheld.

Ting Kung 丁公 *or* **Ting Ku** 丁固. Died B.C. 202. A 1936
general who served under Hsiang Chi against Liu Pang. On one occasion he was pressing the latter closely, when Liu Pang cried out, "Why should two worthy men imperil one another?" Thereupon, Ting Kung retired. However when later on he went to pay his respects to Liu Pang, the latter caused him to be beheaded as a warning to traitors, for it was through him that Hsiang Chi had lost the throne.

Ting Lan 丁蘭. 1st cent. A.D. A native of Ho-nei in Honan, 1937
who on the death of his mother carved a figure of her in wood and continued to wait upon it as though it were his mother in the flesh. One day a neighbour came in to borrow something, and his wife consulted the figure which shook its head; whereupon the neighbour in a great rage struck it over the face. When Ting Lan came in he noticed an expression of grief on the figure's features, and on hearing what had happened at once went off and

gave the neighbour a thrashing. This led to a charge of assault, but when the constables came to arrest him, tears were seen trickling down the face of the figure. Ting's filial piety being thus recognised by the gods, he was not only acquitted, but the Emperor even sent an order for his portrait.

1938 **Ting Ling-wei** 丁令威. 2nd cent. A.D. A native of Liao-tung, who studied the black art on the 靈虛 Ling-hsü mountain. At the expiration of a thousand years he changed himself into a crane and flew home again, to find, as he mournfully expressed it in verse,

City and suburb as of old,
But hearts that loved us long since cold.

1939 **Ting Pao-chên** 丁寶楨. Died A.D. 1886. A native of 平遠 P'ing-yüan in Kueichou, who graduated as *chin shih* in 1853, and being well-to-do devoted several years to study. On the outbreak of rebellion in his native province in 1856 he raised a force of volunteers, but was forced for want of funds to disband them. He then offered his services to the Imperialist commanders in Hunan, and was made Prefect of Yo-chou, which he bravely defended against the T'ai-p'ings. The city was ultimately taken, and he narrowly escaped denunciation and death. At the end of 1862, after serving against the Nien fei, he became Acting Judge of Shantung, in which province he remained for nearly a quarter of a century, rising to be Governor in 1867. He successfully protected the French missionaries at the dangerous crisis in 1870, sending his eldest son and fifty soldiers to live with Bishop Cozi. He repaired the dykes of the Yellow River well and economically, and desired to open up the mineral resources of Shantung. Transferred as Viceroy to Ssŭch'uan in 1881, he governed wisely and left behind him an honourable name. Included in the Temple of Worthies.

1940 **Ting Ta-ch'üan** 丁大全 (T. 子萬). Died A.D. 1263. A

native of Chinkiang, remarkable for his blue face. He graduated as *chin shih* in 1238, and through his relationship to the favourite concubine of the aged Emperor Li Tsung managed to obtain great power, which he used to enrich himself and tyrannise over his fellows. In 1258 he became Junior Minister, but his greed and his deceit in concealing from his master the truth as to the Mongol advance led to his degradation in 1259. In 1262 he was banished to Kueichou. Here he was falsely accused of fomenting a rising of the aborigines, and was transferred to Hsin-chou. A memorial was then presented by an enemy, asking that he might be landed on a desert island; and finally, as he was quitting his post, he was pushed overboard and drowned.

Ting Tu 丁度 (T. 公雅). A.D. 990—1053. A native of K'ai- **1941**
fêng Fu in Honan, who graduated as *chin shih* about 1012 and rose by 1046 to be a Minister of State. He is especially known for his labours on the 切韻, a phonetic dictionary by Lu Fa-yen. He also compiled under official patronage the 禮部韻畧, which has ever since been the standard authority on rhymes, the 慶歷兵錄 *Wars of the Ch'ing-li Period* (1041—1049), and other important works. His grandfather had spent a fortune on books, declaring that some day a scholar would arise from among his descendants. Canonised as 文簡.

Ting Wei 丁謂 (T. 公言; originally 謂之). A.D. 969— **1942**
1040. A native of Ch'ang-chou in Kiangsu, who graduated as *chin shih* in 992 and entered upon an official career. In early life he distinguished himself on a campaign against the aborigines of Ssŭch'uan, and by 1017 was President of the Board of Civil Office. It was through his agency that K'ou Chun was for a second time sent into banishment. K'ou Chun had previously been his patron, and Ting Wei had once distinguished himself by servilely wiping some soup from the great man's beard. He then became a Minister of

State in K'ou Chun's place; but his rule was oppressive, and in consequence of the disgraceful behaviour and execution of one of his creatures, upon the representations of Wang Ts'êng he was degraded. The opportunity was taken to accuse him of witchcraft, and he was sent into banishment and passed the remaining years of his life at provincial posts. The people used to sing some doggerel verses calling for the restoration of K'ou Chun, and ending thus:

If the empire's peace you prize,
Take this Ting (= nail) out of our eyes.

Was one of the Five Devils (see *Wang Ch'in-jo*).

1943 **To-lung-o** 多隆阿 (T. 禮堂). A.D. 1817–1864. A Mongol, who was associated with Sêng-ko-lin-sin in repelling the T'ai-p'ing advance upon Peking in 1852. In 1855 he was sent to Hupeh, and afterwards with Pao Ch'ao besieged An-ch'ing. On the fall of An-ch'ing he was appointed Tartar General at Ching-chou, and in 1862 he was sent as Imperial Commissioner to clear the rebels out of Shensi. When this work was on the point of accomplishment, he was wounded at an assault upon a small city, and died of the wound. He is said to have been quite unable to read or write, though admittedly a very skilful strategist. Canonised as 忠勇.

1944 **T'o-t'o** 脫脫 (T. 大用). A.D. 1313–1355. The son of a prominent Mongol official, who received a command in the Imperial Body-guard at an early age and in 1333 was a State Councillor and President of the Censorate. When his uncle 伯顏 Po-yen (see *Tohan Timur*) tried to obtain supreme control in the Government, he leagued himself with the only two loyal officials left in the Council and in 1339 brought about the banishment of Po-yen to Honan. Two years later he became a Minister of State and reversed his uncle's policy, restoring the literary examinations and thereby earning great popularity. In 1344 he retired in ill-health,

and was ennobled as Prince. Three years afterwards he accompanied his father into banishment at Kan-chou in Kansuh, and on the latter's death he was recalled to Peking as Grand Tutor. In 1350 he again became a Minister of State, and with the help of 賈魯 Chia Lu closed the long-open breach of the Yellow River in five months. In the following year his brother failed against the rebel 劉福通 Liu Fu-t'ung, and T'o-t'o punished twelve Censors who demanded his degradation. In 1352 he defeated the rebels and captured the stronghold of Hsü-chou in Kiangsu by means of powerful ballistae. Owing to the machinations of a rival his campaign against the rebel Chang Shih-ch'êng was interrupted by a Decree stripping him of all his dignities, and in 1355 he was banished to Yünnan where he was poisoned. In 1363 his reputation was vindicated and his rank and titles were restored. He was chief editor of the *History of the Sung Dynasty*, of the *History of the Kitan Tartars*, and of the *History of the Chin*[a] *Tartars.* The first is said to abound in error; the second was a troublesome task owing to the destruction of all the necessary records; only in the third is he held to have achieved success.

Toba Chün 拓跋濬. Died A.D. 466. Grandson of Toba Tao, **1945**
whom he succeeded in 452 as fourth Emperor of the Northern Wei dynasty. His reign was uneventful, and the country, which had been exhausted by the foreign wars of his predecessors, regained its prosperity. Canonised as 高宗文成帝.

Toba Ho-nu 拓跋賀傉. Died A.D. 338. Successor to Toba **1946**
I-lu, whose throne he usurped during the confusion which prevailed after the death of the latter in 316.

Toba Hung 拓跋弘. Died A.D. 476. Son of Toba Chün, **1947**
whom he succeeded in 466, at the age of twelve, as fifth Emperor of the Northern Wei dynasty, under the regency of the Empress Dowager. Five years later he abdicated in favour of his son, and

ten years after that he was poisoned by his Empress who wished to keep the supreme power in her own hands. Canonised as 顯祖獻文帝. See *Yüan Hung-yen.*

1948 **Toba I-lu** 拓跋猗盧. Died A.D. 316. A Khan of the 索頭 turbaned branch of the Hsien-pi Tartars, who migrated southwards and settled in Shansi. In 310 he seized 代郡 the District of Tai, and in 315 proclaimed himself king. He was murdered in the following year. The name T'o-po or Toba is explained as 土后 Earth Lord, *earth* being the chosen element of the Yellow Emperor from whom the House of Toba claimed descent.

1949 **Toba Kuei** 拓跋珪. Died A.D. 409. A fugitive from the Tai State on its partition by Fu Chien (see *Toba Shih-i-chien*), who set himself up in 386 as king of the Wei State. He ruled well, and by 391 had annexed that part of Tai which had been given to 劉衛辰 Liu Wei-ch'ên, and had reduced the nomad tribes. By 395 he had made himself master of portions of Shansi and Chihli, but the army he sent into Honan was defeated. By 397 his rule extended on the south-west to the Yellow River, and eastwards comprised about one-half of Chihli. In 398 he proclaimed himself Emperor of the Northern Wei dynasty. He was slain by the son of his wife's sister, and canonised as 道武帝.

1950 **Toba Shih-i-chien** 拓跋什翼犍. A.D. 315—376. Rightful heir to Toba I-lu. During the confusion which prevailed at his father's death he was saved by his mother, who carried him away hidden in her baggy trousers; and it was held to augur well for his future career that he did not utter a sound to betray himself while in that trying situation. He succeeded to the throne of his father in 338, and introduced the Chinese system of administration. In 366 he became embroiled with 劉衛辰 Liu Wei-ch'ên, a Hsiung-nu in the service of Fu Chien (2), the result being that he declared himself a vassal of the latter. Upon his murder by

an illegitimate brother of his heir, the Tai State was divided by Fu Chien between Liu Wei-ch'ên and his nephew 劉庫仁 Liu K'u-jen. Toba Kuei, the heir, escaped and founded the Wei State.

Toba Ssŭ 拓跋嗣. Died A.D. 424. Son of Toba Kuei, whom 1951
he succeeded in 409 as second Emperor of the Northern Wei dynasty. In 423 he built a wall some 600 miles long, from 五原 Wu-yüan in Shansi to 赤城 Ch'ih-ch'êng in Chihli, in order to keep out the 柔然 Jou-jan tribe, by whose incursions his reign had been disturbed. Canonised as 太宗明元帝.

Toba Tao 拓跋燾. Died A.D. 452. Son of Toba Ssŭ, whom 1952
he succeeded in 424 as third Emperor of the Northern Wei dynasty. In 439 he annexed the Liang[a] State, and reduced the Yen State to vassalage. Military operations were undertaken against the House of Sung, and in 450 his forces were within measurable distance of the Yang-tsze. At home he promoted learning and agriculture, and improved the administration of justice. He and his chief Minister Ts'ui Hao were both infatuated Taoists, and believed in alchemy and the elixir of life. He was murdered by one of his own officers, and canonised as 世祖太武帝.

Tohan Timur 妥懽貼睦爾. A.D. 1320—1370. Elder brother 1953
of Ile Chepe, whom he succeeded in 1333 as tenth and last Emperor of the Yüan dynasty, being recalled from Kuangsi by Tup Timur's widow and placed by her upon the throne. He left the government entirely in the hands of his Ministers Po-yen (see *T'o-t'o*) and 撒敦 Sa-tun; and upon the death of the latter in 1335, the sons of Yen Timur (see *Achakpa*), whose daughter he had married, plotted together to depose him. The plot was detected and the conspirators punished together with their sister. Po-yen became more powerful than ever. He suspended the public examinations until 1340, and devoted the money to the Imperial Body-guard.

Meanwhile the country was in a most disturbed condition. In 1336 the Chinese were forbidden to possess arms; and in 1337 it was seriously proposed to slay all who bore the five common surnames, 李 Li, 劉 Liu, 趙 Chao, 張 Chang, and 王 Wang. Famines were frequent, and in 1344 the sale of office was introduced as a means of raising funds. The Yellow River was a constant source of trouble; and as the rebel chieftains made headway, Peking was often short of rice. Straitened for funds, in 1350 the Government issued inconvertible paper-money, a step that paralysed trade and reduced the people to barter. The Heir Apparent tried to depose his father who was entirely in the hands of Buddhist priests and eunuchs. In 1367 Chu Yüan-chang, who held the Yang-tsze valley, felt strong enough to send an expedition to conquer northern China. In 1368 Peking fell, and with it the Yüan dynasty. Canonised by the Mongols as 惠宗, but usually known as 順帝, a designation given to him by the Mings.

Tong King-sing. See **T'ang T'ing-shu.**

1954 **Tou Chien-tê** 竇建德. A.D. 573—621. A successful Shantung rebel, who in 618 set up as king of Hsia, a title confirmed by the Throne on his slaying Yü-wên Hua-chi. Aided by P'ei Chü, he organised a regular government, and by his mild rule extended his power over most of Shantung and parts of Chihli and Honan. He allied himself with the Turkic nation and with Wang Shih-ch'ung; but failing to relieve the latter, he was routed by the T'ang armies, captured, and beheaded.

1955 **Tou Hou** 竇后. (1) The Empress Tou, consort of the Emperor Wên Ti of the Han dynasty, B.C. 179.

(2) Also of the Emperor Chang Ti of the Han dynasty, A.D. 79.

(3) Also of the Emperor Huan Ti of the Han dynasty, A.D. 165.

(4) Also of the Emperor Kao Tsu of the T'ang dynasty, A.D. 618 (see *Tou I*).

Tou Hsien 竇憲 (T. 伯度). Died A.D. 92. A great grandson 1956
of Tou Jung, and elder brother of the second Empress Tou (see *Tou Hou*), through whose influence he received a military command. Upon the death of the Emperor in A.D. 88 he attempted to assassinate a protégé of the Empress, of whom he was jealous, and for this he was confined to the palace precincts. Fearing that he would be put to death — his own father had been executed — he volunteered to undertake a campaign against the Turkic tribes to the north of Mongolia who were then giving trouble. In conjunction with 耿秉 Kêng Ping, he inflicted a severe defeat upon the Turkic Khan at 稽落山 Chi-lo-shan. He pursued the flying enemy for a thousand miles beyond the frontier and set up a trophy at 燕然山 Yen-jan-shan, where the following inscription, written by the famous historian Pan Ku, was carved upon the rock: — "Our trained soldiery came hither on a campaign against barbarian hordes. We chastised Turkic insolence and restored our supremacy in this distant land. Across these vast plains they went back to their northern home, while our splendid troops set up this trophy that the achievements of our glorious Emperor should be heard of ten thousand generations hence." On returning to China he was loaded with honours and met his nephew, the young Emperor Ho Ti, rather as an equal than as a subject. His ambitious demeanour alarmed the youthful sovereign, a boy of barely fourteen; and he was accordingly deprived of his command and banished with his kinsmen to his feudal possessions, where he was so strictly watched that at length he committed suicide.

Tou I 竇毅 (T. 天武). Died A.D. 582. A military commander 1957
under the N. Chou dynasty, who in 561 was ennobled as Duke and in 562 became Commander-in-chief. He had a beautiful daughter, who was very fond of reading the *Biographies of Famous Women*. In 581, when the first Emperor of the Sui dynasty claimed the

throne, she threw herself on the ground in an agony of despair, saying, "Why am I not a man that I could do something for his Majesty?" She ultimately became the wife of Li Yüan, first Emperor of the T'ang dynasty.

1958 **Tou Jung** 竇融 (T. 周公). B.C. 16—A.D. 62. A native of P'ing-ling in Shensi, and a descendant in the seventh generation from Tou Kuang-kuo. He served under the usurper Wang Mang until the latter's final defeat, when he owned allegiance to Liu Hsüan and received an appointment to look after the subject nations in the far west. Upon the fall of Liu Hsüan he sent an envoy to the new Emperor Kuang Wu Ti with a letter of submission and a present of horses, in return for which he was made Governor of Liang[a]-chou in modern Kansuh and later on became President of the Board of Works. In A.D. 59, the year after the accession of the Emperor Ming Ti, a second cousin of his was executed for misbehaviour, and he received permission to retire into private life. Canonised as 戴.

1959 **Tou Ku** 竇固 (T. 孟孫). Died A.D. 88. Nephew of Tou Jung. He rose to high military command under the Emperor Ming Ti of the Han dynasty, and was entrusted with the management of a campaign in Central Asia which the Emperor projected in order to rival the military exploits of his predecessor on the throne. Tou Ku succeeded in capturing the modern Hami, from which point the expeditions of Pan Ch'ao were organised. Canonised as 文.

1960 **Tou Kuang-kuo** 竇廣國 (T. 少君). 2nd cent. B.C. At four or five years of age, in consequence of poverty, he was offered for sale to several families and was at length bought by a charcoal-burner at 宜陽 I-yang in Honan. His master and family perishing in a landslip, he consulted a soothsayer who told him that some day he would be a Marquis, and forthwith set out for Ch'ang-an. There he heard that the new Empress, consort of the Emperor

Wên Ti, had the same surname as his own; in fact she turned out to be his sister, to whom he eventually succeeded in making himself known. He and his brother were taken into the palace and their education was properly attended to, and in 156 Tou Kuang-kuo was ennobled as Marquis. Canonised as 景.

Tou Mo 竇默 (T. 漢卿 or 子聲). A.D. 1196—1280. A 1961
native of 肥鄉 Fei-hsiang in Chihli, who at the end of the Chin[a] dynasty retired to Ta-ming and devoted himself to study, together with Hsü Hêng and Yao Shu. Kublai Khan, while still a Prince, sent messengers to invite him, upon which he changed his name from 傑 Chieh to Mo. He was however discovered, and impressed on Kublai Khan the necessity of sincerity and uprightness as the foundation of good government. He returned to Ta-ming a State pensioner, but on the accession of Kublai he was summoned to Court and was appointed an Expositor in the Han-lin College. He recommended Hsü Hêng and Shih T'ien-tsê, and denounced the self-seeking narrow policy of the Minister 王文統 Wang Wên-t'ung. He soon retired in ill-health, but was once more called to the capital on the fall of Wang Wên-t'ung in 1262, when he urged the establishment of a system of national education. He was often likened to Chi An; and Kublai said that if the heart of Tou Mo and the head of Yao Shu were united in one person, the result would be a perfect man. Canonised as 文正.

Tou Shu-hsiang 竇叔向 (T. 遺直). 8th cent. A.D. A 1962
native of 扶風 Fu-fêng in Shensi, who was a poet and official under the T'ang dynasty. His eight sons were also poets, and their poems were issued under the title of 聯珠集.

Tou Ts'an 竇參 (T. 時中). A.D. 734—793. A corrupt 1963
Minister under the Emperor Tê Tsung of the T'ang dynasty. He studied law in his youth, and rose to be a Supervising Censor, a post in which his bold remonstrances gained for him great influence.

In 789 he was called to the Council of State, where his want of learning at once became conspicuous. He distributed posts among his relatives and by his inquisitorial measures made himself a terror to all. After four years of power he was impeached for corruption and banished to a petty magistracy in Kuangtung. Lu Chih, whom he had falsely accused, tried in vain to save him from the vengeance of the eunuchs; but they were too strong, and he was forced to commit suicide.

1964 **Tou Wu** 竇武 (T. 游平). Died A.D. 167. Great great grandson of Tou Jung. It was said that when he was born his mother gave birth at the same time to a snake, which was set free in the woods. At her death a snake was seen to enter the house, knock its head against the coffin, and after shedding tears of blood, to disappear as it had come. In 165 his eldest daughter became Empress, and he himself was raised to high rank as Keeper of the City Gates. When the Emperor Ling Ti came to the throne in 167 as a boy of 12, Tou Wu's daughter acted as Regent, and showered further favours upon her father, ennobling him as Marquis. He then joined in a plot against the life of the powerful eunuch 曹節 Ts'ao Chieh; but the latter got wind of his intentions, seized the Empress and the Imperial seal, and issued an order for the arrest of Tou Wu, who thereupon committed suicide.

1965 **Tou Ying** 竇嬰 (T. 王孫). Died B.C. 140. Son of a cousin of Tou Kuang-kuo, brother to the Empress Tou Hou (1). He served under the Emperor Ching Ti of the Han dynasty, became Commander-in-chief, and was ennobled as Marquis. He acquired great influence, and it was due to his remonstrances that Ch'ao Ts'o was put to death. When the Emperor Wu Ti came to the throne the Imperial favour was transferred to 田蚡 T'ien Fên, who was his Majesty's uncle, and Tou Ying found himself gradually more and more neglected. At the same time he managed to incur the

new Minister's resentment by openly defending a colleague who had used insulting language to him; the upshot being that he was accused of having forged the late Emperor's will and was put to death.

Tou Yü-chün 竇禹鈞 (H. 燕山). 10th cent. A.D. A native 1966
of Yü-yang in Chihli, who rose to the rank of Censor. He founded numerous public schools and advanced many poor scholars, but is chiefly remarkable as having had five sons, all of whom took the highest literary honours at the public examinations, and were known as the 五桂 Five Cassias from a line in a poem addressed to their father by Fêng Tao.

Tsai Yü 宰予 (T. 予我). Died B.C. 480. One of the disciples 1967
of Confucius. He was fluent in speech and skilful in argument, but his character fell short of the standard of virtue established by the Master. Confucius said of him, "In choosing a man for his gift of speech, I have failed as regards Tsai Yü." On another occasion, finding him asleep in the daytime, Confucius observed, "Rotten wood cannot be carved," — you cannot make a silk purse out of a sow's ear. Entering the service of the Ch'i State he became mixed up in the revolt of Ch'ên Hêng and T'ien Ch'ang, and was put to death with all his family. His tablet now stands in the Confucian Temple.

Ts'ai Ch'ên 蔡沉 (T. 仲默. H. 九峯 and 武夷). A.D. 1968
1167—1230. Son of Ts'ai Yüan-ting. A native of Chien-yang in Fuhkien. He accompanied his exiled father to Hunan, and on the death of the latter in 1198 he retired to a life of seclusion and study among the mountains. Besides teaching a large number of disciples he found time to write the 書經集傳, a commentary upon the *Canon of History*, which is still the standard text-book for students. He also composed the 洪範皇極內篇, a work based upon the famous 洛書 *Writing of Lo*, and dealing with

numbers as factors in the universe and in the life of man. He had been a disciple, like his father, of Chu Hsi, and it was he who soothed the dying hours of that great man. He was canonised as 文正, and in 1437 his tablet was placed in the Confucian Temple.

1969 **Ts'ai Ch'ien** 蔡牽. Died A.D. 1809. A notorious pirate of Fuhkien, who for many years harried the coasts of Chehkiang, Fuhkien, Kuangtung, and Formosa, raiding important cities and fighting pitched battles with the Imperial Admiral Li Ch'ang-kêng. Owing to the traitorous supineness of the Fuhkien authorities he obtained fine ships and ample supplies, and he was aided until 1800 by the Annamese.

1970 **Ts'ai Ching** 蔡經 of 胥門 Hsü-mên. 2nd cent. A.D. A man of the people, in whose dwelling Wang Yüan took up his abode when he wandered eastwards to seek a hermit's life. Under Wang's teaching he attained to the condition of an Immortal. See *Ma Ku*.

1971 **Ts'ai Ching** 蔡京 (T. 元長). A.D. 1046—1126. A native of 仙游 Hsien-yu in Fuhkien, and elder brother of Ts'ai Pien. Graduating as *chin shih* in 1070, he rose to be Prefect of K'ai-fêng Fu. In 1085 he gained the favour of the Empress Dowager by supporting her regency, and that of Ssŭ-ma Kuang by his skilful administration of the *corvée* system in his Prefecture. In 1094 he became President of the Board of Revenue, and immediately leagued himself with his brother and Chang Tun to ruin Ssŭ-ma Kuang and his party; but on the accession of the Emperor Hui Tsung he was ordered to the provinces as Prefect, and on his refusal to go he was degraded. However in 1101 he was again in office and soon obtained control of the administration, being appointed Lord High Chamberlain in 1107. He ruled harshly, filling all posts with his own men, and making oppressive changes in the salt gabelle and coinage, while his aggressive frontier policy led to expensive wars. He became Minister of Public Works, and

was ennobled as Duke. He revenged himself on his opponents by having their names, including that of Ssŭ-ma Kuang, engraved upon a stone tablet as "traitors," and by debarring their sons from holding office near the capital. The appearance of a comet in 1106 led to the destruction of the tablet and to the nominal degradation of Ts'ai Ching, who returned however to power in the following year. After a further career, varied by periods of retirement and disgrace, in 1124 he became Minister for the fourth time. Old and blind, he left everything to his son 絛 T'ao, who so mismanaged the finances that within a few months he was forced once more to retire. On the accession of the Emperor Ch'in Tsung he was denounced and degraded, dying on his way to some petty provincial post and leaving behind him a name execrated in history as 六賊之首 Chief of the Six Traitors.

Ts'ai Ch'ing 蔡清 (T. 介夫. H. 虛齋). A.D. 1453—1508. 1972
A native of Chin-chiang in Fuhkien, who graduated as *chin shih* in 1484 and entered upon an official career. He rose to be Literary Chancellor of Kiangsi in 1506, but his chief fame is derived from his literary achievements. He is the author of the 易經蒙引, an exegetical work on the *Canon of Changes*, which is still recognised as a standard text-book. He also wrote the 四書蒙引, a similar work on the *Four Books*. He was canonised as 文莊, and in 1724 his tablet was placed in the Confucian Temple.

Ts'ai Ch'o 蔡確 (T. 持正). 11th cent. A.D. A native of 1973
Chin-chiang in Fuhkien, who was remarkable as a youth for his high spirit and fearless disposition. Graduating as *chin shih* he distinguished himself by his opposition to Wang An-shih, and subsequently rose to high rank. In 1087 he fell into disgrace through the misconduct of a younger brother and was banished to Hsin-chou in Kuangtung, whither he was accompanied by his son 琵琶 P'i-pa (Guitar). They kept a very clever parrot; and

whenever the father struck a gong to summon his son, the bird would imitate the servants and shriek out "P'i-pa! P'i-pa!" But the boy died, and the gong was no longer heard. One day some one struck it by accident, and immediately the parrot's cry of "P'i-pa!" was heard resounding through the house. At this the old man seized a pen and wrote the following lines;

> The parrot calls him as of yore,
> Though P'i-pa's earthly days are o'er......
> Together, to this distant shore,
> We crossed, but shall return no more!

Ere long the father had followed his son; however in 1094 his rank was restored and he was canonised as 忠懷.

1974 **Ts'ai Hsiang** 蔡襄 (T. 君謨). A.D. 1011–1066. A native of 仙遊 Hsien-yu in Fuhkien, who distinguished himself as poet and official under the Emperor Jen Tsung of the Sung dynasty. He rose to be President of the Board of Rites, and was canonised as 忠惠.

1975 **Ts'ai Hsin** 蔡新 (T. 次明. H. 葛山). A.D. 1707–1800. A native of Chang-p'u in Fuhkien, who graduated as *chin shih* in 1736 but soon retired for several years to wait upon his aged mother. From 1783 to 1785 he was a Grand Secretary, and much trusted by the Emperor Ch'ien Lung. He compiled the 事心錄, a digest of the teachings of famous philosophers on the cultivation of the intellectual powers, and he also published a collection of poems and essays. At his death the Emperor publicly recorded the benefit that he and his brothers had gained in their youth from Ts'ai Hsin's teachings. Canonised as 文恭, and included in the Temple of Worthies.

1976 **Ts'ai Luan** 彩鸞. 4th and 5th cent. A.D. Daughter of Wu Mêng. She studied the black art under 秀英 Hsiu Ying, daughter of 丁義 Ting I, who taught her father. She married a man named

文蕭 Wên Hsiao, and being very poor she managed to earn money by making copies of a dictionary of rhymes, which she sold. At the expiration of ten years, she and her husband went up to heaven on a pair of white tigers.

Ts'ai Lun 蔡倫 (T. 敬仲). Died A.D. 114. A native of 1977
Kuei-yang in Kueichou, who in A.D. 75 entered the Imperial palace and in 89 became chief eunuch under the Emperor Ho Ti. He was a clever fellow and anxious to study, and whenever he was off duty he would shut himself up for that purpose. It was he who first substituted silk and ink for the bamboo tablet and stylus; and he subsequently invented paper, which he made from bark, tow, old linen, fish-nets, etc. For his long years of service the Empress Dowager caused him to be ennobled in 114 as Marquis, and he was also appointed Lord High Chamberlain. He was no favourite however with the Empress; and when his patroness, the Empress Dowager, died, the former began to intrigue against him. Thereupon he formally bathed, and after solemnly adjusting his hat and robes of State he swallowed a dose of poison.

Ts'ai Pien 蔡卞 (T. 元度). A.D. 1054—1112. Graduated 1978
with his elder brother Ts'ai Ching, and as son-in-law to Wang An-shih, was rapidly promoted. In 1086 he went on a mission to the Kitan Tartars, and rose by 1094 to be a Minister of State. His mild humble manner concealed a vindictive hatred of all who disagreed with him, and on the accession of the Emperor Hui Tsung he was repeatedly denounced and degraded, but ere long he was again in high confidential office. In 1105 he objected to the employment of the eunuch T'ung Kuan on the frontier, and this caused him to be sent for a time to Honan; but after a few years he was placed in command at 鎮東 Chên-tung, where he died. Canonised as 文正.

Ts'ai Shih-yüan 蔡世遠 (T. 聞之. H. 梁村先生). 1979

A.D. 1683—1734. The son of 蔡璧 Ts'ai Pi, a noted educationalist of Fuhkien. He was for some years private secretary to Chang Po-hsing. In 1709 he graduated as *chin shih*, and devoted himself to teaching the youth of his native province. In 1723 the Emperor Yung Chêng summoned him to Peking to be tutor to the young Princes, and he discharged his duties so faithfully as to receive a special memorial notice from the aged Emperor Ch'ien Lung in 1795. He wrote on ethics, compiled biographies, and edited poems, his best known works being the collection of essays entitled 二希堂文集, and the 名臣名儒循吏傳, a biographical collection of which Chu Shih was joint author. Canonised as 文勤.

1980 **Ts'ai Shu Tu** 蔡叔度. 12th cent. B.C. Younger brother of Wu Wang. He joined in the plot to deprive his nephew of the throne, which was crushed by Chou Kung. See *Kuan Shu Hsien*.

1981 **Ts'ai Shun** 蔡順 (T. 君仲). 1st cent. A.D. A native of An-ch'êng in Honan, famous as one of the 24 examples of filial piety. When he was once absent on the hills gathering firewood, his mother happened to want him and bit her finger, upon which he felt a pain in his heart and forthwith hurried home (see *Tsêng Ts'an*). On another occasion, after her death, there was a fire in the village and their house was threatened. Ts'ai Shun flung himself upon his mother's coffin and uttered loud cries to heaven; in consequence of which the fire skipped their house, while all the neighbours' dwellings were burnt to the ground. His mother had been very much afraid of thunder, so whenever it thundered he would rush out and weep at her grave, at which the thunder would cease. An official post was offered to him, but he refused it, on the ground that he could not leave his mother's tomb.

1982 **Ts'ai Tê-chin** 蔡德晉 (T. 作錫). 18th cent. A.D. A scholar who devoted his life to the study of the *Book of Rites*, on which he published the 禮經本義, the 禮傳本義, and the 通

禮. His own demeanour was strictly modelled upon the proprieties as set forth in this ancient classic.

Ts'ai Yen 蔡琰 (T. 文姬). 2nd and 3rd cent. A.D. A daughter 1983
of the statesman Ts'ai Yung, who when on her way to be married to a man named 衛仲 Wei Ch'ung, was carried off to the north by a Turkic tribe and remained in captivity for twelve years. She was ransomed by Ts'ao Ts'ao, and given a second time in marriage to a captain in his army named 董祀 Tung Ssŭ. The latter committed some crime for which he was sentenced to death, but he was pardoned on the intercession of his wife. She was specially noted for her skill in music.

Ts'ai Yin 蔡愔. 1st cent. A.D. An envoy sent to India by 1984
the Emperor Ming Ti of the Han dynasty in A.D. 61, to bring back a golden image, the existence of which had been revealed to his Majesty in a dream. He was accompanied by 秦景 Ch'in Ching, 王遵 Wang Tsun, and fifteen others, and returned in 67 with the sacred writings of the Buddhists and several native teachers, including Kashiapmadanga.

Ts'ai Yüan-ting 蔡元定 (T. 季通. H. 西山). A.D. 1985
1135—1198. A native of Chien-yang in Fuhkien. Declining to enter upon a public career he spent his life over books as a friend and fellow-worker of the great Chu Hsi. His teachings however raised up enemies against him, and he was accused of propagating false doctrines. He was banished to Tao-chou in Hunan and proceeded thither on foot, accompanied only by his son Ts'ai Ch'ên. He was canonised as 文節, and in 1530 his tablet was placed in the Confucian Temple.

Ts'ai Yung 蔡邕 (T. 伯喈). A.D. 133—192. A native of 1986
Ch'ên-liu in Honan, said to have been a re-incarnation of Chang Hêng, the features of the two being so much alike. He was distinguished as a youth for his filial piety and his love of study.

Entering public life he rose by 170 to be a Reviser in the department of historiography. He was employed among other things in superintending the work of engraving the authorised text of the *Five Classics*, which he wrote out on stone in red ink for the workmen to cut. In 175 he incurred the resentment of a cabal, and being accused of magical practices was thrown into prison and condemned to death. This punishment was commuted to that of having his hair pulled out, coupled with banishment to Kansuh. He reached 五原 Wu-yüan in Inner Mongolia; but it was represented to the Emperor that his work on the annals of the E. Han dynasty had been very valuable, and in the following year he was pardoned. He then appears to have led a wandering life, mostly as a refugee in the Wu State, until the year 189 when the Emperor Ling Ti died and Tung Cho summoned him to take office. At first he declined on the ground of sickness. Tung Cho however would hear of no refusal and forced him to accept office, rapidly promoting him to the highest posts and transferring him from one to another in an unprecedented manner. He had just been ennobled as Marquis when Tung Cho himself fell, and for words of regret which he thoughtlessly uttered he was once more thrown into prison where he died in spite of great efforts to obtain his release. He was a hard drinker and consumed daily an almost incredible amount of wine, earning for himself the nickname of the Drunken Dragon. He was an excellent musician, on one occasion fashioning a lute out of a half-burnt firebrand, on another a flute out of a bamboo lance-handle. See *Wang Ts'an*.

1987 **Ts'an Ts'ung** 蠶叢. A descendant of the Yellow Emperor. He became the first king of 蜀 Shu, modern Ssŭch'uan.

1988 **Tsang Li-t'ang** 臧禮堂 (T. 和貴). 18th cent. A.D. A brother of Tsang Yung, and an enthusiastic student. He wrote on the *Shuo Wên* (see *Hsü Shên*) and published a volume of examples

of filial piety, gaining a great reputation by his own kind treatment of his parents whom he supported when in poverty.

Tsang Lin 臧琳 (T. 玉林). A native of Kiangsu who flourished towards the close of the 17th century A.D. and distinguished himself as a writer upon the Classics. 1989

Tsang Yung 臧庸 (拜經). 18th cent. A.D. Grandson of Tsang Lin, and a voluminous writer on classical subjects. 1990

Ts'ang Chieh 倉頡. The legendary inventor of the art of writing, also known as 史皇. He is said to have had four eyes and to have taken the idea of a written language from the markings of birds' claws upon the sand. Previous to this, mankind had no other system than a rude method of knotted cords for recording events or communicating with each other at a distance. Upon the achievement of his task the sky rained grain and evil spirits mourned by night. He and Chü Sung are now worshipped as 字神 the patron saints of written characters. 1991

Ts'ang Wu Wang. See **Liu Yü.**

Tsao Fu 造父. B.C. 1000. The charioteer of Mu Wang, whose eight steeds he drove on his master's famous journey to the west. 1992

Ts'ao Chi-hsiang 曹吉祥. Died A.D. 1461. A eunuch of 灤 Luan-chou in Chihli, who rose through Wang Chên, and in 1436 went as army inspector on campaigns against the rebels of 麓川 Lu-ch'uan, 兀良哈 Uriangha, and Fuhkien. In 1457 he aided Shih Hêng to re-instate the Emperor Ying Tsung and so obtained equal power with Shih. The two waged war against the Censors and attacked Li Hsien and his friends, which estranged the Emperor from them. The fall of Shih Hêng terrified Ts'ao into plotting rebellion with his adopted son Ts'ao 欽 Ch'in. The plot was revealed just in time, and after a night's fighting at the palace gates their forces deserted them. Ts'ao Ch'in committed suicide, and his father was seized and publicly disembowelled. 1993

1994 **Ts'ao Chih** 曹植 (T. 子建). A.D. 192—232. Third son of Ts'ao Ts'ao. At ten years of age he already excelled in composition, so much so that his father thought he must be a plagiarist; but he settled the question by producing off-hand poems on any given theme. Hsieh Ling-yün said in reference to him, "If all the talent in the world were represented by 10, Ts'ao Chih would have 8, I should have 1, and the rest of mankind 1 between them." There is a story that on one occasion, at the bidding of his elder brother Ts'ao P'ei who was then first Emperor of the Wei dynasty, he composed an impromptu stanza while walking only seven steps; and his name and that of Ts'ao Ts'ao have been added by courtesy to the list of the Seven Geniuses of the Chien-an period (see *Hsü Kan*). He was a great favourite with his father, until he made a serious mistake on a campaign against Sun Ch'üan and was condemned to death. Under the reign of his brother he was ennobled as Prince, but was never allowed to take any part in public affairs and died of chagrin in consequence. Author of the 四十一契, a work on the sounds of characters. He was canonised as 思文, and is sometimes known as 陳思王.

1995 **Ts'ao Ching-tsung** 曹景宗 (T. 子震). A.D. 457—508. A native of Hsin-yeh in Honan, who as a youth distinguished himself by his boldness in the hunting-field and entered upon a military career. After serving under the Liu Sung and Southern Ch'i dynasties, in 502 he aided Hsiao Yen to mount the throne as first Emperor of the Liang dynasty, and was subsequently raised to high office; and for further brilliant services against the Northern Weis he was ultimately ennobled as Duke. Canonised as 壯.

1996 **Ts'ao Fang** 曹芳 (T. 蘭卿). A.D. 231—274. Adopted son of Ts'ao Jui, whom he succeeded in 240 as third Emperor of the Wei dynasty. His real origin was never known, the strictest secrecy being preserved in the palace as to his family and antecedents.

On reaching manhood he sank into utter sensualism, and in 254 he was quietly deposed as unfit to rule. He then reverted to his title of Prince of Ch'i, which was afterwards changed to 邵陵公. He was canonised as 厲公, and is known in history as 廢帝.

Ts'ao Fu-hsing 曹弗興. 3rd cent. A.D. A native of the Principality of Wu, who was reckoned the greatest painter of his day. Commissioned by Sun Ch'üan to paint a screen he accidentally made a blot on it, and then turned the blot into a fly so skilfully that Sun Ch'üan tried to fillip it away. He painted a picture of a red dragon which he had seen playing on the surface of a river; and later on, during a time of drought, this dragon was brought forth and cast into the river, the result being that rain fell immediately in great quantities. **1997**

Ts'ao Hou 曹后. Died A.D. 1079. The Empress Ts'ao, wife of the Emperor Jen Tsung of the Sung dynasty. During the illness of the Emperor Ying Tsung, shortly after his accession, she was appointed Regent and directed public affairs with great wisdom, conferring with her Ministers from behind the protection of a curtain. She struggled to retain her power too long, but was ultimately forced to give it up by the unyielding firmness of Han Ch'i. **1998**

Ts'ao Hsien 曹憲. 6th and 7th cent. A.D. A centenarian of Chiang-tu in Kiangsu, who held a literary appointment under the Sui dynasty but declined to serve in a like capacity under the Emperor T'ai Tsung of the T'ang dynasty, preferring a life of study at home. If however the Emperor met with a difficult word or phrase in his reading, he used to send a special messenger to Ts'ao Hsien in order to have it explained. He was celebrated for his learning, especially in the antiquities of the Chinese language, and wrote the 文字指歸, a treatise on etymology, and other **1999**

works. He was also a most successful teacher, Li Shan being among his pupils.

2000 **Ts'ao Hsüeh-ch'in** 曹雪芹. 17th cent. A.D. Reputed author of the famous novel known as *The Dream of the Red Chamber.*

2001 **Ts'ao Huan** 曹奐 (T. 景明). A.D. 245—302. Grandson of Ts'ao Ts'ao. He succeeded Ts'ao Mao in 260 as fifth and last Emperor of the Wei dynasty, but was displaced by Ssŭ-ma Yen, founder of the Chin dynasty, who relegated him to obscurity as Prince of Ch'ên-liu in 265. Canonised as 元帝.

2002 **Ts'ao Jen-hu** 曹仁虎 (T. 殷來後. H. 習菴). Born A.D. 1732. Graduated in 1761, and rose to be a Reader in the Grand Secretariat. He died of grief for the death of his mother. Author of the 七十二候考, a work on the observation of natural phenomena in connection with the seasons, and of a collection of impromptu verses, entitled 刻燭集.

2003 **Ts'ao Jui** 曹睿 (T. 元仲). A.D. 205—240. Son of Ts'ao P'ei, whom he succeeded in 227 as second Emperor of the Wei dynasty. As a child he was dignified and intelligent, and quite won the heart of his famous grandfather Ts'ao Ts'ao, who declared that his line was safe for three generations. He was kind of heart; and once when out hunting with his father they came across a hind with its fawn, and Ts'ao P'ei shot the hind and bade his son shoot the fawn, the latter burst into tears and said that he could not bring himself to do so. He grew into a handsome man, and when he stood up his beard touched the ground. But he stammered in his speech and spoke little. The country prospered though he was not fond of the duties of government. Under his reign women were for the first time admitted to official life, and several actually rose to high office. No women officials however have been known since the eighth century. Canonised as 明皇帝.

2004 **Ts'ao Kuo-chiu** 曹國舅. 9th and 10th cent. A.D. One of the

Eight Immortals of Taoism, of whom nothing is known. See *Chung-li Ch'üan.*

Ts'ao Mao 曹髦 (T. 彥士). A.D. 241—260. Grandson of Ts'ao P'ei. At the age of four he was created 高貴鄉公, and in 254 he succeeded Ts'ao Fang as fourth Emperor of the Wei dynasty. Known in history by the above title, and also as 少帝. 2005

Ts'ao Mo 曹沫 or **Ts'ao Kuei** 曹劌. 7th cent. B.C. A general under Duke 莊 Chuang of the Lu State, who was defeated in three battles by the forces of the Ch'i State, the result being surrender of territory in order to make peace. However at the ratification of the treaty between the two States he succeeded in frightening Duke Huan (see *Huan Kung*) into restoring the lost territory. 2006

Ts'ao O 曹娥. 2nd cent. B.C. Daughter of a magician who was accidentally drowned, when she was only fourteen, in the river near 紹興 Shao-hsing in Chehkiang. After wandering for seventeen days on its banks, in the hope of recovering her father's corpse, she threw herself into the river and put an end to her existence. Several days later her dead body rose to the surface, clasping in its arms that of her beloved father. 2007

Ts'ao P'ei 曹丕 (T. 子桓). A.D. 188—227. Son of Ts'ao Ts'ao. On his father's death in 220 he declared himself Emperor, and the throne was ceded to him by the imbecile monarch Hsien Ti who died in 234. He adopted Wei as the style of his dynasty, and set to work to organise the administration, arranging among other things the grades of official rank. Canonised as 文帝. 2008

Ts'ao Pin 曹彬 (T. 國華). A.D. 930—999. A native of Ling-shou in Chihli. When a year old his parents took a forecast of his future career by placing before him a variety of articles. With his left hand he clutched at a spear and shield, with his 2009

right at a sacrificial vase, and shortly afterwards caught hold of an official seal. Serving for some years under the sovereigns of the Later Chou dynasty, he transferred his allegiance to the founder of the Sung dynasty whose empire he materially helped to consolidate. From A.D. 961 he followed the campaigns of 王全斌 Wang Ch'üan-pin, accompanying him in 964 upon his expedition into modern Ssŭch'uan and distinguishing himself both by military skill and by the zeal with which he sought for books while others were intent upon ordinary plunder. In 975 he was sent to reduce Nanking, then held by Li Yü; but he did not hurry on his operations, hoping all the while that Li Yü would surrender. At length, when all was ready for an attack, Ts'ao Pin pretended to fall ill. His lieutenants were in the utmost consternation and hastened to his tent to see what was the matter. "If only you will all promise me," he said, "not to slay any one unnecessarily in the assault upon this city, I shall soon be well again." The promise was formally given; whereupon Ts'ao Pin arose from his sick bed, and the next day the city was taken without bloodshed. Ennobled as Duke, and canonised as 武惠.

2010 **Ts'ao Shan-ts'ai** 曹善才. A famous guitar-player of the T'ang dynasty.

2011 **Ts'ao Shuang** 曹爽 (T. 昭伯). Died A.D. 249. A scion of the Imperial House of Wei, who had been an intimate friend of the Emperor Ming Ti while the latter was Heir Apparent, and who was subsequently raised by his Majesty to high office. Persuaded by his friends to seek military renown, he led an expedition against the rival House of Shu, but was forced to beat an ignominious retreat. After the death of Ming Ti he gave himself up to extravagance and riotous living, even appropriating some of the concubines of the late Emperor. He also mixed himself up in some treasonable conspiracy, on the discovery of which he was put to death together with all his family.

Ts'ao Ts'an 曹參 (T. 伯敬). Died B.C. 190. A native of P'ei in Kiangsu. After serving as a gaol official under the Ch'in dynasty, he joined the fortunes of his fellow-countryman, Liu Pang, who was then Duke of P'ei. Serving with him all through his adventurous career, he rose to the highest offices of State and was ennobled as Marquis. On the death of Hsiao Ho he took the latter's place as chief Minister and continued his policy with unswerving fidelity. He positively declined to consider any deviation from the laws and regulations which had been sanctioned by his great predecessor; and when any one came to deliberate in such a sense, Ts'ao Ts'an would ply the visitor with wine until he was too drunk to begin the subject. Canonised as 懿. 2012

Ts'ao Ts'ao 曹操 or **Ts'ao Chi-li** 曹吉利 (T. 孟德. Baby name 阿瞞). A.D. 155–220. A native of P'ei in modern Kiangsu, whose father was the adopted son of the chief eunuch of the palace under the Emperor Ling Ti of the Han dynasty. In his youth he was fond of coursing and hawking, but managed by the age of twenty to take the degree of *hsiao lien*. He first distinguished himself in a campaign undertaken A.D. 184 against the Yellow Turban rebels. He was the prime mover in a mass gathering of various officials who determined to raise an army of volunteers to fight for the Right, purge the empire generally, and especially direct their efforts towards subduing Tung Cho, then in power. This assembly of jealous men accomplished nothing. Step by step, however, Ts'ao Ts'ao overcame many chieftains, including Lü Pu, once Tung Cho's lieutenant, who at the instigation of Wang Yün had become the assassin of his master. Ts'ao Ts'ao's longest struggle was with Yüan Shao and his sons 譚 Tan and 尚 Shang, the latter of whom fled to the Hsiung-nu and was the cause of an expedition into the desert of Sha-mo against that race. In 208 he was appointed Minister of State, and in 216 was ennobled as 2013

Prince. By degrees the supreme power passed into his hands; and the Emperor Hsien Ti, who had relinquished one by one all Imperial prerogatives, became a mere puppet in his hands. The Empress 伏后 Fu Hou, who from the ranks of her own family endeavoured to form a party against him, was treated with the utmost severity. This unhappy lady was cast into a dungeon, and upon her death, which occurred soon afterwards, Ts'ao Ts'ao's own daughter was proclaimed Empress. At his death he was succeeded by his son 丕 P'ei, who became the first Emperor of the dynasty of Wei, and ruled over that portion of the empire now known as Shantung. Ts'ao Ts'ao is popularly regarded as the type of a bold bad Minister, and of a cunning unscrupulous rebel. His large armies are proverbial, and at one time he is said to have had so many as a million of men under arms. As an instance of the discipline which prevailed in his camp, it is said that he once condemned himself to death for having allowed his horse to shy into a field of grain, in accordance with his own severe regulations against any injury to standing crops. However in lieu of losing his head, he was persuaded to satisfy his sense of justice by cutting off his hair. At least one generous act is recorded of him. When he dealt the final blow to Yüan Shao, he seized all his rival's papers, plans, etc., including a list of many of his own officers who were in correspondence with the enemy. This list he burnt. Many marvellous stories are told of this wonderful man, to be found chiefly in the *History of the Wei Dynasty* and in the 世說新語. In the fatal illness which preceded his death, Ts'ao Ts'ao is said to have called in the famous physician Hua T'o, who declared that his august patient was suffering from wind in the brain, which he proposed to get rid of by opening the skull under an anæsthetic. But Ts'ao Ts'ao saw in this suggestion the treacherous design of some enemy. He imprisoned the unfortunate doctor, who died in gaol within ten

days, and shortly afterwards succumbed to the disease. Canonised as 太祖武皇帝, and variously known as 魏武, 武平侯, 魏國公, and 魏王.

Ts'ao Ts'êng 曹曾 (T. 伯山). 1st cent. A.D. A native of Chi-yin in Shantung, who rose to be a Censor and was noted for his filial piety. To save ancient records from perishing in a time of disorder, he built a stone vault in which to preserve them, and this was known as 曹氏書倉 the book-granary of Ts'ao, now used in the sense of a large library. He is said to have obtained portions of the *Canon of History* from Ou-yang Hsi, and to have had a following of 3,000 disciples. 2014

Ts'ao Tuan 曹端 (T. 正夫. H. 月川). A.D. 1376—1434. A native of 澠池 Mien-ch'ih in Honan, who entered upon a public career and rose to be Director of Studies at 霍 Ho-chou in Shansi. Author of many commentaries upon the Classics, and of a collection of miscellaneous writings. Also specially notable for his knowledge of ceremonies and ancient music. In 1860 his tablet was placed in the Confucian Temple. 2015

Ts'ên Lun 岑倫. 8th cent. A.D. A native of 鄧 Têng-chou in Honan, who rose to be a Vice President of the Grand Council but threw up his post and went into retirement. Ultimately he wandered away to the famous 羅浮 Lo-fou mountain near Canton, and was never heard of again. He was very intimate with Li Po, and was popularly known as 岑徵君. 2016

Ts'ên Ts'an 岑參. A native of Ho-nei, who graduated as *chin shih* between A.D. 742 and 756. He was a Censor under the Emperor Su Tsung of the T'ang dynasty, and finally rose to be Governor of Chia-chou. He distinguished himself as a poet, and also by his contributions to the reform in prosody which took place about this period. Popularly known as 岑夫子. 2017

Ts'ên Yü-ying 岑毓英. Died A.D. 1889. A native of 泗 2018

城 Ssŭ-ch'êng in Kuangsi. He was a mere stripling when the T'ai-p'ing rebellion broke out, yet he succeeded in maintaining a force of militia for some years. In 1855 he was in temporary charge of a small District in Yünnan, and in 1864 he lured the Miao-tzŭ of north-eastern Yünnan to submit, only to massacre them upon submission. By 1867 he had risen to be Treasurer for Yünnan. In 1872, when Ta-li Fu was reduced by 楊玉科 Yang Yü-k'o, Ts'ên demanded the life of Tu Wên-hsiu only; but eleven days later he invited the chief men of the town to a feast, and after putting them all to death gave the signal for a general massacre in which 30,000 persons are said to have been butchered. In 1874 he became Governor of Yünnan, and in 1875 he served on the Yünnan Commission for enquiring into the murder of Margary, a murder which some laid at his door. In 1882 he was appointed Viceroy of Yünnan and Kueichou. In 1884—85 he was in command on the Tongking border, and was ennobled. At death he was included in the Temple of Worthies. He was a bitter foe to foreigners, by whom however he was not more detested for cruelty and unscrupulousness than by the majority of his own fellow-countrymen.

2019 **Tsêng Chi-tsê** 曾紀澤 (T. 劼剛. H. 潤民 and 夢瞻 and 歸樸 and 果泉). A.D. 1837—1890. The eldest son of Tsêng Kuo-fan. After mourning for his father and mother for two periods of three years each, he succeeded in 1877 to the title and was thenceforth known to foreigners as the "Marquis Tsêng." With the aid of a Nuttall's dictionary and a Murray's grammar he had meanwhile studied English to such advantage that although never able to converse with fluency he could write intelligibly and even made several attempts at versification. Later on, an article entitled *China: The Sleep and the Awakening* appeared over his signature in an English magazine; but this was of course only "inspired"

by the Marquis himself. In August 1878 he was appointed Envoy to England and France, and he started for his post in October of the same year. He went a great deal into society, and otherwise showed himself to be decidedly a member of the party of progress. In 1880 he was further appointed Ambassador to Russia and sub-Director of the Court of Revision. In the former capacity he negotiated the treaty by which Kuldja was restored to China, gaining great credit on all sides for his diplomatic skill. In 1881 he became Vice Director of the Imperial Clan Court and Vice President of the Board of War. In 1885 he arranged the Opium Convention with England, and was appointed Assistant Director of the new Admiralty Board. In 1886 he returned to Peking and joined the Tsung-li Yamên. In 1887 he was Vice President of the Board of Revenue, with special control over the coinage department. In 1889 he became Director of the 同文館 Peking College and died at the capital in the following year, to the infinite regret of all foreigners with whom he had ever been thrown into contact. Apart from his official career and linguistic studies, he achieved considerable distinction as a calligraphist, even the Emperor being anxious to secure specimens of his skill. He was accustomed to sign himself "Hereditary Marquis K. T. Gearkhan of Tsêng," the K. T. standing for the initials, in southern Mandarin, of his personal name, and Gearkhan being his "style" expressed in English sounds taken by himself from Nuttall's dictionary.

Tsêng Kuo-ch'üan 曾國荃 (T. 老九. H. 沅圃). A.D. 1820—1890. Younger brother of Tsêng Kuo-fan, under whom he served against the T'ai-p'ing rebels. Graduating as *hsiu ts'ai*, he rose to be Judge in Chehkiang in 1862, Governor of various provinces, Viceroy of Shensi and Kansuh in 1881, acting Viceroy of the Two Kuang in 1882, and in 1884 Viceroy of the Two Kiang. For his services against the rebels, especially at the capture 2020

of An-ch'ing he was ennobled as Marquis and was honoured with a double-eyed peacock's feather. He was a man of unblemished integrity, and a great number of the people of Nanking went into mourning when he died. Canonised as 忠襄, and included in the Temples of Patriots and Worthies.

2021 **Tsêng Kuo-fan** 曾國藩 (T. 伯函). H. 滌生). A.D. 1811–1872. A native of the 湘鄉 Hsiang-hsiang District in Hunan, who graduated as 38th *chin shih* in 1838. In 1843 he was Chief Examiner for Ssŭch'uan, and in 1849 Junior Vice President of the Board of Rites. In 1851 he was Chief Examiner of military graduates. In 1852 he was forced to go into retirement in consequence of the death of his mother. On reaching Hunan he found the province suffering from invasion by the T'ai-p'ings, who were already in possession of Wu-ch'ang in Hupeh and of all the cities on the banks of the Yang-tsze. In 1853 he was ordered by special Decree to assist the Governor of Hunan in organising a volunteer force to act against the rebels. After building a fleet he attacked the enemy in 1854, but was defeated. His lieutenants, however, among whom was included P'êng Yü-lin, drove the rebels from Ch'ang-sha, and destroyed their fleet. Chasing the enemy before him, Tsêng Kuo-fan recovered Wu-ch'ang and Han-yang, for which services he was appointed Vice President of the Board of War. In December of the same year, after a great victory, he laid siege to Kiukiang. In Jan. 1855 he was made a *baturu* and was decorated with the yellow riding-jacket. Meanwhile the rebels had retaken Wu-ch'ang and had burnt his fleet, which caused him to remain inactive for some months; but by the end of the year he had cleared them from the Po-yang lake and had captured Hu-k'ou. In 1856 Shih Ta-k'ai ravaged Kiangsi, but was driven out in 1857 by the joint efforts of Tsêng Kuo-fan and P'êng Yü-lin. In March 1857 his father died, and he went into mourning. In June 1858

he was ordered to take the command in Chehkiang, and to aid in operations against the rebels in the province of Fuhkien. The latter tried to establish themselves in Kiangsi, but were driven in 1859 into Hunan, whence, by way of Kuangsi and Kueichou, they made for Ssŭch'uan. Tsêng started in pursuit, but was stopped by orders to clear Anhui of rebels; in consequence of which he submitted a plan for an advance on Nanking, which was approved and ultimately carried out. In July 1860 he became Viceroy of the Two Kiang, and also Imperial War Commissioner in Kiangnan and Anhui. After the recapture of An-ch'ing and other places in 1861, Chehkiang was added to the provinces under his control. He recommended for the acting Governorships of Chehkiang and Kiangsu, respectively, Tso Tsung-t'ang, who had been actively engaged in the attempt to relieve Hangchow, and Li Hung-chang, at that time in command of the fleet on the Huai and the Yang-tsze. In Feb. 1862 he became Assistant Grand Secretary, and then requested that no more favour should be shown to his family until Nanking was retaken, his younger brother Tsêng Kuo-ch'üan having been appointed Judge for Chehkiang in 1861. With An-ch'ing as his headquarters, siege was forthwith laid to Nanking, and the relieving forces of 李秀成 Li Hsiu-ch'êng were repelled. By June 1863 the Yang-tsze was altogether in the power of the Imperialists, and by Feb. 1864 the investment of Nanking was complete. The city fell in July, and Tsêng was ennobled as Marquis, besides receiving the double-eyed peacock's feather. In May 1865 he was sent to Shantung to take command against the Nien fei, the Mongol general Sêng-ko-lin-sin having fallen in battle. He carried on a series of successful operations until Aug. 1866, when on application for sick leave he was sent back to the Viceroyalty at Nanking and his place was taken by Li Hung-chang. In 1867 a tenth of the Shanghai Customs' revenue was allotted to him for the purpose of building gunboats

after the European pattern. In 1869 he became Viceroy of Chihli, and devoted himself to measures of reform. In June 1870 came the Tientsin Massacre, when he strongly advocated a steadfast policy of peace with foreign nations, thereby incurring the odium of the more fanatical of the literati. In Sept. 1870 he was transferred back to Nanking, and in 1871 he was nominated Imperial Commissioner for International Trade. His writings, official and other, have been published under the editorship of Li Hung-chang, and are greatly admired. A faithful and energetic servant of his country, he lived incorruptible and died poor. As stated in the memorial by 梅啓照 Mei Ch'i-chao, "When his wardrobe was examined to find some suitable garments for the last rites, nothing new could be discovered. Every article of dress had been worn many times; and this may be taken as an example of his rigid economy for himself and in all the expenditure of his family." Canonised as 文正.

2022 **Tsêng Ts'an** 曾參 (T. 子輿). B.C. 505—437. A native of Wu-ch'êng in the Lu State; hence he is sometimes spoken of as Lu Ts'an. He is one of the most famous of the disciples of Confucius, and is said to have drafted or sketched the outline of the *Great Learning* (see *K'ung Chi*). The *Canon of Filial Piety* is also ascribed to his pen, he himself being one of the twenty-four examples of that virtue, which he declared to consist in serving one's parents when alive, burying them at death, and worshipping ever afterwards at their tombs. He further maintained that with the possession of wife and children the earnestness of a pious son would be likely to wane. In youth, he was weeding some melons when he accidentally cut the root of a plant; upon which his father beat him so severely that he fainted. Confucius blamed Tsêng for not getting out of the way; "for," said the Sage, "by quietly submitting to a beating like that, you might have caused your father to kill you, and what unfilial conduct could have been worse than that?" Again,

when he was following Confucius as a disciple, he suddenly felt his heart throb; whereupon he at once took leave and went home. "Ah!" cried his mother, when he told her of the heart-throb, "I was longing to see you, so I just bit my finger." On another occasion, he absolutely refused to enter a village, because its name was 勝母 Better-than-a-Mother; and later on he divorced his wife for serving up to her mother-in-law some badly-stewed pears. Similarly, although his father had used him vilely, yet after the death of the former he could never bear to eat a date-plum, because his father had been fond of that fruit; neither in mature life could he ever read that section of the *Book of Rites* which treats of ceremonies for the dead without bursting into tears at the thought of his lost parents. He did not prepare food more than once in three days, nor did he have new clothes oftener than once in ten years. Yet he was always happy. He spared the life of a crane which had been wounded by a sportsman, and cured its injuries. The bird flew away, only however to return with its mate, each bearing in its bill a valuable pearl, which they presented to Tsêng. In 1267 his tablet was placed in the Confucian Temple (see *Yen Hui*), and in 1330 the epithet 宗聖 Model Sage was conferred upon him.

Tsêng Yü 曾紆 (T. 公袞. H. 柴山). 12th cent. A.D. A 2023
distinguished poet and official of the Sung dynasty.

Tso-ch'iu Ming 左邱明. Author of the famous commentary 2024
upon the *Spring and Autumn Annals*, known as the *Tso Chuan*. He has been ranked among the disciples of Confucius, but nothing is really known about him. Some maintain that his name was Tso Ch'iu-ming. The balance of evidence, however, seems to be in favour of the double surname. He is popularly known as 文章之祖 the Father of Prose, and in A.D. 647 his tablet was placed in the Confucian Temple.

2025 **Tso Ju** 左儒. A man of the Chou dynasty, who interceded with Prince Hsüan[a], B.C. 827—781, on behalf of his friend 杜伯 Tu Po, condemned to imprisonment for a remonstrance he had addressed to the Throne. Prince Hsüan[a] in a fit of anger ordered Tu Po to be put to death; whereupon Tso Ju committed suicide, rather than live under such a ruler.

2026 **Tso Ssŭ** 左思 (T. 太仲). 3rd cent. A.D. A scholar and poet of the Chin dynasty. He stammered, and was so ugly that when he appeared in the streets the girls used to spit at him as he passed. In order to produce good poetry, he had his house fitted at every turn with tables and materials for writing; and when any idea occurred to him, he would instantly commit it to paper. Thus he spent ten years over a poem on the Three Kingdoms; but when it was finished, Chang Hua said with a sigh, "Your compositions will hardly find favour in the present age." However he took his poem to Huang-fu Mi, who wrote a laudatory preface; the result being that in a short time there was a scarcity of paper in Lo-yang from the number of copies required.

2027 **Tso Tsung-t'ang** 左宗堂 (T. 季高). A.D. 1812—1885. A native of Hsiang-yin in Hunan, who graduated as *chü jen* in 1832 and served under Tsêng Kuo-fan in Hu-Kuang, 1852—1854. At the close of 1861 he was appointed to the command of the army in Chehkiang, of which province he became Governor in 1862. He fought a stubborn campaign against the T'ai-p'ing rebels, whom he gradually drove out of the cities. In May 1863 he became Viceroy of Fuhkien and Chehkiang, in addition to his Governorship. In 1864 Hangchow was taken, and by October 1864 Chehkiang was entirely recovered from the T'ai-p'ings, for which services he was ennobled as Earl. In July 1865 Chang-chou in Fuhkien was taken; he was further entrusted with the command in Kiangsi and Kuangtung; and by the end of the year the T'ai-p'ing rebellion

was over. In 1866 he advocated the establishment of an arsenal at Pagoda Anchorage; but the Nien fei and the Mahomedan rebels were then giving great cause for anxiety, and he was transferred to the Viceroyalty of Shensi and Kansuh. Having driven away the Nien fei from the neighbourhood of Hankow, he entered Shensi and defeated them in May 1867. By August 1868 he was not far from Tientsin, and then succeeded in utterly routing these rebels. He followed this up by such vigorous operations against the Mahomedans in Shensi that by the end of June 1869 that province was completely pacified, and by April 1870 the enemy was driven beyond the Great Wall. In 1871, in spite of difficulties for want of funds, and local outbreaks and mutinies in his rear, he invested Su-chou in Kansuh, and it fell in November 1873. By the end of 1874 his advance-guard had reached Hami, and settled down to raise a crop, as supplies were very uncertain. In 1875 he was appointed Imperial Commissioner for the New Dominion (Turkestan) with Chin-shun as assistant Commissioner. Difficulties in regard to money and supplies delayed his further progress for some time, and it was not until April 1876 that his main body advanced beyond the Great Wall. By the middle of August Urumtsi and 迪化 Ti-hua were recovered, and Manas, the southern city of the rebel stronghold, was taken. Winter stopped all operations, but next year his patience was crowned with complete success. On the 20th April 1877 闢展 P'i-chan was taken, and six days later, Turfan. After the harvest had been gathered, Harashar was taken on the 10th October; 庫車 K'u-chü on the 19th; Aksu and 烏什 Wu-shih by the end of the month; and Yarkand, Yingishar, and Kashgar by the end of the year. Khoten fell on the 2nd January 1878. After this splendid campaign, which may be compared with the most brilliant efforts of Western commanders and which in 3 years cost some 27 millions of taels, Tso was ennobled as Marquis. In 1878 he started a woollen

factory at 蘭 Lan-chou Fu in Kansuh, but it lasted only for some five or six years. In 1880 he suggested the introduction of the provincial system into the New Dominion. Early in 1881 he was appointed Chief Superintendent of the Board of War, and on reaching Peking he joined the Grand Council and the Tsung-li Yamên. In October 1881 he was transferred as Viceroy to Nanking, and in 1884 as chief director of military operations against the French to Foochow, where he died in September 1885, worn out by a life of toil and warfare. His Memorials to the Throne have been published, and are remarkable for directness and simplicity. He was generally considered to be very hostile towards foreigners, yet while in Chehkiang he readily recommended the employment of foreign officers. He was included in the Temple of Patriots and in the Temple of Worthies, and was canonised as 文襄.

2028 **Tso Tz'ŭ** 左慈 (T. 元方). 2nd and 3rd cent. A.D. A native of 廬江 Lu-chiang in Anhui, who studied the black art and became a magician. The great Ts'ao Ts'ao was anxious to learn his methods, but Tso Tz'ŭ told him he would have to be perfectly pure and perfectly passive before he could begin. Offended by this, Ts'ao Ts'ao determined to put him to death, whereupon he straightway disappeared through a wall. Later on he was seen in the market-place, and Ts'ao Ts'ao's myrmidons would have seized him had he not rapidly mingled with the crowd, every man in which suddenly became so like him in every way that it was impossible to tell one from another. He was once more seen on a hill-side, when he at once changed himself into a sheep and ran among a flock, thus escaping detection.

2029 **Tsou Han-hsün** 鄒漢勳 (T. 叔勣). A.D. 1806—1854. A native of Hunan, noted for his mathematical attainments. He graduated as *hsiu ts'ai* in 1837, and then spent several years travelling about and editing local topographies. At the outbreak of

the T'ai-p'ing rebellion he was at Nanking and enrolled himself as a volunteer, rising to the rank of sub-Prefect. He perished at the capture of Lu-chou. When all was lost, with a sword in one hand and a goblet of wine in the other, he awaited the rebels; and then rushing upon them with a wild cry succeeded in killing several of them before he himself was cut down. He wrote notes on several of the Classics, also essays, and a collection of poems.

Tsou Yen 騶衍. 4th cent. B.C. A native of the Ch'i State, 2030
who took office under Prince 昭 Chao of the Yen State. He is said to have so improved the climate of a certain cold valley that millet grew readily there ever afterwards. He wrote on cosmogony and the five elements, and was very fond of discussing astronomical problems; hence his sobriquet of 譚 (or 談) 天衍. Prince Chao treated him with great consideration, and built for him a palace of granite; but his successor, Prince 惠 Hui, listening to envious slanderers, dismissed him from office and put him in prison. At this, Tsou looked up to heaven and wept; whereupon, although it was midsummer, snow fell in large quantities.

Tsou Yi-kuei 鄒一桂 (T. 原褒. H. 小山). A.D. 1680— 2031
1766. A native of Wu-hsi in Kiangsu, who graduated as *chin shih* in 1727 and rose to be a Censor. Famous as an artist, he was also the author of a collection of essays entitled 小山文集.

Tsu Jung 祖瑩 (T. 元珍). 6th cent. A.D. A native of Fan- 2032
yang in Chihli, who was so precocious that at eight years of age he knew both the *Odes* and the *Canon of History* by heart, and people called him the 聖小兒 Little Prophet. In 528, when the Board of Music was burnt down by the soldiery and everything destroyed, he was appointed to superintend the construction of a new set of instruments, a task which was completed within three years. He was then raised to high office and ennobled as Earl.

Tsu T'i 祖逖 (T. 士雅). 3rd and 4th cent. A.D. A native 2033

of Fan-yang in Chihli, who rose under the Emperor Yüan Ti of the Chin dynasty to be Governor of Yü-chou. In youth he preferred military exercises to book-learning, and became the intimate friend of Liu Kun. He was placed in command of an expedition against Shih Lo; and as he crossed the Yang-tsze, he struck the water with an oar, saying, "If I come back, not having purged my country of its foes, may I flow away like this river!" His campaign was completely successful, Shih Lo's troops being beaten in several engagements. But the dissensions between Wang Tun and Liu Wei caused him to fear that his achievements would prove fruitless, and he fell ill from mortification and died.

2034 **Tsu Yung** 祖詠. 8th cent. A.D. A native of Lo-yang, who graduated as *chin shih* about 730, and was advanced by Chang Yüeh to be secretary in the Board of Rites. He is chiefly known by his graceful poetry.

2035 **Ts'ui Hao** 崔浩 (T. 伯淵). Died A.D. 450. A statesman and scholar, also noted for his feminine beauty. He served under the Emperor T'ai Wu of the Northern Wei dynasty, and rose by 431 to be Minister of Instruction. In 436 he was ordered, together with Kao Yün, to prepare the history of the dynasty; but his plain speaking in reference to the earlier rulers involved him in serious trouble. He was executed, and his whole family was exterminated. Himself an infatuated Taoist, in 446 he discovered a secret store of arms in a Buddhist temple at Ch'ang-an; in consequence of which the priests were put to death, their books and images destroyed, and for a time the Buddhist religion was prohibited.

2036 **Ts'ui Hao** 催顥. A native of Pien-chou, who graduated as *chin shih* about A.D. 730 and was noted for his love of wine and gambling. It is related, in reference to his skill as a poet, that the great Li T'ai-po had intended to write an ode on the Yellow-Crane Pagoda at Wu-ch'ang Fu; but chancing to read the lines

on this subject by Ts'ui Hao, he was so touched by their beauty that he at once abandoned his design.

Ts'ui Hsin-ming 崔信明. 6th and 7th cent. A.D. A native of I-tu in Hupeh. He was born on the 5th of the 5th moon at midday, and a strange bird sang in the courtyard at the time; which circumstances were interpreted to mean that he would distinguish himself in literature, but not in official life. In 618, when Tou Chien-tê set up as king of Hsia, he was magistrate of 堯城 Yao-ch'êng in Anhui and was strongly urged to give in his allegiance to Tou; but he scornfully resented the idea that he would make capital out of rebellion, and at once went into seclusion. In 632 he received an appointment under the T'ang dynasty, and died at his post. Having written a poem containing a very beautiful line, of which he was extremely proud, a rival, named 鄭世翼 Chêng Shih-i, asked to be allowed to see it. After reading it through, the latter exclaimed that his expectations had been disappointed, and threw the poem into the river and walked away. 2037

Ts'ui Kuang 崔廣. One of the Four Gray-heads (see *T'ang Hsüan-lang*). He took the name of 夏黃公. 2038

Ts'ui Kuang 崔光 (T. 長仁). A.D. 450—523. Son of an official of the Liu Sung dynasty, who as a youth farmed by day and studied by night. He graduated in 482, and quickly gained the esteem of the Wei Emperor Hsiao Wên, who changed his name from 孝伯 Hsiao-po to Kuang. Besides other offices he was charged with the preparation of the dynastic annals, and rose by 520 to be Minister of Instruction and Grand Tutor to the Heir Apparent. Author of many poems and essays. He received a public funeral, and was canonised as 文宣. 2039

Ts'ui Kuo-yin 崔國因. Died A.D. 1894. A native of Anhui. In June 1887 he was appointed Minister to the United States, Spain, and Peru, and held the post until 1893, when he was 2040

impeached. In the following year he arrived in China to defend himself, but died before his trial came on.

2041 **Ts'ui Li-chih** 崔立之 (T. 斯立). 8th and 9th cent. A.D. A magistrate of Lan-t'ien in Shensi, who used to spend most of his time reciting poetry underneath some fine trees in his courtyard. When any one came to see him, he would say, "I am engaged on official business; please excuse me."

2042 **Ts'ui Lieh** 崔烈. 2nd cent. A.D. A scholar and official of the E. Han dynasty, who having spent a large sum of money in purchasing the post of President of the Board of Civil Office, asked his son 崔鈞 Ts'ui Chün what people said of him. "They say," replied his son, "that you stink of copper." About A.D. 190 his son joined Yüan Shao; whereupon he was seized by Tung Cho and thrown into prison. At the latter's death he was released and placed in charge of one of the gates of Ch'ang-an, where he was slain by the soldiery at the entry of Li Ts'ui. See *Fu Ch'ien*.

2043 **Ts'ui Lin** 崔琳. 8th cent. A.D. An official, who rose to be Minister of State under the Emperor Ming Huang of the T'ang dynasty. His knowledge of affairs gave rise to the following saying: "About ancient times, ask 高仲舒 Kao Chung-shu (a colleague); about the present day, enquire of Ts'ui Lin." His two brothers also held high office, and the three were known as 崔家三戟.

2044 **Ts'ui Ning** 崔寧. A.D. 718—779. A descendant of a literary family, who was attracted to a life of action and followed Li Pi upon his campaign in Yünnan as a mere soldier of fortune. He ultimately rose to high office under the Emperor Tai Tsung of the T'ang dynasty, but fell a victim to intrigue. He was accused of treason and summoned to Court, where he was led behind a curtain and strangled by two hired assassins.

2045 **Ts'ui Pao** 崔豹. 4th cent. A.D. Author of the 古今注, a well-known work on historical antiquities.

Ts'ui Po 崔白 (T. 子西). 11th cent. A.D. A distinguished painter of the Sung dynasty, famous for his pictures of ducks, geese, flowers, and bamboos. He was summoned to Court by the Emperor Jen Tsung; and his efforts meeting with approval, he was appointed to the 畫院 Academy of the day. He and Wu Yüan-wu were the founders of a new school, opposed to that of Huang Ch'üan and his sons. 2046

Ts'ui Shu 崔述 (T. 武承. H. 東壁). A.D. 1739–1816. A native of Chihli, who in 1796 was magistrate of 羅源 Lo-yüan in Fuhkien and afterwards in the Hangchow Customs, but fell into official disgrace. He was the author of thirty-four works, of which the 考信錄, a critical examination of ancient history, is the best known. He is thought to have combined the minute investigation of the Han scholars with the subtle speculative genius of the Sungs. 2047

Ts'ui Tsung-chih 崔宗之. 8th cent. A.D. One of the Eight Immortals of the Wine-cup (see *Li Po*), celebrated for his great beauty. He succeeded in 719 to the hereditary Dukedom of his father, who had been ennobled by the Empress Wu Hou. 2048

Ts'ui Yen 崔郾 (T. 廣略). 9th cent. A.D. A native of Wu-ch'êng in Shantung, noted for his filial piety. He was a very handsome young man, but held himself aloof from intimate acquaintanceship with any one. On being apppointed in 826 to Kuo-chou in Honan, he distinguished himself by the leniency of his rule, not a single criminal being bambooed for a whole month; whereas on his transfer to 鄂 O-chou in Hupeh he showed himself excessively severe. He explained this change by saying that the soil of Kuo-chou was unfertile and the people had hard lives, while that of O-chou was rich and the people were inclined to be volatile. He subsequently rose to be President of the Board of Rites. Canonised as 德. 2049

Tsung Ch'io 宗慤 (T. 元幹). Died A.D. 465. Nephew of Tsung Ping, who once asked him what he would like to do when 2050

he grew up. "I should like," replied the boy, "to ride upon the gale and break up the waves on distant seas." "You will break up the family," sneered his uncle, "if you do not succeed in your official career." Appointed Governor of Yü-chou, he complained that such a limited jurisdiction gave him no scope for his ability. He subsequently rose to high military command, and led an expedition into Cochin China. The king of that country made immense efforts to resist him, and employed elephants with housings, to the great dismay of his troops. Thereupon Tsung Ch'io prepared a number of imitation lions, which terrified the elephants and gave him an easy victory. Enormous spoils of gold and jewels were taken, of which Tsung appropriated not so much as "an autumn spikelet." He conducted several other campaigns, until in 460 he broke his leg out hunting. Ennobled as Marquis, and canonised as 肅.

2051 **Tsung Ping** 宗炳 (T. 少文). A.D. 375—443. A native of Nan-yang in Honan, who was most carefully brought up by his mother and graduated as *hsiu ts'ai*, but who firmly refused many offers of official employment. He spent his time wandering about, playing on the guitar and enjoying fine scenery, often forgetting to return home. In this he was seconded by his wife, who was also of a very romantic temperament. He lived for some time in a hut upon Mt. Hêng in Hunan; but when he began to grow old he returned to civilisation, saying, "I can no longer see the hills; I must visit them in imagination from my couch." His house was hung with paintings by himself of numerous favourite haunts.

2052 **Tsung Shih-lin** 宗世林. 2nd and 3rd cent. A.D. A contemporary of the great Ts'ao Ts'ao, for whose unscrupulousness he conceived an abiding hatred, and with whom he steadily refused to be on terms of intimacy. When Ts'ao Ts'ao rose to be Minister of State, he approached Tsung Shih-lin with the remark that possibly now he would no longer decline to be friends. But the latter merely

replied, "The resistance of the fir and the pine remains what it ever was." Hence he is spoken of as 松柏宗林.

Tsung Tsê 宗澤 (T. 汝霖). A.D. 1059–1127. A native of 2053
I-wu in Chehkiang, whose mother, the day before his birth, dreamt that her body was illumined by a flash of lightning. A high-spirited youth, he graduated as *chin shih* in 1091 and entered upon an official career. He objected to the plan of using the Chin[a] Tartars to crush the Kitans (see *Chao Chi*), and declared that it would be fraught with much trouble to the empire. He spent his life fighting against the Chin[a] Tartars, defeating them in no less than 13 pitched battles; and when the two Emperors were carried off to the north, he devoted every energy to secure their return. Baffled however in all his efforts, and supplanted by unworthy men in the confidence of the Emperor Kao Tsung, he gave way to grief and despair. A carbuncle laid him on his deathbed, but in his last hours he obtained from his sorrowing generals a promise that they would continue to fight in the true cause. When they had left, he recited the following lines:

> To die, with victory undecided yet! . . . .
> This makes the hero's breast with weeping wet.

He made no reference to his own family affairs; and on the next day, after shouting three times "Cross the River!" he quietly breathed his last. Greatly feared and respected, he was popularly known as 宗爺爺. He had been the first to recognise the genius of Yo Fei, and gave him a command which proved the foundation of a brilliant career. Canonised as 忠簡.

Tsung Ts'ê 宗測 (T. 敬微). Died A.D. 495. A native of 2054
Nan-yang, who graduated as *hsiu ts'ai*, but was entirely possessed with the idea of leading a hermit's life and refused several important posts. He finally retired to Mt. 廬 Lu in Ssŭch'uan, and occupied himself with the study of Taoism, living upon berries and clothing

himself with leaves. The Marquis of 魚復 Yü-fu took large presents and went to pay his respects; Tsung however declined the gifts and refused to see him. Later on the Marquis stole upon him unawares, but even then he refused to open his mouth. He was a skilled painter, especially of his own portrait. Author of the histories of Mt. Lu and of Mt. Hêng in Hunan.

2055 **Tu Ch'in** 杜欽 (T. 子夏). 1st cent. A.D. A man of good family, who had only one eye. He was distinguished from a contemporary, 杜鄴 Tu Yeh, who happened to have the same "style," as "One-eyed Tu." Objecting to this, he caused his hats to be made very small; after which he came to be known as "Small-hat Tu." He was advanced to high office by Wang Fêng; but when the latter was denounced by Wang Chang, it was he who compelled him to confess all to the Emperor. Upon Wang Fêng's re-instatement he retired from office and spent the rest of a long life in travelling.

2056 **Tu Chung-wei** 杜重威. Died A.D. 948. Brother-in-law to Shih Ching-t'ang, under whom he rose to high military command. In 946 he was forced to submit to the Kitan Tartars, and in the following year to Liu Chih-yüan, first Emperor of the Later Han dynasty. When the latter died Tu attempted to keep the fact a secret; whereupon the Ministers of State, fearing his designs, caused him to be executed.

2057 **Tu Fu** 杜撫 (T. 叔和). Died A.D. ? 86. A native of Chien-wei in Ssŭch'uan. He studied under 薛漢 Hsieh Han at 淮陽 Huai-yang, and later on edited his 詩章句. Afterwards he returned home and obtained over 1,000 pupils. Between A.D. 57 and 62 he was called to the capital, and was employed by the Emperor Ming Ti in his Board of War and as officer in charge of memorials. Author of the 詩題約文, and popularly known as 杜君注 Tu the Commentator.

2058 **Tu Fu** 杜甫 (T. 子美). A.D. 712—770. One of China's most

famous poets, ranking even with the great Li Po, the two being jointly spoken of as the chief poets of their age. He had indeed such a high opinion of his own poetry that he prescribed it as a cure for malarial fever. His father was a native of Hsiang-yang in Hupeh; but he himself was born at Tu-ling in Shensi, whence he is often spoken of as 少陵 Shao-ling or Tu Shao-ling. Of brilliant promise in early youth, he failed to distinguish himself at the public examinations, and took to poetry as a profession. He soon attracted the attention of the Emperor Ming Huang, who bestowed upon him a position at Court. There his popularity emboldened him to apply for an increase of salary, which was readily granted, the first year being paid in advance. But at that time (A.D. 755) occurred the revolution which drove Ming Huang from his throne and Tu Fu into exile, from which he returned at the accession of the Emperor Su Tsung to undertake the dangerous duties of Censor. The honest fulfilment of these duties brought him eventually into disgrace with the Emperor, and he was appointed Governor of a town in Shensi, which was practically a sentence of banishment. Tu Fu regarded it as such; and on arriving at his post, formally resigned, and retired to the wilds of Ssŭch'uan, where for some time he spent a wandering life. In spite of this, he was appointed to a post in connection with the grain supply; and on his refusal of the same, to a more congenial post as secretary in the Board of Works, in reference to which he is sometimes spoken of as 杜工部. This he held for six years, but finally went back to his old wandering life. He persisted in going alone to visit certain old ruins in Hu-Kuang, where he was overtaken by an inundation and had to seek refuge in a deserted temple, living for some ten days on roots. From this perilous position he was saved by the exertions of the local magistrate, but he succumbed next day to the effects of eating roast beef and drinking white wine to

excess after so long a fast. He is known as 老杜 the Elder Tu, to distinguish him from the poet Tu Mu.

2059 **Tu Hsün-hao** 杜荀鶴 (T. 彥之). 9th cent. A.D. Son of the poet Tu Mu, by a concubine. Before his birth Tu Mu's wife turned the concubine out of doors, and the latter married an artisan of 長林 Ch'ang-lin in Hupeh. When seven years old, some one of the family bade him lend a hand and work; to which the child scornfully replied that he was not a ploughman. He graduated as *chin shih* about 850, and subsequently rose to be a Doctor in the Han-lin College. He made himself famous by his poetry, and is regarded as the founder of a distinct school. Also known as 九華山人, a sobriquet conferred by himself in memory of the scenes of his youth.

2060 **Tu I** 杜乂 (T. 弘理). 4th cent. A.D. A type of manly beauty. He had a complexion like lard and eyes like black lacquer. He rose to high office and was ennobled as Marquis, but died young.

2061 **Tu Ju-hui** 杜如晦 (T. 克明). Died A.D. 630. A native of Tu-ling in Shensi, distinguished as a scholar and statesman under the Emperor T'ai Tsung of the T'ang dynasty. When the latter, still Prince of Ch'in (see *Li Shih-min*), was appointed Chief Guardian of the empire, he placed Tu first among the eighteen scholars whom he brought together to assist in promoting good government after the troubles attending upon a change of dynasty. In 629 he was Lord High Chamberlain, and acted as a colleague of Fang Hsüan-ling in the direction of public affairs. Fang was supposed to plan, while Tu decided as to the feasibility of each suggestion. Hence the two are often spoken of as 房杜. He was ennobled as Duke, and canonised as 襄.

2062 **Tu K'ang** 杜康. ? 4th cent. B.C. A man of the Chou dynasty, who was skilled at making wine. He died on a 酉 *yu* day of the month; consequently those days have always been observed as sacred by distillers.

Tu Li-tê 杜立德 (T. 純一). A.D. 1611—1691. Graduating as *chin shih* in 1643, he rose to be a Supervising Censor and attracted the Emperor's notice by declaring that the essentials of good government were reverence for Heaven, imitation of the ancients, and love for mankind. He rose to be President of the Board of Punishments, and the Emperor Shun Chih said of him that he never unlawfully took a *cash* from any one nor wrongfully put a man to death. In 1669 he became a Grand Secretary, and was the first Chinese Grand Secretary allowed to sit in the Emperor's presence. Canonised as 文端. 2063

Tu Lin 杜林 (T. 伯山). Died A.D. 47. A scholar of Mou-ling in Shensi, who was for some years kept in honourable captivity by Wei Hsiao. In A.D. 30 he was allowed to go to the funeral of his brother, and the assassin sent after him by Wei was so struck by his appearance that he refused to kill him. He lived as a Censor at the Emperor's Court, and was treated with the respect his conduct and learning deserved. A deep student of the ancient literature, he obtained while in captivity a copy of the 古文尚書 *Canon of History* in the ancient script, and this he studied with Wei Hung and other scholars. In 46 he became Minister of Works. 2064

Tu Mu 杜牧 (T. 牧之. H. 樊川). A.D. 803—852. A native of Lo-yang, who graduated as *chin shih* about 830, and rose to be a secretary in the Grand Council. As a poet he achieved considerable distinction and is often spoken of as 少杜 the Younger Tu, to distinguish him from Tu Fu. 2065

Tu Shên-yen 杜審言 (T. 必簡). 7th and 8th cent. A.D. A native of Hsiang-yang in Hupeh, grandfather of the famous poet Tu Fu. Graduating as *chin shih*, he gained some distinction as a poet and was appointed to a post at Lo-yang. There he got into trouble and would probably have lost his life, but for the heroism 2066

of his son, a boy of 13, who slew the accuser. He ultimately became an Archivist in the Imperial Academy.

2067 **Tu Shou-t'ien 杜受田** (T. 芝農). A.D. 1787—1852. A native of 濱 Pin-chou in Shantung, who graduated as fourth *chin shih* in 1823 and served in literary and educational posts until in 1836 he became tutor to the future Emperor Hsien Fêng. Canonised as 文正, and included in the Temple of Worthies.

Tu Tsung. See **Chao Ch'i.**

2068 **Tu Tzŭ-ch'un 杜子春.** 1st cent. B.C. and A.D. A native of 緱氏 Kou-shih in modern Honan. He was a distinguished scholar, and published an edition of the 周禮 *Ritual of the Chou State.* In 647 his tablet was placed in the Confucian Temple.

2069 **Tu Wên-hsiu 杜文秀.** Died A.D. 1872. Commonly known as Sultan Suleiman of the Panthays of Yünnan. A Mahomedan of Ta-li Fu, who had a great reputation for ability and integrity among the Mussulmans who formed one-third of its population. He came to the rescue of his co-religionists when in May 1856 an attempt was made to massacre them. Chosen as their Sultan, he sent agents to Burmah to buy arms and munitions of war; and secure in the natural fortress of Ta-li, he was soon master of all western Yünnan up to the frontier of Burmah. In 1863 he repulsed with heavy loss two armies sent against him from the provincial capital; and five years later, on the invasion of Ma Hsien becoming a rout, he laid siege to Yünnan Fu, until famine and disease forced him to retire. The end of the T'ai-p'ing rebellion set free the whole resources of the empire against him, and he remained inactive while the Imperialists leisurely advanced westward. In 1871 he tried vainly, by sending his son, Prince Hassan, to obtain aid from England; and the following year saw the enemy at the gates of Ta-li. The treacherous surrender of its Lower Barrier followed, and after many vain sorties a promise of peace was obtained at the price of Tu's

head and an enormous indemnity. On Jan. 15, 1873, his family having all committed suicide, the Sultan passed for the last time through the crowded streets of Ta-li on his way to the camp of Ts'ên Yü-ying. He arrived there senseless, having taken poison before setting forth. His corpse was beheaded and his head was forwarded to Yünnan Fu and thence in a jar of honey to Peking. His dying request to the Imperialist general was "Spare the people!"

Tu Yu 杜佑 (T. 君卿). Died A.D. 812. A native of Wan-nien 2070
in Shensi, who rose to be President of the Board of Works. Author of the 通典, an elaborate treatise on the constitution, divided into eight sections under Political Economy, Examinations and Degrees, Government Offices, Rites, Music, Military Discipline, Geography, and National Defences. Ennobled as Duke, and canonised as 安簡.

Tu Yü 杜宇. A descendant of the Yellow Emperor, who ruled 2071
under the Chou dynasty over the region now known as Ssŭch'uan and was locally styled 望帝 Wang Ti. His territory having been overwhelmed by a flood, he owed the recovery of the dry land to the exertions of a personage named 鼈靈 Pieh Ling, who cut a passage through the Wu mountains and drained off the water. This passage is now known as the famous Wu Gorge on the Yang-tsze, and is 700 *li* in length. Tu Yü at once resigned the throne to his deliverer and went into retirement, where he prosecuted his studies with such success that he was finally changed into a goatsucker or nightjar.

Tu Yü 杜預 (T. 元凱). A.D. 222—284. A native of Tu-ling 2072
in Shensi, who inherited the title of Marquis and rose to high office under the first Emperor of the Chin dynasty. Yang Hu on his deathbed recommended that he should be employed in his own stead in the subjugation of the Wu dynasty, a task which he carried

out with complete success. Hence he is sometimes known as 征南. He was also called 杜武庫 Tu the Arsenal, as being full of resources and always ready. He was a deep student, especially of Tso-ch'iu Ming's commentary to the *Spring and Autumn Annals.* On one occasion he was telling the Emperor that 王濟 Wang Chi had the "horse disease," and that Ho Ch'iao had the "money disease." "And what disease have you?" asked the Emperor. "Oh, I have the Tso-ch'iu's Commentary disease," he replied. Canonised as 成.

2073 **T'u-an Ku** 屠岸賈. 6th cent. B.C. A Minister under Duke 景 Ching of the Chin State, who plotted the extermination of the family of Chao Ts'ui. After the slaughter of all the male descendants had been accomplished, the wife of 趙朔 Chao So, son of Chao Tun, gave birth to a son; on hearing which T'u-an Ku at once sent to find the child, which had meanwhile been carried away to a place of safety. Then a faithful servant of the family, named 公孫杵臼 Kung-sun Ch'u-chiu, hid himself on the hills with another child, while 程嬰 Ch'êng Ying, an accomplice, informed T'u-an Ku where the supposed orphan of the house of Chao was lying hidden. Kung-sun Ch'u-chiu and the child were accordingly slain, but the real heir escaped, and was named 趙武 Chao Wu; and when he grew up he avenged the wrongs of his family by slaying T'u-an Ku and exterminating his race. Upon this story is based the famous tragedy known as 趙氏孤兒 and partly translated by Julien under the title of *L'Orphelin de la Chine.*

2074 **T'u Chü** 屠雎. Died B.C. 218. A general employed by the First Emperor, and appointed first Governor of Nan-hai or modern Kuangtung. He was killed in battle against the aborigines, who routed his troops with great slaughter.

2075 **T'u-êrh-ko** 圖爾格. A.D. 1595—1645. Eighth son of O-yi-tu,

and famed as a daring and successful warrior against the Ming armies. Ennobled as Duke, and canonised as 忠義.

T'u-fa Li-lu-ku 禿髮利鹿孤. Died A.D. 401. Brother and 2076
successor to T'u-fa Wu-ku. He saved Tuan Yeh from Lü Tsuan, and routed Lü Lung whom he afterwards aided against Chü-ch'ü Mêng-hsün.

T'u-fa Nu-t'an 禿髮傉檀. Died A.D. 414. Brother to T'u-fa 2077
Li-lu-ku. By tendering his allegiance to the Later Ch'in State, he obtained the Governorship of what had been the Later Liang[a] State; and in 408, after defeating the forces of Yao Hsing, he proclaimed himself king of the S. Liang[a] State. In 411 he was himself defeated by the N. Liang[a] State; and in 414 the W. Ch'ins, taking advantage of a rebellion, annexed his territory and put him to death.

T'u-fa Wu-ku 禿髮烏孤. Died A.D. 398. Chief of the 2078
Hsien-pi, a Turkic tribe which settled in Kansuh. In 394 he was appointed by Lü Kuang to be Viceroy of I-chou in Ssŭch'uan and was ennobled as a Prince. In 397 he proclaimed himself king of the S. Liang[a] State, with the title of 西平王, and defeated the forces of Lü Kuang, adding new territory to his dominions.

T'u-hai 圖海 (T. 麟洲). Died A.D. 1681. A Manchu, who 2079
rapidly rose from the position of clerk to be a Minister of State. He was employed in revising the statutes and also in preparing the dynastic annals. In 1672 he became President of the Board of Revenue. In 1675 he aided in suppressing the Ch'aha rebellion, and in 1676 he succeeded in repressing an outbreak in Shensi, for which he was ennobled as Duke. Canonised as 文襄, and in 1724 as 忠達.

T'u-lai 圖賴. A.D. 1600—1646. Son of Fei-ying-tung. He was 2080
greatly distinguished for valour in the war with the Mings and in the invasion of China and pursuit of Li Tzŭ-ch'êng. Ennobled as Duke, and canonised as 昭勳.

2081 **Tuan Ch'êng-shih** 段成式 (T. 柯古). Died A.D. 863. A scholar and official of the T'ang dynasty. He rose to be a sub-Director of the Court of Sacrificial Worship, and was the author of the 酉陽雜俎, a well-known miscellany on the sights and wonders of the ancient capital Lo-yang.

2082 **Tuan Hsiu-shih** 段秀實 (T. 成公). Died A.D. 783. A native of 汧陽 Ch'ien-yang in Shensi, who threw aside books and adopted a military career. After successful campaigns against An Lu-shan and later on against the Turfans he rose by 779 to be President of the Board of Rites and was ennobled as Prince; but in the following year his opposition to the proposal of Yang Yen to fortify 原 Yüan-chou in Shensi caused him to be dismissed. In 783 Chu Tz'ŭ, thinking that Tuan must be disappointed and disaffected, invited him to join in his rebellion. Tuan feigned compliance, and at an interview he made an heroic attempt to brain the rebel with a heavy ivory tablet. He was overpowered and slain. The Emperor recognised his patriotism, and he was canonised as 忠烈.

2083 **Tuan-mu Tz'ŭ** 端木賜 (T. 子貢). Born B.C. 520. One of the foremost among the disciples of Confucius, to whom he showed extreme devotion and among whose Four Friends he is reckoned. Confucius spoke approvingly of the quickness displayed by this disciple in appreciating his teachings, and declared that with such a man he could speak freely on the *Odes*. He was in attendance upon the Sage at the time of his death; and at the end of the period during which a number of the other disciples mourned near the Master's tomb, he remained for 3 years longer. From a passage in the *Analects* it is inferred that he occupied himself with trade; hence the phrase 端木生涯 is used of a livelihood earned in commercial pursuits. But he appears to have held office as magistrate at 信陽 Hsin-yang; and on one occasion

undertook a diplomatic mission by which the Lu State was saved from destruction at the hands of T'ien Ch'ang. Posthumously ennobled as 黎公.

Tuan-sun Shih 端孫師 (T. 子張). One of the disciples 2084
of Confucius, classed among the Four Friends of the Master.

Tuan Tsung. See **Chao Shih.**

Tuan Wên-ch'ang 段文昌 (T. 墨卿). Died A.D. 835. A 2085
protégé of the powerful Wei Kao, who rose to be President of the Board of War and was ennobled as Duke. He was remarkable for his love of good cookery, and "Hall for the Refinement of Pearls" was inscribed above his kitchen door. Over a hundred maid-servants were employed in preparing his meals, nine of whom were entrusted with general management and the secret of the recipes. He wrote a cookery-book in fifty chapters, popularly known as 鄒平公食憲章.

Tuan Yeh 段業. Died A.D. 401. Governor of 建康 Chien- 2086
k'ang in Kiangsu, who in 397 founded the N. Liang[a] State in Kansuh, with Chü-ch'ü Mêng-hsün as his Chancellor. In 398 he took the title of king, and three years later he was murdered by Mêng-hsün.

Tuan Yü-ts'ai 段玉裁 (T. 若膺 and 懋堂). A.D. 2087
1735—1815. A native of 金壇 Chin-t'an in Kiangsu. He graduated as *chü jen* in 1760 and served as Magistrate in Kueichou and Ssŭch'uan until 1781 when he retired on the plea of ill-health. He was a profound scholar and a voluminous writer, but the one work by which he is known is an edition of the *Shuo Wên* under the title of 說文解字注.

Tung An-yü 董安于. A worthy of old, who because he was 2088
of a sluggish disposition always carried about with him a bow-string, to stimulate him towards that rapidity of action which the string may be said to symbolise. He became involved in political troubles and sacrificed himself for the good of his State by committing suicide.

2089 **Tung Ch'i-ch'ang** 董其昌 (T. 元宰). A.D. 1555—1636. A metropolitan official under the Ming dynasty, and a celebrated calligraphist. Inventor of the style of writing known as 董字.

2090 **Tung-ch'ing-fu** 佟慶福. Died A.D. 1748. Son of Tung-kuo-wei. He rose to be Viceroy of various provinces and in 1745 he became a Grand Secretary. He was cashiered in 1747 for falsely reporting the defeat and death of the escaped chief of 打箭爐 Ta-chien-lu in Ssŭch'uan, and in the following year he was ordered to commit suicide.

2091 **Tung Cho** 董卓 (T. 仲穎). Died A.D. 192. A native of 臨洮 Lin-t'iao in modern Kansuh. As a youth he travelled among the Tanguts and other border tribes, where he made many friends. Some of these following him home, in order to entertain them he slew his farm oxen. This proof of affection so touched their hearts that on their return these friends sent him a thousand head of cattle as a present. He was skilled in military exercises and knew something of the art of war. His first distinction was gained in an attack on P'ing-chou in modern Chihli. The reward for this service, consisting of 9000 rolls of silk, he distributed among his comrades. Later on, for failure in his operations against the Yellow Turbans, he was disgraced; but when 韓遂 Han Sui rebelled he was recalled, and by his successes soon obtained restoration to favour. He was then sent against the turbulent border tribes, whom he overcame rather by strategy than by hard fighting. When Ho Chin, uncle of the Heir Apparent, together with Yüan Shao and others, determined to interfere in the succession, they invited Tung Cho to the capital; but before he could arrive Ho Chin had fallen a victim to the revenge of the eunuchs, who in the confusion carried off the youthful Emperor. Tung Cho was partly instrumental in restoring the latter to his throne; but soon after, when mutual jealousies had left him master of the situation, he deposed the boy-

Emperor Hsien Ti and set up the still more youthful Prince of 陳留 Ch'ên-liu under the style of Hsien Ti. After this, his cruelty and arrogance exceeded all bounds. He went to Court booted and armed; he did not use his personal name when addressing the Emperor; he made officers of high rank kneel to him, while he himself did not deign to return their salutes. On one occasion he sent his soldiers to a village at the time of the spring gathering, slew all the men and gave the women to his soldiers. In A.D. 190 he burnt the capital, Lo-yang, with all its palaces and temples, and removed the Emperor to Ch'ang-an. His tyranny was so complete that men were terrified into silence, only venturing to exchange glances as they passed along the street. He destroyed the bronze images, using the metal to coin debased *cash*. He built for his clansmen the city of 郿塢 Mei-wu, said to be an exact counterpart of the capital. At length Wang Yün and others succeeded in persuading Tung Cho's trusty lieutenant Lü Pu to join them, and this last assassinated him in the palace. His corpse was cast out and exposed to the worst indignities in the market-place.

Tung Chung-shu 董仲舒 (H. 桂巖). 2nd cent. B.C. A 2092
native of Kuang-chou, who was such an eager student that he drew down his blind and for three years never looked out into the garden. Under the Emperor Ching Ti he became a Doctor of the Academy of Learning, and taught a large number of pupils. Under the Emperor Wu Ti he was appointed Minister at Chiang-tu, the modern Yang-chou in Kiangsu, to the Emperor's brother, the Prince of 易 I, but he did not hold the post long. He then wrote a book on extraordinary phenomena, which was shown by a jealous rival to the Emperor. The Emperor submitted it to a conclave of scholars; and one of them, a disciple of Tung's, not knowing that the work was from his master's pen, denounced it as foolish. Tung was condemned to death, but was pardoned and

afterwards became Minister to the Prince of 膠西 Chiao-hsi. His name is associated with the *Spring and Autumn Annals*, to which he devoted his life. He was the author of the 春秋繁露, and other works on this his favourite study. In 1330 his tablet was placed in the Confucian Temple.

2093 **Tung-fang So** 東方朔 (T. 曼倩). Born 160 B.C. A native of P'ing-yüan in Shantung. In B.C. 138 an Imperial proclamation was issued, calling for men of parts to assist in the government of the empire, and in response thereto Tung-fang So sent in an application which closed with the following words: — "I am now twenty-two years of age. I am nine feet three inches in height. My eyes are like swinging pearls, my teeth like a row of shells. I am as brave as Mêng Pên, as prompt as Ch'ing Chi, as pure as Pao Shu-ya, and as devoted as Wei Shêng. I consider myself fit to be a high officer of State; and with my life in my hand I await your Majesty's reply." He received an appointment and ere long was promoted to be Censor, after which he was upon the most intimate terms with the Emperor, amusing his Majesty with humorous sallies and earning for himself the sobriquet of 滑稽 the Wit. On one occasion he drank off some elixir of immortality which belonged to the Emperor, and the latter in a rage ordered him to be put to death. But Tung-fang So smiled and said, "If the elixir was genuine, your Majesty can do me no harm; if it was not, what harm have I done?" Legend has been busy with his name. His mother is said to have been a widow, who became pregnant by a miraculous conception and removed from her home to give birth to her child at a place farther to the eastward; hence the name Tung-fang. The boy himself was said to be the incarnation of the planet Venus, and to have appeared on earth in previous births as Fêng Hou, Wu Ch'êng Tzŭ, Lao Tzŭ, and Fan Li. Besides this he was credited with divine wisdom and supernatural powers,

and is said to have thrice stolen from Hsi Wang Mu the famous peaches of immortality which ripen only once in 3,000 years. Later on he fell into disfavour and vented his feelings in essays on the wilfulness of princes. He also wrote poetry; and a work on the supernatural, entitled 神異經, has been attributed to his pen.

Tung Fêng 董奉 (T. 君異). A famous physician of old, who 2094
would take no fees but made each rich patient whom he cured plant five apricot-trees and each poor patient plant one. In a few years he had a fine orchard; and when the fruit was ripe he exchanged with his neighbours a measure of apricots against a measure of grain, leaving it to the honour of each only to take the right amount. One mean fellow who carried off more than his due was at once pursued by a tiger, and spilt so many apricots on the way that by the time he reached home he had only a fair equivalent for his grain.

Tung Fêng-ts'ai 佟鳳彩 (T. 高岡). Died A.D. 1677. A 2095
distinguished provincial administrator, who re-organised Kuangsi, Ssŭch'uan, Honan, and Kueichou in the early years of Manchu rule. Canonised as 勤僖.

Tung Hu 董狐. 6th and 7th cent. B.C. A Grand Astrologer 2096
of the Chin State, whose fearless entries in the public annals excited the admiration of Confucius.

Tung-hun Hou. See **Hsiao Pao-chüan.**

Tung Kao 董誥 (T. 蔗林). A.D. 1738—1818. A native of 2097
富陽 Fu-yang in Chehkiang, who graduated as *chin shih* in 1763 and soon attracted the Emperor's notice by his skill as a poet and an artist and by his learning. In 1779 he entered the Grand Council, and in 1790 he became a Grand Secretary. Canonised as 文恭, and included in the Temple of Worthies.

Tung Kuo-ch'i 佟國器 (T. 匯山). A.D. 1620—1660. Grand 2098
nephew of Tung Yang-hsing. He did good service in reducing

Chehkiang to order in the early days of Manchu rule, and also captured Chêng Chih-lung and defeated his son Koxinga.

2099 **Tung-kuo-kang** 佟國綱. Died A.D. 1690. Son of Tung-t'u-lai. He was employed by the Emperor K'ang Hsi to fix the boundary between China and Russia, and in 1679 he and 索額圖 So-o-t'u, a Chamberlain, met the Russian envoy 費耀多羅 Feodor Golovin at Nertchinsk and agreed that the rivers Argun and Gerbitza should form the frontier. Was killed by a gunshot in 1690, during the expedition against Galdan, the Kalmuck chieftain. Canonised as 忠勇.

2100 **Tung-kuo-wei** 佟國維. Died A.D. 1719. Brother of Tung-kuo-kang. He revealed the conspiracy of Wu San-kuei's son in 1674, and in 1682 rose to be a Minister of State. In 1689, on his daughter becoming Empress, he was ennobled as Duke. Next year he shared in the expedition against Galdan and was degraded for remissness, but subsequently recovered his position. Later on he incurred the Emperor's wrath by heading a joint memorial advising the substitution of a younger son for the Heir Apparent who was suffering from mania. Canonised as 端純.

2101 **Tung Shih** 董氏. The virtuous wife of Chia Chih-yen of the T'ang dynasty. When he was banished, he advised her to marry some one else; but she bound up her hair into a knot, and swore to him that only he should ever again unloose it. Returning after a lapse of thirty years, he found the knot untouched.

2102 **Tung-t'u-lai** 佟圖賴. A.D. 1606–1658. A Manchu, who played a distinguished part in the conquest of China. In 1648 he was appointed Commander-in-chief in the south, and drove the Mings out of Hunan and defeated them in Kuangsi. By special permission his father retained his original Manchu nationality, though Tung Yang-hsing's branch of the family were reckoned Chinese Bannermen. Ennobled as Viscount, and canonised as 襄勤.

Tung Yang-chia 佟養甲 (T. 陸海). 17th cent. A.D. Cousin of Tung Yang-hsing. He accompanied the invading army of Manchus, and as acting Viceroy of the Two Kuang took Canton by stratagem and skilfully overthrew the various Ming leaders. In 1647, being Viceroy and also Governor of Kuangtung, he successfully defended Canton with only 100 soldiers and the local volunteers against a large pirate force, and also against a desperate attack by the adherents of the Mings. He was subsequently slain by his lieutenant 李成東 Li Ch'êng-tung, who had joined the Mings because he was dissatisfied with his advancement. 2103

Tung Yang-hsing 佟養性. Died A.D. 1647. A native of Liao-tung, who removed to Fu-shun in Shingking and became chief trader and a leading man there. Imprisoned on account of his Manchu leanings, he fled to the Emperor T'ai Tsu who ennobled him, gave him a princess to wife, and appointed him head of the Chinese Bannermen. In 1631 he was entrusted with the forging of cannon, and as commander of the Manchu artillery did good service until his death. Canonised as 勤惠. 2104

Tung Yüan-su 董元素. 9th cent. A.D. A magician at the Court of the Emperor Hsüan[a] Tsung of the T'ang dynasty. 2105

Tung Yung 董永. 2nd cent. A.D. A native of 干乘 Kan-ch'êng in Hupeh and one of the 24 examples of filial piety. When his father died, there was no money to pay for funeral expenses. Accordingly he borrowed the necessary amount upon condition that if he could not repay it he would become the bondsman of his creditor. On returning from the funeral he met a young lady who asked him to marry her, and they went together to his creditor to arrange about the debt. The latter said he would require 300 pieces of silk; whereupon the young lady set to work, and within a month she had completed the tale. Then she turned to Tung Yung and said, "I am the 織女 Spinning Damsel (α Lyræ). God sent 2106

me to help you as a reward for your filial piety." With that she soared up to heaven and disappeared, and the name of the place was thenceforward changed to 孝感.

2107 **T'ung Chih** 同治. A.D. 1856–1875. The title of the reign of 載淳 Tsai-shun, only son of the Emperor Hsien Fêng. He succeeded his father in 1861, under the regency of the two Empresses Dowager who were ably assisted by his uncle, Prince Kung. The title at first adopted for his reign was 吉祥; it was changed after the successful *coup d'état* which seated him firmly upon the throne (see *Kung, Prince*). The T'ai-p'ing rebellion was finally suppressed in 1864 (see *Tsêng Kuo-fan*). It was followed by a rising of mounted banditti, known as Nien fei, who after doing much mischief in more than one province of the north, and even threatening the capital, were at length dispersed. Meanwhile the Maritime Customs had been organised under the management of foreigners, and had proved successful. Not so an attempt to purchase a ready-made fleet, known as the Lay-Osborn flotilla, for which China was quite unable to pay and which Great Britain obligingly took off her hands. In 1868 the former sent her first mission to foreign countries. It was headed by Mr. Burlingame, late American Minister at Peking, and its object was to show that China would be ready at an early date for western civilisation. As a commentary upon this text, the year 1870 brought with it the Tientsin Massacre, in which many Catholic sisters and other foreigners lost their lives (see *Ch'ung Hou* and *Ch'ên Kuo-jui*). In 1872 the Emperor was married to a young Manchu lady, named A-lu-tê. In 1873 the foreign Ministers were received in audience, and the great Panthay rebellion in Yünnan, which had lasted eighteen years, was brought to an end with the tragic death of Tu Wên-hsiu. In 1874 the Japanese landed a force upon the island of Formosa, in order to punish the savages — China having declared herself incapable of doing so —

for the murder of shipwrecked Japanese subjects. The force was ultimately withdrawn, upon payment by China of an indemnity of *Tls.* 500,000. During the same year the disgraceful coolie-trade from Macao was finally stopped. The Emperor died, without issue, on the 13th January 1875, and was shortly afterwards followed to the grave by his young wife, around whose fate hang not altogether groundless suspicions of foul play. Canonised as 穆宗毅皇帝.

T'ung Kuan 童貫. Died A.D. 1126. A fine-looking and crafty eunuch, who won the favour of Ts'ai Ching and rose in 1108 to be Commandant at 奉寧 Fêng-ning. After the disgrace of his patron, with whom he had quarrelled, he was placed in supreme command on the western frontier and was appointed Governor of several provinces. He caused the war with Hsia, the results of which he concealed, and later on induced his sovereign to enter into the league with Chin[a] which overthrew the Liao State. In 1123, having failed to take Peking unaided, he bought it by great concessions, only to find it emptied of wealth and inhabitants. In 1125 he was ennobled as Prince, and sent as envoy to the encroaching Chins[a]. The utter collapse of the Imperial armies before the Tartar hordes, and his own precipitate flight, led to his disgrace. He was slain on the way to his place of banishment and his head was sent to the capital. 2108

T'ung Ts'an 童參. Born A.D. 923. A native of 甌寧 Ou-ning in Fuhkien. He was alive and vigorous when the Emperor Jen Tsung of the Sung dynasty came to the throne in 1023, and was appointed by his Majesty to high office as a reward for his virtuous life. 2109

Tup Timur 圖帖睦爾. A.D. 1304—1332. Second son of Kaisun, and brother to Hosila whom he succeeded in 1329 as eighth Emperor of the Yüan dynasty and whose death he was accused of compassing. He reposed full confidence in Yen Timur (see *Achakpa*) 2110

and allowed him to put to death all rivals who ventured to cross his path. He wasted large sums upon a new Buddhist temple at Nanking and appointed a priest to the post of Imperial Preceptor. In 1329 new *Institutes* were issued, and in 1330 the parents of Confucius and the Sage's chief disciples were ennobled. Aboriginal outbreaks in Hunan and Yünnan gave some trouble, while famines and other national calamities were not infrequent. Canonised as 文宗.

2111 **Tzŭ Ch'ing** 子卿. A famous physiognomist of old, noted for having pronounced upon the features of Confucius.

2112 **Tzŭ Ku Hsien** 紫姑仙. The name given to a female deity, worshipped on the 15th day of the 1st moon as the 厠神 Goddess of Latrines, and also at other times by young girls, of whom she is the patron. The ceremony of "inviting the presence" is performed by laying a suit of girls' clothing upon a chair and making obeisance before it, and is occasionally practised at the present day.

Tzŭ Yeh. See **Liu Yeh.**

2113 **Tzŭ Ying** 子嬰. Died B.C. 206. A son of Fu Su, who after the murder of the Second Emperor at the instigation of the eunuch Chao Kao, was proclaimed by the latter king of Ch'in, thus relinquishing the universal dominion which had been claimed by his grandfather. Finding out that Chao Kao had only elevated him to the throne as a temporary measure, being all the time in correspondence with Liu Pang as to the partition of the Ch'in territory between themselves, he seized an early opportunity to have Chao Kao assassinated, and soon afterwards tendered his own submission to Liu Pang. A few days later he was himself murdered by Hsiang Chi.

2114 **Tz'ŭ-an-tuan-yü-k'ang-ch'ing-chao-ho-chuang-ching Huang T'ai Hou** 慈安端裕康慶昭和莊敬皇太后. A.D. 1835—1881. The Eastern Empress Dowager, actual wife of the Emperor Hsien Fêng. She was associated in the Regency with the stronger-minded Western Empress, but played no real part

in the politics of her day. Much respected for her womanly virtues, she was canonised as 孝貞慈安裕慶和敬儀天祚聖顯皇后.

Tz'ŭ Fei 佽非. A famous warrior of the Chou dynasty. 2115

Tz'ŭ-hsi-tuan-yu-k'ang-hsi-chao-yü-chuang-ch'êng-shou- 2116
kung-ch'in-hsien-ch'ung-hsi Huang T'ai Hou 慈禧端佑康頤昭豫莊誠壽恭欽獻崇熙皇太后. Born A.D. 1835. The Western Empress Dowager, mother of the Emperor T'ung Chih, secondary wife of the Emperor Hsien Fêng and aunt by marriage of the Emperor Kuang Hsü. On the death of Hsien Fêng at Jehol in 1861, eight members of the extreme anti-foreign party claimed to have been appointed Regents for the boy-Emperor. She espoused the cause of Prince Kung who was in Peking negotiating with the English and French, and with the aid of Prince Ch'un the reactionary leaders were seized and either put to death or allowed to commit suicide. She and the Eastern Empress, aided by Prince Kung, administered the government until T'ung Chih ascended the throne, and on his death they put Kuang Hsü on the throne without waiting for the birth of the posthumous child of T'ung Chih. In 1887 she consented to continue to advise Kuang Hsü, now of age, and in March 1889 she relinquished the administration to him, though she has by no means ceased to be an important factor in State councils.

V.

Vadjramati. See **Chin Kang Chih.**

W.

Wan An 萬安 (T. 循吉). Died A.D. 1488. A native of 眉 2117
Mei-chou in Ssŭch'uan, who graduated as *chin shih* in 1448 and obtained rapid promotion through the friendship of the adopted son

of the eunuch 承昌 Ch'êng Ch'ang. Attaching himself to the low-born but powerful concubine 萬 Wan, whose nephew he professed to be, his influence became paramount; and when in 1471 a comet at last terrified the weak Emperor into giving audience, he broke up the conference by crying out, "Long life to his Majesty!" and so earned the contemptuous nickname of Minister Long-Life. His twenty years of power were disgraced by jobbery and corruption, for which posterity has noted traces of Divine vengeance in the early extinction of his line by the premature deaths of his son and only grandson. Canonised as 文康.

2118 **Wan Ching** 萬經 (T. 授一 and 九紗). A.D. 1660–1743. Son of Wan Ssŭ-ta. Graduated in 1703, and entered the Han-lin College. Became Literary Chancellor in Kueichou, but was disgraced and reduced to poverty, in which he supported himself by selling specimens of calligraphy in the *li* style. He was a profound student of metaphysics and history. He wrote the 明史紀傳, a history of China under the Mings, completed his father's work on the *Spring and Autumn*, and also a work by his cousin, Wan Yen, on the historical notabilia of the Ming dynasty.

2119 **Wan Êrh** 婉兒. 7th and 8th cent. A.D. Daughter of an official named 上官 Shang-kuan. During pregnancy the mother dreamt that a giant appeared and handed to her a large steel-yard, saying, "With this you will weigh the empire." A month after the child was born she playfully said to it, "Is it you who are going to weigh the empire?" to which the little Wan Erh replied with an affirmative guggle. When she grew up she was found to have great beauty, and was taken into the harem of the Emperor Chung Tsung of the T'ang dynasty; and in 708 she was raised to the rank of the Lady 昭容 Chao Jung, and took a considerable share in the administration. One evening, when feasting with the Emperor, she decided which was the best of a number of impromptu poems

composed for her amusement, by throwing them from a lofty balcony. All fell fluttering to the ground except two, by Sung Chih-wên and Shên Ch'üan-ch'i; but after a while that by the latter poet went to join those down below. Sung's poem was found to end with the two following lines:

> Ah, grieve not that the moon has dimmed her light;
> Her place is taken by the Pearl of Night!

alluding of course to the presence of Chao Jung.

Wan Kuang-t'ai 萬光泰 (T. 循初. H. 柘坡). Graduated 2120
in A.D. 1736. Author of the 魏氏補證, a work containing details of families mentioned in the *History of the N. Wei Dynasty*, and of a collection of poems published under the title of 柘坡居士集.

Wan Pao-ch'ang 萬寶常. 6th cent. A.D. A famous musician, 2121
whose skill was such that after a banquet he would often delight the guests by playing with his chopsticks upon the dishes and bowls in which their food had been served. Author of the 樂譜.

Wan Ssŭ-ta 萬斯大 (T. 充宗). A.D. 1632–1683. A native 2122
of Chehkiang, distinguished as a critic and writer on classical and historical subjects. His edition of the *Spring and Autumn Annals* was unfortunately destroyed by fire. He set to work to replace the manuscript, and had made great progress with the work when he died. It was completed by his son, Wan Ching.

Wan Ssŭ-t'ung 萬斯同 (T. 季野). A.D. 1642–1702. A 2123
native of Chehkiang, of precocious talent, who devoted his energies to the study of history, especially that of the Ming dynasty. In 1679 he was employed in Peking as a private assistant on the historical commission. Every point was submitted to him, his marvellous memory supplying exact references. He was the owner of a large library, and wrote several historical and biographical works. He was known to his pupils as the 石園先生,

and at his death they informally canonised him as 貞文.

2124 **Wan Yen** 萬言 (T. 貞一. H. 管村). 18th cent. A.D. Cousin to Wan Ching. Was known from his youth upwards as a diligent student of ancient literature. Assisted in the preparation of the *History of the Ming Dynasty.*

2125 **Wan-yen Hsün** 完顏珣. Died A.D. 1224. Eldest grandson of Wan-yen P'ou. He succeeded Wan-yen Yün-chi in 1213 as eighth Emperor of the Chin[a] dynasty. His reign was marked by rebellion in Shantung and by Mongol attacks from the north. Peking was several times besieged, and ultimately all the territory north of the Yellow River from Shantung to the Passes had fallen into the hands of the enemy. Canonised as 宣宗.

2126 **Wan-yen Kung** 完顏璟. Died A.D. 1209. Grandson of Wan-yen P'ou, whom he succeeded in 1190 as sixth Emperor of the Chin[a] dynasty. A well-meaning youth, he soon took to drink and loose living, and left the government to women and eunuchs. The consequence was that the Mongols encroached upon the north, while the House of Sung was emboldened to attack its ancient enemy, now reduced to a policy of defence. Canonised as 章宗.

2127 **Wan-yen Liang** 完顏亮. Died A.D. 1161. Grandson of Akuta, and fourth Emperor of the Chin[a] dynasty, to the throne of which he succeeded in 1149 upon murdering Wan-yen Tan. For twelve years he ruled from Peking as his capital, and at length in 1161 organised a great attack upon the Sung empire; but failing to cross the Yang-tsze, he was assassinated by his own generals. Known in history as 海陵王.

2128 **Wan-yen P'ou** 完顏裒. Died A.D. 1190. Brother to Wan-yen Liang, whom he succeeded in 1161 as fifth Emperor of the Chin[a] dynasty. Of an exceptionally gentle disposition, his reign was marked by a mildness which gained for him the sobriquet of "the

Little Yao-and-Shun." He was neglectful however of his frontier defences, and thus left a legacy of much annoyance to his successors. Canonised as 世宗.

Wan-yen Shêng 完顏晟. Died A.D. 1134. Brother of Akuta, 2129
whom he succeeded in 1123 as second Emperor of the Chin[a] dynasty. His reign was one long struggle with the House of Sung, resulting in considerable accession of territory to the Chins[a]. In 1126 the capital, now K'ai-fêng Fu in Honan, was twice besieged; on the first occasion for 33 days, when a heavy ransom was exacted and some territory was ceded; on the second occasion for 40 days, when it fell and was given up to pillage. In 1127 the Sung Emperor Ch'in Tsung was carried away to the north, and Chang Pang-ch'ang was set up. In 1129 the Emperor Kao Tsung was forced to move his capital to Hangchow; but that too fell, all Shantung, Honan, and Kiangnan, having been previously overrun by the victorious Chins[a]. Canonised as 太宗.

Wan-yen Shou-hsü 完顏守緒. Died A.D. 1234. Third son 2130
of Wan-yen Hsün, whom he succeeded in 1224 as ninth Emperor of the Chin[a] dynasty. Failing to negotiate peace with the Mongols he was besieged in the city of K'ai-fêng Fu in Honan. Escaping from this he shut himself up in the modern 汝寧 Ju-ning Fu; and there, after an heroic defence, he committed suicide. He entrusted the Imperial regalia to 承麟 Ch'êng-lin, one of his generals, sometimes called 後主, who was slain at the assault on the citadel by the allied forces of Mongols and Chinese. Canonised as 哀 (or 義) 宗.

Wan-yen Tan 完顏亶. Died A.D. 1149. Eldest grandson of 2131
Akuta and third Emperor of the Chin[a] dynasty, to the throne of which he succeeded in 1134. In 1137 peace negotiations were opened with the House of Sung, and in 1139 Shensi and Honan were restored to the latter. The rest of his reign was marked by calamities

and rebellious, until at length he was slain by Wan-yen Liang. Canonised as 熙宗.

2132 **Wan-yen Yün-chi** 完顏允濟. Son of Wan-yen P'ou and uncle to Wan-yen Kung, whom he succeeded in A.D. 1209 as seventh Emperor of the Chin[a] dynasty. During his short reign the Mongols twice laid siege to Peking, and much land remained untilled owing to a general feeling of insecurity. In 1213 he was deposed by Wan-yen Hsün, and was shortly afterwards assassinated. Known in history as 衛紹王.

2133 **Wang An-kuo** 王安國 (T. 平甫). 11th cent. A.D. Younger brother of Wang An-shih. After failing several times for his degree, he gave up competing and spent three years mourning by his mother's grave. In 1068 he received a degree by an act of Imperial grace, and was appointed Director of Studies to the Heir Apparent at the western capital. At the expiration of his term of office he went to Court, and in consequence of his relationship to the great Innovator he was honoured with an audience. The disparaging remarks which he made on his brother's policy displeased the Emperor, who however gave him an appointment in the Imperial Library. While at the western capital he had been a great deal too fond of licentiousness and debauchery, in consequence of which Wang An-shih had advised him, in the words of Confucius, to avoid the "music of Chêng;" to which Wang An-kuo retorted by advising his brother to beware of "smart-tongued flatterers." Upon the fall of Wang An-shih, he attached himself to the fortunes of 呂惠卿 Lü Hui-ch'ing; but he got into trouble over the attacks upon the government made by 鄭俠 Chêng Chieh, and was cashiered.

2134 **Wang An-shih** 王安石 (T. 介甫. H. 半山). A.D. 1021–1086. A native of Lin-ch'uan in Kiangsi, and son of a secretary in one of the Boards. He was a keen student, and in composition his

pen seemed to fly over the paper. Some of his early writings attracted the attention of 曾鞏 Tsêng Kung, who showed them to Ou-yang Hsiu, by whom they were highly praised. Graduating as *chin shih* he was drafted into provincial employ and became Magistrate of the 鄞 Yin District in Chehkiang, where he devoted himself to improving the embankments and generally bettering the condition of the people, for which he was recommended to the Throne by Wên Yen-po. In 1060 he was appointed to one of the highest offices in connection with the administration of justice, and was subsequently invited to Court by the Emperor Ying Tsung, but did not proceed. On the accession of the Emperor Shên Tsung in 1068 he became Prefect of Chiang-ning, and shortly afterwards was appointed Expositor in the Han-lin College. In 1069 he was appointed State Councillor. He became at once the confidential adviser of the Emperor, and entered upon a series of startling reforms, said to be based upon certain new and more correct interpretations of portions of the Classics, which have given him a unique position in the annals of China. The chief of these were: (1) 均輸法. A system under which local produce was no longer to be forwarded to the capital for sale on behalf of the Imperial exchequer, possibly for much less than its market value and consequently at a loss to the forwarding locality. (2) 青苗法. A system of State advances to cultivators of land on the security of growing crops. (3) 保甲法. A system of tithing for military purposes, under which every family having more than two males was bound to supply one to serve as a soldier. (4) 免役法. A system under which money payments were substituted for the old-fashioned forced labour. (5) 市易法. A system under which *dépôts* for bartering and hypothecating goods and property were established all over the empire. (6) 保馬法. A system for guaranteeing a supply of cavalry-horses in case of need, every

family being compelled to keep a horse which was supplied, together with its food, by the government. (7) 分方田均稅法. A system under which land was remeasured and the incidence of taxation was more equitably distributed. In addition to the above leading measures of reform, Wang abolished all restrictions upon the export of copper, the result being that even the common copper *cash* were melted down and made into articles for sale and exportation. A panic ensued, which Wang met by simply doubling the value of each *cash*. All through his career he had been opposed by eminent adversaries, such as Su Hsün and his two more famous sons, and by Han Ch'i and Ssŭ-ma Kuang, by the latter of whom he was ultimately superseded. Towards the end of Shên Tsung's reign he fell into disfavour and was banished to Nanking as Governor (see *Chêng Hsieh*) and though re-instated ere many months had passed, he retired into private life, shortly afterwards to die, but not before he had seen the whole of his policy reversed. As a man, he was distinguished by his frugality and his obstinacy. He wore dirty clothes and did not even wash his face, for which Su Hsün denounced him as a beast. He was so cocksure of all his own views that he would never admit the possibility of being wrong, which gained for him the sobriquet of 拗相公 the Obstinate Minister. As a student, "I have been," said he, "an omnivorous reader of books of all kinds, even, for example, of ancient medical and botanical works. I have moreover dipped into treatises on agriculture and on needlework, all of which I have found very profitable in aiding me to seize the great scheme of the Canon itself." He attempted to reform the examination system, requiring from the candidate not so much graces of style as a wide acquaintance with practical subjects. "Accordingly," says one Chinese writer, "even the pupils at village schools threw away their text-books of rhetoric, and began to study primers of history, geography, and

political economy." He was the author of the 字說, a work on the written characters, with special reference to those which are formed by the combination of two or more, the meanings of which taken together determine the meaning of the compound character. In 1104 his tablet was placed in the Confucian Temple, but about one hundred and forty years later it was removed. Canonised as 文.

Wang Chang 王章 (T. 仲卿). 1st cent. B.C. An official of 2135
the Han dynasty, who was so poor in early life that he and his wife had to sleep with only straw for bed-clothes. He rose to be a Censor, and under the Emperor Ch'êng Ti, B.C. 32—6, he became Governor of the Metropolitan District. Although originally brought forward by Wang Fêng, he was now opposed to that statesman; and on the occasion of an eclipse, he impeached him for malpractices and demanded his execution. His wife remonstrated with him on this ambitious step, reminding him of the days when straw had served them for bed-clothes, but in vain. The Emperor, however, could not part with Wang Fêng. Wang Chang was denounced as a traitor, and thrown into prison, where he died.

Wang Ch'ang 王昶 (original personal name 繼鵬). Died 2136
A.D. 939. Eldest son of Wang Lin, whom he succeeded in 935 as fourth ruler of the 閩 Min Principality. In 937 he sent tribute to the reigning House of Chin, and in return was formally invested as Prince of Min. In the following year he raised to share his throne the slave-girl who had been the indirect cause of his father's death. He was a firm believer in Taoism, and besides appointing 陳守元 Ch'ên Shou-yüan to the office of "Pope" (see *Chang Tao-ling*), he kept a magician in constant attendance and consulted a golden image of Lao Tzŭ on all important questions. A slight to 連重遇 Lien Ch'ung-yü, one of his generals, caused the latter to set the palace on fire. Wang Ch'ang fled with his family and passed the night in the open, whither they were pursued by

order of his uncle and successor, Yen Hsi, and were all put to death. Canonised as 康宗.

2137 **Wang Ch'ang** 王昶 (T. 德甫. H. 述庵 and 蘭泉先生). A.D. 1724—1806. Known even in early youth as a prodigy of learning, he graduated as *chin shih* in 1753 and rose by 1768 to the post of Senior Secretary in a Board. He was then cashiered for revealing official secrets and sent with O-kuei to Burmah. Up to 1776 he served in the west as military secretary against the rebels in Chin-ch'uan, and gradually rose until in 1787 he came to Peking as Vice President of the Board of Punishments, whence he is often spoken of as 王侍郎. Having had to sell all his goods in order to make his accounts balance when in charge of the copper administration in Yünnan (on which he wrote a comprehensive work), he lived after his retirement in 1793 upon the charity of friends. He was said to be equally proficient in classical, critical, and poetical scholarship, and equally skilled whether in literary research, in military strategy, or in civil government. He was a deep metaphysician and had a following of some two thousand disciples. He was employed in editing various Topographies and Imperial compilations, besides being himself the author of many volumes of essays, poetry, and historical studies, among which may be mentioned the 金石萃編, a collection of inscriptions from the earliest times down to the 13th century.

2138 **Wang Ch'ang-ling** 王昌齡 (T. 少伯). 8th cent. A.D. A native of Chiang-ning, who graduated as *chin shih* and distinguished himself as a poet. He was employed for some time at the capital, but fell into disfavour, and was finally sent to 龍標 Lung-p'iao in Hunan. When An Lu-shan broke into rebellion, he returned to his native place, where he was slain by the Censor 閭丘曉 Lü Ch'iu-hsiao. The latter, when caught by 張鎬 Chang Hao, pleaded hard that his life should be spared, on the ground that

there would be no one left to nourish his aged parents. "And who is left," enquired Chang Hao, sternly, "to nourish the aged parents of Wang Ch'ang-ling?" From the name of his birthplace he is sometimes called Wang Chiang-ning.

Wang Chên 王振. Died A.D. 1449. A native of 蔚 Yü-chou 2139
in Chihli, and a pupil at the palace school for eunuchs established by the Emperor Hsüan[a] Tsung in 1426. He was attached to the person of the Heir Apparent, and when the latter succeeded to the throne he adopted Wang's advice to conceal his inexperience by being very strict with his Ministers, who were thus driven to buy Wang's good offices. The prohibition against eunuchs holding official posts (see *Chu Yüan-chang*) was still enforced; and so long as the Empress Dowager and the three Yangs were active, Wang feared to bid for power. But in 1442 only Yang P'u was left in office, and he was old and worn. Wang's ambition now had full scope. He set the Emperor to build palaces and temples; and being desirous of military fame he brought on the 麓川 Lu-ch'uan war and stirred up trouble in the south-west, his opponents being sent to prison and even executed without confirmation of the sentence by the Emperor, while office was openly sold or obtained by obsequiousness to the all-powerful eunuch, whom even Princes addressed as 翁父 Venerable Father. In 1449, having worked up a quarrel with the Oirads, he took the Emperor on an expedition against their chief 也先 Yeh-hsien. The whole army was overwhelmed on its retreat, and Wang was slain by the routed soldiery. His vast wealth was confiscated, and his family exterminated. In 1457 his honours were restored, and a shrine was erected to his memory by Imperial command.

Wang Chên 王鑫 (T. 璞山). A.D. 1824—1857. A famous 2140
Imperialist leader, who started as a volunteer captain of trainbands. He aided considerably in clearing the T'ai-p'ing rebels from Hunan,

Hupeh, and Kiangsi, and was popularly known to the enemy as "Tiger Wang." Canonised as 壯武.

2141 **Wang Ch'eng** 王承 (T. 安期). A.D. 273–317. A native of Shansi, who distinguished himself by his youthful talents and was favourably noticed by Wang Yen. About the year 301 he was driven by the prevailing anarchy to the south, but soon afterwards became Governor of Tung-hai in Kiangsu. Resigning this post before very long, he quietly made his way, in spite of the dangers of the road, to the modern Nanking, where he accepted office under the Emperor Yüan Ti and aided in consolidating the E. Chin dynasty. See *Wang Hsi-chih.*

2142 **Wang Chi** 王基 (T. 伯輿). Died A.D. 261. A native of 曲城 Ch'ü-ch'êng in Shantung, who being left an orphan was most carefully brought up by an uncle. He rose to high office under Ts'ao P'ei, first Emperor of the Wei dynasty, whose excessive leanings towards Buddhism he did not hesitate to censure, pointing out that water which enabled ships to float was also an instrument of their destruction. He opposed the innovations of Wang Su in the interpretation of the *Canon of Changes* and also in State ceremonial, the result being that he was compelled to take a provincial post. But he came again to the front and was ennobled as Marquis by the Emperor Shao Ti. Author of the 時要論, a work on the political needs of the day. Canonised as 景.

2143 **Wang Chi** 王績 *or* 王勣 (T. 無功). 6th and 7th cent. A.D. A native of Lung-mên in Shansi, who as a youth was of a wild and unconventional disposition. He objected to perform the ordinary ceremonial of greetings, and refused to take any part in family condolences or congratulations. He obtained an appointment in the Imperial Library, but disliked the restraint of Court and was moreover always getting drunk. The country too was in confusion from the rebellion of Li Yüan, founder of the T'ang dynasty; and

when Wang Chi was impeached he retired into private life and amused himself by keeping poultry and growing millet, from the latter of which he produced an ardent spirit. He visited the Tung-kao mountain, and wrote a book in which he dubbed himself 東皐子 the Philosopher of Tung-kao. Under the T'angs he became Probationer in the Han-lin College, but drunkenness once more brought about his fall. He was also known as 斗酒學士 and as 五斗先生, from his great capacity for liquor. He foretold his own death, and wrote his own epitaph, in which he alluded to his fondness for wine and his consequent loss of office. Author of many beautiful poems, and of a short skit entitled 醉鄉記 *Note on Drunk-land.*

Wang Chi 王伋. A scholar of the Sung dynasty, to whom is 2144
ascribed the first application of *fêng shui* to housebuilding (see *Kuo P'o*). The theory of the interaction of the five elements has also been credited to him.

Wang Chi 王汲. 11th cent. A.D. A native of 通 T'ung-chou 2145
in Chihli, who wrote some famous verses on "God is going to use Confucius as a bell to rouse mankind," which gained for him the sobriquet of 王木鐸.

Wang Ch'i 王琪 (T. 君玉). 11th cent. A.D. A native of 2146
Ch'êng-tu in Ssŭch'uan, who graduated as *chin shih* and was appointed Archivist at Chiang-tu in Kiangsu. There he distinguished himself by a memorial to the Emperor on State affairs, and was taken into favour. And shortly afterwards, when at a banquet his Majesty called upon the high officials for a poem, Wang Ch'i's verses were the only ones which received the Imperial approval. Sent as envoy to the Kitan Tartars, he returned home invalided; the Emperor however fancied he was shamming, and dismissed him to a provincial post. He ultimately rose to be Vice President of the Board of Rites. Is chiefly known as a poet.

2147 **Wang Chia** 王駕 (T. 大用). A native of Ho-chung in Shansi, who graduated as *chin shih* in 890 and rose to be a secretary in the Board of Rites. He was a distinguished poet, and gave himself the sobriquet of 守素先生.

2148 **Wang Ch'iang** 王嬙 (commonly known as 昭君 Chao Chün). 1st cent. B.C. A lady in the seraglio of the Emperor Yüan Ti of the Han dynasty, who was bestowed in B.C. 33 upon the Khan of the Hsiung-nu as a mark of Imperial regard. The following is the popular version of this story: — The Emperor Yüan Ti had so many concubines that he did not know them by sight. He therefore commissioned a painter, named Mao Yen-shou, to paint all their portraits; and in order to secure pleasing likenesses, the ladies bribed the painter. Chao Chün, however, the beauty of the harem, refused to do so; of course with disastrous results to her own portrait. Later on when it became necessary to present a bride to the great Turkic chieftain, Chao Chün was selected as the victim because of her ugliness! The Emperor saw her only when it was too late, and at once fell violently in love with her, actually sending a camel laden with gold to negotiate her repurchase. But the Khan refused to part with his treasure. She became his queen, with the title of 胡甯 Hu Ning. At her death, which occurred a few years afterwards, he also refused to allow her body to be taken back to China for burial. The mound over her grave remained always green, even when the country around was devoid of vegetation. Another account says that the Khan invaded China in order to possess himself of Chao Chün, whose portrait had been shown to him with that object, and that Chao Chün flung herself into the Amoor, rather than be carried farther towards the wild barbarian steppes.

2149 **Wang Ch'iao** 王喬. 1st cent. A.D. A native of Ho-tung in Shansi, who became Magistrate of the 葉 Shê District in Honan.

As he used to come regularly to Court, but had no chariot or horses, the Emperor Ming Ti instructed the Grand Astrologer to find out how he managed to travel such a long distance. The Astrologer discovered that Wang rode upon a pair of wild-ducks, which bore him rapidly through the air. Accordingly he lay in wait and threw a net over the birds; but when he went to seize them, he found only a pair of official shoes which had been presented to Wang by the Emperor. One day Wang suddenly announced that God had sent for him, and after duly bathing, he lay down in a jade coffin and died.

Wang Chieh 王杰 (T. 偉人. H. 惺園 and 畏堂). 2150
A.D. 1724—1805. A native of 韓城 Han-ch'êng in Shensi, who graduated first at the Palace examination in 1760, and rose rapidly to be a Minister of State and chief tutor to the Princes in 1785. In his retirement he corresponded with the Emperor Chia Ch'ing. Author of two collections of essays, entitled 葆醕閣集 and 惺園易說. Canonised as 文端, and included in the Temple of Worthies.

Wang Chien 王翦. 2nd and 3rd cent. B.C. A famous general 2151
who served under the First Emperor. In B.C. 236 he besieged and captured the city of 閼與 Yü-yü in the Chao State, and by 229 he had completely reduced the whole territory of Chao. He was then employed against the Yen State, and subsequently led 600,000 men against the Ching State, in both cases with great success. He slew the Ching general 項燕 Hsiang Yen, father of Hsiang Liang, and within a year took prisoner 負芻 Fu Ch'u, Prince of Ching. By the year 221 he had succeeded in subjugating the various States, which his master consolidated into the empire of China.

Wang Chien 王儉 (T. 仲寶). A.D. 452—489. A native of 2152
Lin-i in Shantung, whose father 王僧綽 Wang Sêng-ch'o fell a victim to political intrigues. He was brought up by his uncle

王僧虔 Wang Sêng-ch'ien, and after taking his father's title of Marquis was introduced to the notice of the Emperor Ming Ti of the Sung dynasty. The latter was much taken with him, and gave him a princess in marriage and appointed him to office. He subsequently served in various capacities under the first Emperor of the S. Ch'i dynasty. He catalogued the Imperial Library, and the education of the Heir Apparent and other Princes was entrusted to him. The organisation of the civil administration of the S. Ch'i dynasty was also his work, and he was a great authority on etiquette and ceremony. Author of the 古今喪服集記, a work on the mourning garb of ancient and modern times, and also of essays, etc. Ennobled as Duke, and canonised as 文憲.

2153 **Wang Chien** 王建 (T. 仲初). 8th and 9th cent. A.D. A native of Ying-chou in Anhui, who graduated as *chin shih* in A.D. 775. Between 827 and 835 he was Governor of 陝 Shên-chou in Honan; but by his sharp criticism he offended an Imperial clansman, and his official career was abruptly cut short. Distinguished as a poet, he was the author of the 宮詞百首, and was on terms of friendship with Han Yü and Chang Chi.

2154 **Wang Chien** 王建 (T. 光圖). Died A.D. 918. A native of 舞陽 Wu-yang in Honan, who after a youth spent in smuggling and robbery was adopted by a eunuch under the Emperor Hsi Tsung of the T'ang dynasty. Subsequently, as a reward for the recapture of several places in Ssŭch'uan, he was made Prince of Shu, after which he threw off his allegiance and maintained his independence until his death. Canonised as the Emperor 神武聖文孝德明惠 of the Earlier Shu State, with the temple name of 高祖.

2155 **Wang Chih** 王質. 4th cent. A.D. A native of 衢 Ch'ü-chou in Chehkiang, who was one day cutting wood on the hills when he came to a cave, within which two boys were playing at *wei ch'i.*

He threw down his axe and watched their game, and one of the boys gave him something like a date-stone to eat, which prevented him from feeling hungry or thirsty. At length one of them said, "You have been here some time; you had better go home." So he stooped to pick up his axe, but the handle had mouldered into dust; and when he got home, he found that all his friends and kinsmen were dead, for he had been absent several hundred years. Thereupon he returned to the hills, and lived as a Taoist recluse, subsequently attaining to immortality.

Wang Chih 王質 (T. 子野 and 景文). 10th and 11th cent. A.D. A scholar and official of the Sung dynasty. After studying under Yang I, he graduated as *chin shih*, and entered upon a public career. He served in various important provincial posts, and earned a wide reputation for justice and probity. On one occasion he rebuked the Governor of Soochow for rejoicing that he had captured some hundred coiners of *cash*; "for these men," said he, "will be done to death. Is it in accordance with the principles of a humane administration to rejoice over that?" When Fan Chung-yen was banished, he alone of all the officials at Court went to see him off. It was pointed out to him that this was a dangerous proceeding, and that he might fall under suspicion of being one of Fan's party. "Fan Chung-yen," he replied, "is of all men in the empire the most worthy. I dare not raise my face to his. Were he to regard me as one of his party, I should be honoured indeed." To hear him discourse on antiquity was said to be like reading a famous passage by 酈道元 Li Tao-yüan in his commentary to the 水經 *Water Classic*, where "every drop of spittle turns to pearls." 2156

Wang Chih 汪直. 15th cent. A.D. One of the 猺 Yao aborigines of Kuangtung, who gained favour as a eunuch in the household of the Imperial concubine 萬 Wan. In 1477 he was 2157

placed at the head of the 西廠 Western Office, a department intended to watch the doings of the regular administration. He behaved with such arrogance that the Emperor was forced by remonstrances to close the Office, and he returned to his palace duties. The Office was soon re-opened under him, and his chief opponents were dismissed. In 1479 he went on a mission to inspect the frontier, and made a show of intending to lead an expedition to the west. Two years later he was appointed Brigade General at Ta-t'ung in Shansi; but from this date his power declined, and presently the Western Office was abolished and he was disgraced (see *Wang Yüeh*).

2158 **Wang Chin** 王縉 (T. 夏卿). Died A.D. 781. Younger brother of Wang Wei, and also gifted with great abilities which secured his advancement to high office. He was a firm believer in Buddhism, and his faith increased with age. It was he who converted the Emperor Tai Tsung and instigated his Majesty to waste such vast sums of money on the Buddhist priests and nuns who overran the palace. He was however found guilty of bribery and corruption, and sentenced to death; which punishment the Emperor, in pity for his great age, commuted to banishment to 括 Kua-chou in Chehkiang, where he died.

2159 **Wang Chin-pao** 王進寶 (T. 顯吾). A.D. 1625—1685. Distinguished as a general in the repression of the rebellion of Wu San-kuei. Canonised as 忠勇, and included in the Temple of Worthies.

2160 **Wang Ch'in-jo** 王欽若 (T. 定國). Died A.D. 1024. A native of 新喩 Hsin-yü in Kiangsi. His grandfather was an official at Wu-ch'ang in Hupeh at the time of an inundation, and the family were obliged to seek refuge in the famous Yellow-Stork Pagoda. One night a man in Han-yang, on the opposite side of the river, noticed a bright light hanging about the pagoda; and on that

night Wang Ch'in-jo was born. Graduating as *chin shih* he entered upon a public career, and for his services against the Kitan Tartars in 1004 was rapidly promoted to high posts. He quarrelled with K'ou Chun, and succeeded in bringing about that statesman's downfall. He also came even to blows, and in the Emperor's presence, with 馬知節 Ma Chih-chieh, who was jealous of his influence and openly twitted him with his physical defects. For Wang was very short of stature, and had a huge tumour on his neck, from which he was known as the Goitre Minister. In 1005 he was associated with Yang I on the commission which produced the historical encyclopædia known as the 册府元龜. He, and Ting Wei, 林特 Lin T'ê, Ch'ên P'êng-nien, and 劉承珪 Liu Ch'êng-kuei, were known as the 五鬼 Five Devils. Canonised as 文穆. See *Wang Tan.*

Wang Ching 王景 (T. 仲通). Died A.D. 83. Distinguished 2161
in youth as a student, especially of the *Canon of Changes*, he subsequently devoted his attention to mathematics and astronomy. He was employed in the Public Works department, and rose in 70 to be a Censor.

Wang Ching-wên 王景文. Died A.D. 472. A native of Lin-i 2162
in Shantung, who became a great favourite with the Emperor Wên Ti of the Sung dynasty, and whose sister married his Majesty's eleventh son, afterwards the Emperor Ming Ti. Under the latter he rose to high rank, and in 465 became President of the Board of Civil Office. He was ennobled as Marquis and appointed Governor of Yang-chou. But the Heir Apparent and his brothers were quite small children, and the Emperor began to doubt if the succession was secure to his family. Among others Wang Ching-wên fell under suspicion. He at once resigned his post and soon afterwards was taken ill, at which juncture he received orders to commit suicide. It was evening, and he was playing chess with a friend.

After having read the Imperial mandate, he finished his game and put the board away. A bowl of poison was brought to him; and then turning to his friend he remarked jestingly, "I am afraid I cannot ask you to join me!" and quietly drained the bowl.

2163 **Wang Ch'üan** 王銓 (T. 公衡). 5th and 6th cent. A.D. Elder brother to Wang Hsi. He was a handsome youth, and married a daughter of the Emperor Wu Ti of the Liang dynasty. His abilities were not equal to those of his brother, but he excelled in filial piety; and when his mother was ill he became so emaciated as to be unrecognisable, while at her death he wept so bitterly that he seriously injured his health. He and Wang Hsi were known as 玉昆金友 the Jade Brother and the Golden Friend.

2164 **Wang Chun-chih** 王准之 (T. 元曾). Died A.D. 433. A great grandson of Wang Piao-chih, who rose to high office under the first and second Emperors of the Sung dynasty. He distinguished himself by a deep knowledge of Court ceremonial, and was said to possess many valuable family documents on the subject, which he kept in a famous "black box." Although held in esteem by some of his contemporaries, who declared that "with two or three such men as Wang Chun-chih the empire would be at peace," he never succeeded in gaining the confidence of the public.

2165 **Wang Chung** 汪中 (T. 容甫). A.D. 1743—1794. A native of Kiangsu, who began life as a servant in a village school. There he picked up the beginning of an education, which he supplemented by borrowing books from a bookseller. Although his scholarship soon attracted attention, he never entered upon an official career. He was the author of several classical commentaries and antiquarian works, in the former of which he declared himself a follower of the Han scholars. He was a strong opponent of Buddhism, Taoism, and of all religious superstition.

2166 **Wang Ch'ung** 王充 (T. 仲任). A.D. 27—97. A native of

Shang-yü in Chehkiang, who studied under Pan Piao, proving himself an apt but eccentric pupil. It is recorded that he used to stroll about the market-place, reading the books he was too poor to buy, his memory being so retentive that a single perusal was sufficient to fix the contents of a volume. After a short spell of official life, he retired dissatisfied to his home and there composed his great work, the 論衡, in which he tilts against the errors of the day and even criticises freely the doctrines of Confucius and Mencius. Once more he entered upon a public career, and once more threw up his appointment. Then a friend recommended him to the Emperor Chang Ti; but ere he could take up the post which was bestowed upon him, he fell ill and died. He is ranked as a heterodox thinker. He showed that the soul could neither exist after death as a spirit nor exercise any influence upon the living. When the body decomposes, the soul, a phenomenon inseparable from vitality, perishes with it. He further argued that if the souls of human beings were immortal, those of animals would be immortal likewise; and that space itself would not suffice to contain the countless shades of the men and creatures of all time.

Wang Fêng 王鳳. Died B.C. 26. Maternal uncle to the Emperor 2167
Ch'êng Ti of the Han dynasty. His advance to power caused great discontent, and nearly led to his own overthrow (see *Wang Chang* and *Tu Ch'in*); and his tenure of office was chiefly distinguished by harshness and injustice. Canonised as 敬成.

Wang Fu 王符 (T. 節信). 2nd cent. A.D. A native of 臨 2168
涇 Lin-ching in Kansuh, who distinguished himself in youth by his learning and ambition, and became intimate with Ma Jung, Chang Hêng, and other celebrities of the day. He was too honest and straightforward to take office under the existing régime, and spent his life in seclusion. He wrote a book on the vices of the age, which he published anonymously as 潛夫論 *Essays by a*

Hermit; and thus he himself came to be spoken of as The Hermit.

2169 **Wang Fu** 汪紱 (T. 燦人 and 雙池). 18th cent. A.D. A contemporary of Chiang Yung, who was taught the elements of classical learning by his mother at the same time that poor circumstances compelled him to earn his living in menial employment. He became a profound student of philosophy, and wrote on the Classics and on music, besides publishing volumes of poems and essays.

2170 **Wang Fu-chih** 王夫之 (T. 而農. H. 薑齋). A.D. 1627–1679. A native of Hunan, who fled from the invading Manchus into Kuangsi. Returning to his native province he remained for some time in hiding, at length settling on the hills near Hêng-yang, where he spent the remainder of his life. He wrote voluminous commentaries upon the Classics, besides works on the *Shuo Wên*, history, Lao Tzŭ, Chuang Tzŭ, and essays and poems. Forty years after his death his manuscripts were shown to the high authorities, and his commentaries on the *Canons of History* and *Poetry*, and on the *Spring and Autumn*, were included in the Imperial Library. His collected writings were first published in 1840, and were republished by Tsêng Kuo-ch'üan in 1863.

2171 **Wang Ho** 王賀 (T. 翁孺). 1st and 2nd cent. B.C. A Censor under the Emperor Wu Ti of the Han dynasty. Being sent to put down brigandage in Shantung, his extreme clemency involved him in serious trouble. A report was sent to the Throne that he had killed and beheaded only so many thousand stones, and he was forced to resign. In B.C. 80 he retired to 元城 Yüan-ch'êng in the same province, where he lived much esteemed by the people. Duke 建 Chien said, "When the Sha-lu mountain collapsed (B.C. 645), the Grand Augur predicted that 645 years later holy women would abound in this part of the country; but now that Wang Ho has come to live amongst us, ere the remaining 80 years have elapsed the whole empire will abound in good women."

Wang Hsi 王錫 (T. 公服). A.D. 499–534. Brother to Wang Ch'üan. His mother was a princess, and at seven or eight years of age he accompanied her to the palace, where he attracted the notice of the Emperor Wu Ti by his precocity, having already injured his right eye by over-study. Later on he was placed upon the establishment of the Heir Apparent, and by the time he was 24 he had risen to the highest offices of State. He then declared that true happiness was not to be found in the gratification of ambition, and that his honours had rather been thrust upon him than sought by himself. He accordingly retired into private life. Canonised as 貞. 2172

Wang Hsi 王熙 (T. 子雍 and 胥庭. H. 慕齋). A.D. 1628–1703. Graduated as *chin shih* in 1647, and from his knowledge of Manchu rose rapidly until in 1660 both he and his father were Presidents of the Board of Rites. He drafted the will of the Emperor Shun Chih, and was consulted on all questions by the four Regents (see *So-ni*). In 1666 he became President of the Censorate, and protested against the growing independence of the three Feudatories, Wu San-kuei, Kêng Ching-chung and Shang K'o-hsi. As President of the Board of War in 1673, he instigated the execution of the son of Wu San-kuei, a step which drove the father to despair. He was the first Chinese to be admitted in 1676 to what became the Grand Council. Canonised as 文靖, and admitted into the Temple of Worthies. 2173

Wang Hsi-chih 王羲之 (T. 逸少). A.D. 321–379. A nephew of Wang Tao (see *Ch'i Ch'ien*), whose cleverness attracted the notice of Chou I. In his youth he was a diligent student of the Classics and of history, and rose to be a Brigade General; hence he is often mentioned as 王右軍. But it is for his marvellous skill with the pen that he is now remembered, his writing in the *li* script being "light as floating clouds, vigorous as a startled 2174

dragon." He is said to have invented the modern clerkly style; and on one occasion he made a copy of the *Tao Tê Ching* for a Taoist priest, receiving in return the present of a flock of rare geese. He was the father of seven sons, two of whom, Wang Hui-chih and Wang Hsien-chih, rose to distinction. One of his chief delights was to play with his grandchildren, whom he used to carry about and stuff with sweets. He and Wang Ch'êng and Wang Yüeh were known as the 王氏三少.

2175 **Wang Hsiang** 王祥 (T. 休徵). A.D. 185—269. A native of Lin-i in Shantung, distinguished as one of the 24 examples of filial piety. His stepmother was extremely fond of fresh fish; and once when owing to a frost there was none to be got from the pond, he went and laid himself down naked on the ice in order to thaw a hole. The ice opened, and out jumped two beautiful carp which he carried home in triumph. And to this day, whenever that pond freezes, the silhouette of a man can be distinctly traced on the ice. He was appointed to a magistracy by 呂虔 Lü Ch'ien, who gave him a wonderful sword which he said would lead its owner, if deserving, to success. He ultimately rose to high office under the Emperor Wu Ti of the Chin dynasty and was ennobled as Duke. Canonised as 元.

2176 **Wang Hsien-chih** 王獻之 (T. 子敬). A.D. 344—388. Son of Wang Hsi-chih, and like his father famous as a calligraphist and a scholar. He used to visit the great Hsieh An, who predicted his celebrity. "Successful men are generally sparing of their words," he said; "and Wang Hsien-chih does not talk much." He was a great reader and had a large library. As he could not carry it about with him, he had miniature copies made, which he packed in a cloth case; hence the proverbial expression 王氏布箱之學. On one occasion robbers broke into the study where he was sleeping. "Gentlemen," said he, pointing to a square of felt carpet used by

teachers, "that rug is an heirloom in my family. I should feel obliged if you would leave it." He was employed for some time in the department of historiography. Canonised as 憲.

Wang Hsiu 王修 (T. 叔治). 2nd and 3rd cent. A.D. A 2177
native of 營陵 Ying-ling in Shantung. At the death of his mother, which occurred on the Mulberry and Sugar-cane Festival, he was only seven years old; yet he wept bitterly for a whole year, so that on the anniversary of the festival the neighbours decided to forego the usual ceremonies. Between 190 and 193 he served under K'ung Jung, and on more than one occasion saved his life. Yüan Shao appointed him to a magistracy; and later on he served under Ts'ao Ts'ao and Ts'ao P'ei, both of whom entrusted to him important posts. At the taking of 南皮 Nan-p'i in 205 his house was broken into, but nothing was found save books.

Wang Hsü-ling 王頊齡 (T. 顓士. H. 琄湖). A.D. 2178
1641—1725. Graduated as *chin shih* in 1676, and rose by 1718 to be a Grand Secretary. On the 60th anniversary of his graduation as *chü jen*, he became senior tutor to the Heir Apparent. He styled himself 松喬老人, from a complimentary poem given to him by the Emperor a year before his death. Author of a collection of essays etc., entitled 世恩堂集. Canonised as 文恭.

Wang Hsüan 王玄. 2nd cent. B.C. A scholar who retired to 2179
the mountains and lived as a hermit, declining on two occasions to take office. Finally, the Emperor Ching Ti visited him at his retreat, and ennobled him as Marquis. Hence the name of 侯山 Marquis Hill.

Wang Hsüan-mo 王玄謨 (T. 彥德). A.D. 386—467. A 2180
native of T'ai-yüan in Shansi, who took office under the Emperor Wu Ti of the Sung dynasty, and fought for Liu Chün, afterwards the Emperor Hsiao Wu Ti, against his brother Liu Shao. His success against the rebels won him a title, but his concealment of booty

led to his temporary degradation. As Governor of Yung-chou he introduced many reforms, but his severity gave rise to the saying, "The eyebrows of Hsüan-mo never relax." He was summoned to the capital by the Emperor, who nicknamed him 老傖 the Old Rogue. In 466 he aided in the suppression of the southern rebellion against the Emperor Ming Ti, who made him Governor of Chiang-chou and loaded him with honours. Canonised as 莊.

2181 **Wang Hsüan-ts'ê** 王玄策. 7th cent. A.D. An official sent in 646 on an embassy to the king of Kanyâkubdja. He only arrived however in the year 655, just as the king died; and being dismissed by a usurper named 阿羅那順 A-lo-na-shun he retreated into Tibet, where he succeeded in raising an army. He then attacked the usurper, and took him prisoner; and after capturing several other petty kings and carrying off a vast amount of booty, he returned in 661 to China to lay his captives and loot at the feet of the Emperor. He appears to have made a previous expedition into India in 643, on which occasion he measured the abode of Vimalakîrti at Vâisâli; and finding it to be ten feet square he called it a 方丈, a term now applied to a Buddhist abbot.

2182 **Wang Hu** 王祜 (T. 景叔). Died A.D. 1008. A native of Ta-ming in Chihli, whose literary compositions early attracted the notice of Sang Wei-han. Entering the public service, he rose to be Vice President of the Board of War. He had three sons, and before his door he planted three *huai* (*Sophora japonica*, L.) trees, in token that they would all rise to be Ministers of State. Hence the family was known as the 三槐王氏. See *Wang Tan*.

2183 **Wang Hui** 王輝 or 王翬 (T. 石谷). A.D. 1632—1720. A native of Chehkiang, and a left-handed painter, popularly known as 左手王, who could place upon a fan landscape to a distance of about 3,000 miles! He was also famous for his pictures of priests, and for his figures of men and animals.

Wang Hui-chih 王徽之 (T. 子猷). Died A.D. 388. Son of Wang Hsi-chih the calligraphist. He lived in retirement, surrounding himself with bamboos, for which he had a great fondness. "How can I pass a day," said he, "without this gentleman?" — alluding to the bamboo, which is now often spoken of as "this gentleman." On one occasion he went in the snow to visit a friend, named 戴逵逵 Tai Ta-kʻuei; but on reaching the door he turned round and went home again. Being asked the explanation of this behaviour, he replied, "I started full of spirits; when they were exhausted, I came back." 2184

Wang Hung-hsü 王鴻緒 (T. 季友. H. 橫雲). Died A.D. 1723. Graduating as second *chin shih* in 1673, he rose to be President of the Censorate in 1687, but in 1689 he was denounced by Kuo Hsiu for jobbery and was dismissed. In 1694 he was summoned to Peking for literary work, and soon rose to be President of a Board. His share in the attempt of 阿靈阿 O-ling-o in 1709 to alter the succession to the throne caused his further dismissal; but in 1715, on completion of his biographies for the *History of the Ming Dynasty*, he was again recalled. Author of a collection of essays etc. entitled 橫雲山人集. 2185

Wang Hung-hsüan 王宏撰 (T. 無異 and 山史). A famous calligraphist of the 17th cent. A.D. Author of the 山志, a collection of notes on miscellaneous subjects, ancient and modern. 2186

Wang Jen-yü 王仁裕 (T. 德輦). A.D. 880—956. A native of 天水 Tʻien-shui in Kansuh, who as a youth amused himself with horses and dogs, and neglected his books. Only at the age of twenty-five did he begin to study in earnest. He dreamt that he was cut open and his viscera washed with water from Kiangsi, after which his literary powers were much increased and he became distinguished as a poet. He served under several Emperors of the Five Dynasties, finally becoming President of the Board of War under the first Emperor of the Later Han dynasty. 2187

2188 **Wang Jung** 王戎 (T. 濬沖). A.D. 235–306. A native of Lin-i in Shantung, and brother to Wang Yen. He was a clever child, and could look at the sun without being dazzled. When only seven years old he refused to join his companions in eating some plums from a roadside tree. "They must be bitter," he said scornfully, "or they would not have been left there." At fifteen he was on terms of friendship with Yüan Chi, although the latter was twenty years his senior, and was ranked with him as one of the Seven Worthies of the Bamboo Grove (see *Hsiang Hsiu*). He rose to be President of the Board of Civil Office, and instituted a system under which the administrative powers of men were tested before they were actually appointed to office. Later on he got into trouble and was cashiered, but was re-instated by the Emperor Hui Ti. He died at a provincial post in Honan. His meanness and parsimony were proverbial. He even caused the stones of a rare species of plum, which he had in his orchard, to be bored through before being sent to market for sale, lest some one might try to raise the same kind and so spoil his monopoly. He and Ho Ch'iao being in mourning for their parents at the same time, the latter wept bitterly but still managed to perform all the proper ceremonies, while he himself lay in bed and became reduced to a skeleton. "Wang Jung," said 劉仲雄 Liu Chung-hsiung to the Emperor Wu Ti, "is the one to be commiserated. Ho Ch'iao's is the filial piety of life; Wang Jung's is the filial piety of death." Canonised as 元.

2189 **Wang K'ai** 王愷 (T. 君夫). 3rd cent. A.D. Brother-in-law to the Emperor Wu Ti of the Chin dynasty. He was a wild young man, and yet he did good service in the field and was ennobled as Duke. He was fond of display, and his rivalry with the powerful Shih Ch'ung ultimately brought him into trouble. He was impeached, and would have suffered but for the intervention of the Emperor.

After this his arrogance and vile conduct knew no bounds. Canonised as 醜 the Blackguard.

Wang Kuei 王頍 (T. 景文). A.D. 551—604. A native of 2190
T'ai-yüan in Shansi, who spent his youth in roaming about, and reached the age of 20 without learning to read. Then he set to work, and with the aid of a powerful memory soon became a proficient scholar and learnt in addition something of the art of war. In 585 he vanquished a Libationer of the Imperial Academy in an argument held before the Emperor on the *Classic of Filial Piety*, and was made a Doctor of the Academy. Later on he lost office, and was forced to serve for several years on the southern frontier. He encouraged 諒 Liang, Prince of Han, in his rebellious designs; and on the defeat of the latter by Yang Su he sought refuge in flight, accompanied by his son. At length, driven to extremities, he committed suicide and his body was buried in a cave. The son, after wandering for some days without food, fell into the hands of the enemy. His father's body was recovered and publicly decapitated, and the head was exhibited at the gates of T'ai-yüan. Author of the 五經大義, a treatise on the *Five Classics*, and of some miscellanies, the manuscripts of which disappeared in the confusion of the times.

Wang Kung 王恭 (T. 孝伯). 4th cent. A.D. Son of Wang 2191
Yün, and elder brother of 定后 the Empress Ting, consort of the Emperor Hsiao Wu Ti. He was a very handsome and able young man, with such a good opinion of his own talents that he declined a secretaryship in the Grand Council on the ground that he would be nothing less than a Minister of State. He was compared by one to a spray of willow in spring, and attracted much attention by roaming about in snowy weather covered from head to foot with a robe of swans'-down. He subsequently rose to high rank, and was responsible for the death of Wang Kuo-pao; not long

after which he himself fell a victim to political intrigue and was put to death. His character was afterwards cleared by Huan Hsüan, and he was canonised as 忠簡.

2192 **Wang Kung-tsao** 王公藻 (T. 彥章. H. 龍溪先生). A.D. 1079—1154. A native of 德興 Tê-hsing in Kiangsi, who gained considerable distinction as a poet.

2193 **Wang Kuo-pao** 王國寶. 4th cent. A.D. Son of Wang T'an-chih, and son-in-law to Hsieh An. He was a very wild fellow, and a source of much anxiety to his father-in-law. A cousin of his was concubine to Ssŭ-ma Tao-tzŭ, Prince of Kuei-chi; and this led to a close intimacy between the two young men and to the ultimate appointment of Wang Kuo-pao to high office, with disastrous results to the Principality. At length Wang was impeached, nominally for dressing in women's clothes and other irregularities; and through the influence of Wang Kung, then in power, he was forced to commit suicide.

2194 **Wang Lai** 汪萊 (T. 孝嬰). A distinguished mathematician of the 18th cent. A.D., familiar with the systems both of China and of Europe. He was also a deep student of the Classics. His 衡齋算學, a treatise on trigonometry, was published in 1802.

2195 **Wang Lang** 王郎 (T. 景興). Died A.D. 228. A native of Tung-hai in Kiangsu, who for his knowledge of the Classics received an appointment as secretary to a Board, and later on attracted the notice of the last Emperor of the Han dynasty and was invested with high military command. He suffered however a severe defeat at the hands of Sun Ts'ê, and finally entered the service of Ts'ao Ts'ao. Under the first two Emperors of the Wei dynasty he was raised to the highest offices, and was ennobled as Marquis. He published editions of the *Spring and Autumn Annals*, of the *Canon of Filial Piety*, and other works. Canonised as 成. See *Chung Yu*.

2196 **Wang Liang** 王良. A famous charioteer of old.

Wang Lieh 王烈 (T. 彥方). A.D. 142—219. A native of T'ai-yüan in Shansi, who studied under Ch'ên Shih and acquired a great reputation for probity. People came from far and near to refer their disputes to him, and many were so affected even by the sight of his house in the distance that they agreed to some compromise there and then. One man, who had been caught stealing an ox, offered to suffer any punishment so long as his disgrace was kept from the knowledge of Wang Lieh; and when the latter heard of this, he sent the culprit a present of a piece of cloth, thereby completing his reformation. 2197

Wang Lin 王琳 (T. 子珩). A.D. 526—573. A native of Shan-yang in Chehkiang, whose sisters were in the Imperial harem. He took a prominent part in crushing Hou Ching in 552, and was appointed Governor of Hsiang[a]-chou in Hunan, where he was very popular. Wang Sêng-pien, fearing he would rebel with his 10,000 ex-banditti, summoned him to Chiang-ling in Hupeh, but his men compelled the authorities to restore him to his post. The Emperor however soon sent him to Canton, whence he was recalled in 554 to defend the capital against the Weis. On arriving at Ch'ang-sha he heard of his sovereign's death, and in 555 he rose in Hunan against the new Ch'ên dynasty, setting up a Prince of the Liang House whom the Ch'i State had released. After some successes his fleet was badly beaten near Wuhu, owing to a sudden change of wind, and in 560 he and his protégé took refuge in Ch'i. He was ennobled as Prince by that State and led its armies against Ch'ên, until in 573 he was taken, after a stubborn defence, at Pa-ling in Hunan and put to death, the noise made by those who mourned his fate being loud as rolling thunder. Canonised as 忠武. 2198

Wang Lin 王鏻. Died A.D. 935. Second son of Wang Shên-chih. After the assassination of his brother Wang Yen-han, he succeeded to the throne as third ruler of the Min Principality. 2199

Before very long Wang Yen-ping rebelled, but in 931 he took him prisoner and put him to death. He then applied to be named Minister of State under the T'ang dynasty; and when this was refused, he threw off all allegiance and styled himself Emperor. Two of his sons quarrelling over the possession of one of his slave-girls, the elder, Wang Ch'ang, determined to kill the other. In the confusion which ensued upon this attempt, Wang Lin himself was mortally wounded, and one of his own women, pitying his sufferings, put him out of his agony. Though a cruel and immoral man, he was a very devout believer in Buddhism. Canonised as 惠皇帝.

2200 **Wang Ling** 王陵. Died B.C. 184. A native of P'ei in Kiangsu, who, at the time of the struggle between Liu Pang and Hsiang Chi, raised a body of troops to the number of several thousand. Thereupon Hsiang Chi seized Wang's mother in the hope of securing her son's aid; but the old lady at once solved the difficulty by falling upon a sword and putting an end to her life. Wang Ling was subsequently ennobled as Marquis and advanced to high office; however, on the death of the Emperor Hui Ti he offended the Empress Lü Hou by opposing her wishes in regard to the succession, and retired into private life.

2201 **Wang Ling-yen** 王令言. 6th and 7th cent. A.D. A famous musician who flourished under the Emperor Yang Ti of the Sui dynasty. One day he was waked from sleep by a new tune played by his son. Starting up in great alarm, he declared that the dying away of the 宮 *kung* note (= C) indicated the final departure of his Majesty, who was in fact assassinated immediately afterwards.

2202 **Wang Lun** 王倫 (T. 正道). Died A.D. 1144. A native of the 莘 Shên District in Shantung. His family was poor, and he had no means of advancement; in consequence of which he took to a roving life and soon acquired a swashbuckler reputation, often breaking the law but always managing to escape the penalty. In

1126, when the capital was threatened (see *Chao Chi*) and the populace in confusion, he rushed into the Emperor's presence and volunteered to quell the disturbance. His Majesty took a sheet of paper, and on the spot appointed him Vice President of the Board of War; and armed with this authority he succeeded in fulfilling his promise. He was sent afterwards on several occasions as envoy to the Chin[a] Tartars; in 1138, to bring back the remains of the two Emperors who had been carried into captivity; and again in 1140, when the Tartars had repudiated the treaty and were violating Chinese territory. The Chin[a] Emperor wished Wang Lun to take service under him; but the latter proudly replied that he was an envoy and not a renegade. Several efforts were made to coerce him, and at length orders were given to have him strangled. Wang bribed the messengers to wait awhile; and then dressing himself in his hat and robes, he made obeisance towards the south and submitted to his fate. His body was afterwards given up to his son, and he was canonised as 愍節.

Wang Mang 王莽 (T. 巨君). B.C. 33—A.D. 23. A nephew 2203
of the consort of the Emperor Yüan Ti of the Han dynasty, and commonly known as "the Usurper." Through the influence of his aunt he was appointed to high office, and ennobled in B.C. 16 as Marquis. In B.C. 6 he became President of the Board of War, but got into trouble over the accession of the Emperor Ai Ti, and resigned. He was soon restored to favour, and together with the Empress Dowager arranged in A.D. 1 the succession of the Emperor P'ing Ti, who was only nine years old. Five years later he married his daughter to this boy, and thus raised her to the rank of Empress, he himself being further ennobled as Duke. In A.D. 6, upon the death of the Emperor P'ing Ti, whom he is said to have poisoned, he placed upon the throne the two-year-old great-grandson of the Emperor Hsüan Ti, who is known in history as 孺子嬰 Ju

Tzŭ Ying, and he himself took the post of Regent. Three years later he set aside this child, giving him the title of 定安公, and proclaimed himself Emperor under the style of 新皇帝; hence he is often spoken of as 新王 or 僞新王莽. After a prolonged contest with Liu Hsiu and other insurgents, in which his troops were repeatedly defeated, he was at length driven from power. The army of Kêng Shih entered Ch'ang-an in triumph, and Wang Mang was killed in a revolt of his own troops. His head was cut off by a man named 杜吳 Tu Wu, and forwarded to the victor.

2204 **Wang Mêng** 王猛 (T. 景略). A.D. 325—375. A native of 劇 Chi in Shantung, who was a poor basket-seller, but of a martial disposition and fond of reading works on military subjects. He retired into seclusion on the Hua-yin mountains in Shensi, and when Huan Wên passed through with his army, he visited him, dressed in rough serge clothes; and all the time they were discussing the affairs of the age, he sat there quietly cracking lice. Refusing to accompany the general on his campaign, he subsequently accepted an invitation from Fu Chien (2), who was said to have been as overjoyed at securing his services as Liu Pei was when he secured the aid of Chu-ko Liang. He remained for many years the trusted adviser of the latter potentate, holding under him the highest offices of State. When he fell sick, Fu Chien went in person to visit him, and asked his advice as to the future. Wang Mêng begged him, almost with his last breath, to cease from hostilities against the House of Chin, and to the neglect of this advice has been attributed the disastrous downfall which ensued. He was deeply lamented by Fu Chien, who cried out in his grief, "If God wanted me to give peace to all within the six points of the compass, why did He rob me of Wang Mêng?" Canonised as 武.

2205 **Wang Ming-shêng** 王鳴盛 (T. 鳳喈. H. 西沚). A.D.

1720—1798. A native of Kiangsu, distinguished as a poet, and a writer on classical and historical subjects. He served from 1754 to 1769 in the Grand Secretariat, but then retired and spent the rest of his life in strict seclusion at Soochow. His cyclopædia, entitled 蛾術編, may be ranked as a considerable literary success, and his 十七史商榷 *Criticism on the Seventeen Dynastic Histories* is also much admired. Was popularly known as 西莊先生.

Wang Ning-chih 王凝之. 4th cent. A.D. Son of Wang 2206
Hsi-chih, and husband of Tao Yün. He showed some talent as a calligraphist, but appears to have been a worthless fellow and was deserted by his wife. When Kuei-chi was attacked by Sun Ên he refused to make any defence, and after spending some time in prayer he declared that the gods would fight against the rebels. The result was that the city was taken, and he was put to death.

Wang Pa 王霸 (T. 儒仲). 1st cent. B.C. and 1st cent. A.D. 2207
An official under the last Emperors of the W. Han dynasty, who, when Wang Mang usurped the throne, threw up his appointment and retired into seclusion. In the early years of the reign of the Emperor Kuang Wu he again entered public life, but after a short time he pleaded sickness and resigned. He became a hermit, and lived in a rush hut to the end of his long life.

Wang Pa 王霸 (T. 元伯). Died A.D. 58. A native of 潁 2208
陽 Ying-yang in Anhui, who, when Liu Hsiu passed through the District, raised a volunteer force and joined his standard. On one occasion, when Liu Hsiu's army was retreating before Wang Lang, he pretended that the river ahead of them was frozen hard, and thus encouraged the troops to press on. Tradition has embroidered this story by adding that the army passed over on the ice, which became unsafe immediately after they had crossed.

Upon the elevation of Liu Hsiu to the throne, he received a high military post and in 38 he was finally ennobled as Marquis. Later on he was employed against the Hsiung-nu, with whom he fought many bloody battles.

2209 **Wang Pa** 王霸. 6th cent. A.D. An alchemist of the Liang dynasty, who took up his abode in modern Fuhkien. During a very severe famine he used to make quantities of gold, with which he bought rice for distribution amongst the poor.

2210 **Wang Pi** 王弼 (T. 輔嗣). A.D. 226—249. A native of Shan-yang in Kiangsu, contemporary with Chung Hui. He was a great student, and wrote a commentary on the *Canon of Changes* and another on the *Tao Tê Ching*, then known as *Lao Tzŭ*. At the early age of 24, he had risen to be secretary in a Board.

2211 **Wang Piao-chih** 王彪之 (T. 叔武). Died A.D. 377. A loyal statesman under the Emperor Chien Wên of the Chin dynasty, and a steadfast opponent of the great Huan Wên. By the time he was twenty, his beard and whiskers were white, from which he was popularly known as 王白鬚. It was he who secured the accession of the Emperor Hsiao Wu, and he acted subsequently as joint Minister of State with Hsieh An. The latter declared that he knew no one of equal capacity in dealing with the difficult questions of State. Canonised as 簡.

2212 **Wang Po** 王勃 (T. 子安). A.D. 648—676. A native of Chiang[a]-chou in Shansi. He was a most precocious scholar, already composing at the age of six, while at nine he had studied the *History of the Han Dynasty* by Yen Shih-ku and had pointed out not a few defects. At sixteen he took his degree. His talents soon attracted the attention of the Emperor, and he was employed in preparing the dynastic annals; but he incurred his Majesty's displeasure by a satire upon the cock-fighting propensities of the Imperial princes. Dismissed from office he took refuge in Ssŭch'uan,

and filled up his leisure by composing many beautiful poems. He never meditated on these beforehand, but after having prepared a quantity of ink ready for use, he would drink himself tipsy and lie down with his face covered up. On waking he would seize his pen and write off verses, not a word in which needed to be changed; whence he acquired the sobriquet of 腹藳 Belly-Draft, meaning that his drafts were all done in his head. And he received so many presents of valuable silks for writing odes etc., that it was said "he spun with his mind." Later on he got into trouble by killing a slave, and was condemned to death, but escaped through a general pardon. He was drowned when on his way to visit his father who had been banished to modern Cochin China upon the disgrace of his son. Three of his brothers, two of whom were possessed of exceptional abilities and were known with himself as the Tree of Three Pearls, were all put to death for political disaffection. Is ranked as one of the Four Heroes of the T'ang dynasty (see *Yang Ch'iung*).

Wang Po 王播 (T. 明敭). Died A.D. 831. A native of 2213
Yang-chou in Kiangsu, who graduated as *chin shih* in 785 and rose to be Minister of State. While still unknown to fame he went one day to the 木蘭 Mu-lan monastery at Yang-chou, and dined in the refectory with the priests. The latter took a dislike to him, and as soon as they had swallowed the meal gave a signal on a big bell, at which he was left alone. Taking a pen (see *Wei Yeh*), he wrote upon the wall,

> The meal is o'er: each "long robe" seeks his cell,
> Fleeing the shamefaced guest at sound of bell.

Thirty years afterwards, on revisiting the monastery, he found his verses carefully covered up, whereupon he wrote beneath,

> Lines which for years through dust were scarcely seen
> Are now protected by a silken screen!

2214 **Wang Po** 王柏 (T. 會之. H. 魯齋). A.D. 1197–1274. A native of Chehkiang. He was in youth eager for military fame; hence the sobriquet 長嘯 which he bestowed upon himself, referring to the low whistling of the great martial hero, Chu-ko Liang, when he lived alone in his mountain hut. But finally he settled down to a literary life, and became a prolific writer of commentaries upon the Classics. He was canonised as 文憲, and in 1724 his tablet was placed in the Confucian Temple.

2215 **Wang P'ou** 王裒 (T. 偉元). 3rd cent. A.D. A man of the Chin dynasty, whose father, Wang 儀 I, was beheaded for remonstrating with Ssŭ-ma Chao and attributing to him a defeat inflicted by the troops of Wu. From that day forth Wang P'ou would never sit facing the west, in token of his withdrawal of allegiance from the House of Chin. He lived in retirement, taking pupils; and used to lean against a pine-tree near the grave to give vent to his grief, until his tears caused the tree to decay. His mother was always very much afraid of thunder; accordingly, after her death, whenever it thundered he would run out to her grave and cry out, "I am near you!" On reading the *Odes* he would always weep when he came to the passage, "O my father and my mother, how toilsome was my birth to you!" His pupils always skipped the 蓼莪 *Ode*, referring to the death of parents, for fear of awakening his grief. He is ranked as one of the twenty-four examples of filial piety.

2216 **Wang P'u** 王溥 (T. 齊物). A.D. 922–982. A native of Ping-chou in Chihli, who graduated as *chin shih* in 948 and was appointed to the Imperial Library. He was a fine scholar and a great collector of books, and rose to be Minister of State under the Emperor Shih Tsung of the Later Chou dynasty. He was subsequently promoted to high office under the first two Emperors of the Sung dynasty, being ennobled in 976 as Duke. He was

noted for his filial piety, and would wait on his father, a petty officer, at feasts. Canonised as 文獻.

2217 **Wang Sêng-pien** 王僧辯 (T. 君才). Died A.D. 555. The son of a high military official, who had risen to be Prefect at 新蔡 Hsin-ts'ai in Honan when Hou Ching revolted. Taking the field, he stubbornly defended Pa-ling in Hunan and so broke the rebel's power. Honours were showered upon him, and in 554 he became Commander-in-chief. He accepted the Prince known as Chêng-yang Hou, to the exclusion of the Emperor Ching Ti. This vacillating policy was disapproved of by Ch'ên Pa-hsien, who surprised and put him to death, thus removing a dangerous rival.

2218 **Wang Shang** 王商 (T. 子威). 1st cent. B.C. A native of 蠡吾 Li-wu in Chihli, who inherited a Marquisate from his father and rose to high office under the Emperor Ch'êng Ti of the Han dynasty. He was 8 feet in height, and of such martial appearance as to strike terror into the heart of the Khan of the Hsiung-nu, who had come to Court. On one occasion there was a wild report of a great flood which was to overwhelm the empire; whereupon Wang Fêng advised the Empress Dowager and the Emperor to get on board ship at once. But Wang Shang declared that the story was only idle gossip, and as such turned out to be the case, Wang Fêng was put to shame. Wang Shang then became an object of jealousy to Wang Fêng, who after failing to establish a trivial charge, seized on the occurrence of an eclipse of the sun to impeach him for disloyalty. His seal and insignia of office were taken from him, at which he was so chagrined that he vomited blood for three days and died. Canonised as 戾.

2219 **Wang Shên-chih** 王審知 (T. 信通). A.D. 862—925. A native of 固始 Ku-shih in Honan, who in 896 succeeded his brother, an ex-chieftain of banditti, as Governor of Fuhkien. He was noted for his handsome appearance, his prominent nose and

square mouth; and he usually rode a white horse, from which he came to be known as 白馬三郎. When the T'ang dynasty collapsed, the first Emperor of the Later Liang dynasty ennobled him as Prince of Min, nominally as a reward for his excellent administration, in consequence of which the 甘棠港 Kan-t'ang Channel is said to have been miraculously opened at the mouth of the Min river. He continued however to send annual tribute to Yang Hsing-mi. Canonised as 忠懿, and afterwards, by his son Wang Lin, as 昭武孝皇帝.

2220 **Wang Shih-chêng** 王世貞 (T. 元美. H. 鳳州). A.D. 1526–1593. A native of 太倉 T'ai-ts'ang in Kiangsu, who graduated as *chin shih* in 1547 and entered the public service. He espoused the cause of the patriot Yang Chi-shêng, sending him medicines while in prison and burying his body after execution. This brought him into disfavour with Yen Sung; and upon the unsuccessful military operations of his father, 王忬 Wang Yü, it was at Yen Sung's instigation that the latter was impeached and in 1560 put to death. Through the entreaties of himself and his brother, his father's rank was in 1567 posthumously restored to him; but he was disgusted with official life, and wished to have done with it. He was however persuaded to take office, and rose to high rank under the Emperor Shên Tsung. He was ultimately promoted to be President of the Board of Punishments, but his appointment was opposed on the ground that he had previously been cashiered over some paltry business, and he retired on the plea of ill-health.

2221 **Wang Shih-chêng** 王士禎 (T. 貽上. H. 阮亭 and 漁洋山人). A.D. 1634–1711. Graduated as *chin shih* in 1658, and by 1699 had risen to be President of the Board of Punishments. In 1704 he was cashiered, but in 1710 his rank was restored. He was a great traveller, being sent several times on Imperial sacrificial

missions; and his careful observations while thus employed supplied both subjects and local colouring for his poems, which were issued under the title of 漁洋詩話. His best known work is the 精華錄, which was reprinted as late as 1894. His 池北偶談, which is a general literary miscellany, is perhaps more interesting to foreigners, containing as it does references to the presentation of tribute by western nations. Besides these, he published many notes of travel and biography, and also an edition of the poets of the T'ang dynasty. In social life he was noted for his love of wine and good company. Canonised as 文簡.

Wang Shih-ch'ung 王世充 (T. 行滿). Died A.D. 621. 2222
Son of a native of Turkestan, who adopted the name of his mother's second husband. He entered the public service through the Body-Guard and in 605 became Vice President of the Board of Revenue. Entrusted with the defence of the capital against Li Mi, he struggled bravely in spite of several defeats. In 618, fearing the jealousy of the courtiers, he seized the capital and assumed sole control of the government, inflicting a severe defeat on Li Mi whose army was exhausted by its pursuit of Yü-wên Hua-chi. In the following year he compelled his sovereign to abdicate in his favour, and set up the Principality of 鄭 Chêng; but in 621 he was attacked by Li Shih-min, and being unable either to resist or to obtain assistance from Tou Chien-tê, he prepared to surrender, when he was slain by an officer whose father he had executed.

Wang Shih-lu 王士祿 (T. 子底. H. 西樵). Died A.D. 2223
1672. Brother of Wang Shih-chêng. Graduated in 1659, and was dismissed from the public service in 1663. Famous as an historical critic and an antiquarian. He wrote the 然脂集例, a treatise on what women should learn, being the appendix to a projected work on the writings of female authors.

Wang Shou-jen 王守仁 (T. 伯安. H. 陽明). A.D. 2224

1472—1528. A native of Yü-yao in Chehkiang, who graduated as *chin shih* in 1499 and entered upon a public career. But he soon incurred the displeasure of the then powerful 劉 僅 Liu Chin, and was actually bambooed and dismissed to a petty office in Kueichou. There he set to work to civilise the savages until the death of Liu Chin in 1510, when he was recalled and appointed to several high posts. In 1519 he subdued an insurrection in Kiangsi (see *Ch'ên Hao*), and in 1527 he conducted a successful campaign against the wild tribes of Kuangsi, for which services he was made President of the Board of War and ennobled as Earl. The envy and malice of rivals, coupled with ill-health, caused him to resign, but he died before he reached home. He achieved considerable distinction as a speculative philosopher, and his literary remains, including poems, essays etc., have been published under the title of 王陽明集. He was canonised as 文成, and in 1584 his tablet was placed in the Confucian Temple.

2225 **Wang Shu** 望舒. The fabled charioteer of the moon.

2226 **Wang Shu** 王恕 (T. 宗貫). A.D. 1416—1508. A native of 三原 San-yüan in Shensi, who graduated as *chin shih* in 1448 and rose to the highest offices of State. His career however was a chequered one. His protests against the outrages of eunuch commissions, which were sent out to obtain flowers, animals, and rarities for the palace, and against the favour shown to Buddhism, coupled with his defence of innocent officials, gained him a great name, expressed in the popular saying that "the two capitals have a dozen Boards but only one Wang Shu." In 1486 the Emperor, backed by Wang's numerous and influential foes, ordered him to retire; but in 1488 the new monarch Hsiao Tsung recalled him as President of the Board of Civil Office. Liu Chi, fearing him as a rival, secretly checked his schemes of reform; the Emperor however, in spite of his strong remonstrance against the employment of

eunuchs, kept him in office until 1493, when he was denounced for wrongful selection of officials and rebuked for love of notoriety. He is said to have habitually eaten enough for two men, even up to his death, which came upon him as he was sitting alone in his chair. He, 彭韶 P'êng Shao, and Ho Ch'iao-hsin, are known as the 三老 Three Old Men. Canonised as 端毅.

Wang Su 王肅 (T. 子雍). Died A.D. 256. Son of Wang 2227
Lang. He rose to high office under the Wei dynasty and was distinguished as a profound scholar. Besides editing his father's work on the *Canon of Changes*, he wrote and published many volumes of classical commentaries. He is also said to have found the text of the 孔子家語 *Family Sayings of Confucius* in the house of a descendant of the Sage, and to have published it in A.D. 240; but the generally received opinion among scholars is that he wrote the work himself. Canonised as 景.

Wang Su 王肅 (T. 恭懿). A.D. 464—501. A native of Lin-i 2228
in Shantung, whose father was Chamberlain under Hsiao Tsê, second Emperor of the Southern Ch'i dynasty, and was put to death in 491. He fled to the Northern Wei Court, and the Emperor Hsiao Wên Ti, compassionating his misfortune and finding him to be a man of parts, appointed him to a high military command, in which capacity he did good service, finally taking alive 蕭懿 Hsiao I, elder brother of Hsiao Tsê, and 李叔獻 Li Shu-hsien, and causing them to be executed. For these services he was ennobled as Marquis and advanced to be Governor of Yang-chou. He is noted for his love for koumiss, of which, he told the Emperor, tea is only fit to be the slave. Canonised as 宣簡.

Wang-sun Chia 王孫賈. A native of the Ch'i State, who 2229
served with Prince 湣 Min on his campaign against 淖齒 Nao Ch'ih of the Ch'u State. When the Prince was lost, he returned home; but his mother said, "If you went out in the morning and

came back in the evening, I used to watch for you at the house-door; and if you went out in the evening and did not return, I used to watch for you at the village gate. But now that you do not know where the Prince is, why do you come back?" Wang forthwith set off in pursuit of Nao Ch'ih, slew him, and set Prince Min's son on his father's throne.

2230 **Wang Tan** 王旦 (T. 子明). A.D. 957—1017. Son of Wang Hu. He graduated as *chin shih* in 980 and rose to be a Minister of State, though not actually a model of probity. On one occasion, when Wang Ch'in-jo was urging the Emperor to perform the great sacrifices to heaven and earth, it was very important to secure Wang's acquiescence. Accordingly, as soon as he had signified a conditional approval, the Emperor invited him to a feast, and on his departure presented him with several bottles, saying, "This is a very fine kind of wine; take it and divide it amongst your family." On opening the bottles, he found them full of pearls. He kept the pearls, and made no opposition to the sacrifices. He was ennobled as Duke, and canonised as 文正.

2231 **Wang T'an-shih** 王坦之 (T. 文度). 4th cent. A.D. An official who rose to high office under the Emperor Chien Wên of the Chin dynasty. He served under Huan Wên; and upon the death of the Emperor in A.D. 373 he became joint guardian, together with Hsieh An, of the young Emperor Hsiao Wu. He had once occasion to reprove Hsieh An for tolerating sounds of music and singing during the period of mourning, contrary to Confucian principles. He himself was very fond of *wei ch'i*, and is said to have originated the phrase 手談 "talking with the hand," as applied to that game. Late in life he took up with a Buddhist priest, and had long conversations upon a future life, its rewards and punishments. It was finally agreed between them that whoever should die first was to return to the world and enlighten the

survivor. About a year afterwards the priest suddenly appeared before him and said, "I have lately died. The joys and sorrows of the next world are realities. Hasten to repent, that you may pass into the ranks of the blest." With these words the priest vanished, and ere long Wang had followed him to the grave. Canonised as 獻.

Wang Tao 王導 (T. 茂弘 and 阿龍). Died A.D. 330. 2232
A native of Lin-i in Shantung. He was a precocious youth, and it was said of him at fourteen years of age that he was the stuff of which leaders are made. He attached himself to the fortunes of the Prince of Lang-yeh, and materially aided in placing his friend and master on the throne as the Emperor Yüan Ti of the E. Chin dynasty. The latter made him his chief Minister, and even invited him, in the presence of all the Court, to share the Imperial dais, an offer which Wang Tao modestly and wisely declined. When the empire was at peace he turned his energies towards education of the people, and found in the Emperor a willing coadjutor. But Liu Wei was gradually supplanting him in the confidence of his master; and when his cousin, Wang Tun, broke into rebellion, Liu proposed that all the Wang family should be put to death. Old friendship however prevailed, and the Emperor actually dispatched Wang Tao to aid in chastising his refractory relative. He was one of the guardians of the young Emperor Ming Ti, who succeeded to the throne in A.D. 317 and who always treated him with the utmost deference. His personality was one to inspire confidence, and he was popularly known as 仲父 "Our father's younger brother." In the early days of Yüan Ti's reign, before his power was consolidated, 桓彝 Huan I, the father of Huan Wên, is reported to have said, "I have just seen Kuan I-wu (meaning Wang Tao), and I have no further anxiety." Hence he is sometimes spoken of as 江左夷吾 the

I-wu of the Left Bank, *i. e.* of the Yang-tsze. On one occasion, about the same date, the treasury was all but exhausted. There was nothing in it but several thousand pieces of a very coarse cloth. Wang Tao and a few other leading men took to wearing clothes made of this stuff, the result being that it became very fashionable and the treasury store was disposed of at a large profit. Canonised as 獻.

2233 **Wang Tê-yung** 王德用. A.D. 979—1058. The son of a frontier official, who served under his father and distinguished himself upon the battle-field at the early age of seventeen. He subsequently rose to high military rank, and was employed against the Kitan Tartars who stood in the greatest dread of his prowess. On one occasion, instead of killing a Kitan spy, he held a grand review, and after having exhibited the perfect discipline of his troops, sent the spy back to report to the enemy who immediately sued for peace. Later in life he became a Minister of State and senior tutor to the Heir Apparent. He was remarkable for his black face, especially since from his neck downwards his skin was quite fair; hence he came to be known as Black Wang the Minister. In 1264, on the occasion of the Emperor's birthday, a certain 乾元節 Ch'ien Yüan-chieh was among the officials present. The Kitan envoy pointed towards him and said to the interpreter, "Has Black Wang the Minister come to life again?" (see *Yin Chi-lun*). He was ennobled as Duke, and canonised as 武恭.

2234 **Wang T'ing-chên** 汪廷珍 (T. 瑟庵). Died A.D. 1828. A native of Shan-yang in Kiangsu, who graduated as second *chin shih* in 1789 and soon earned a wide reputation for uprightness. He was one of the tutors of the Emperor Tao Kuang; and in 1822 his Majesty publicly acknowledged the vast benefit he had derived from his teaching, appointed him an Assistant Grand Secretary, and at his death paid his family a personal visit of condolence. Author

of a collection of verses and essays, entitled 實事求是齋詩文集. Canonised as 文端.

Wang Ts'an 王粲 (T. 仲宣). A.D. 177–217. A native of 高平 Kao-p'ing in Kiangsu, who as a mere youth was said to have astonished Tung Cho by his powers; so much so that on one occasion the latter ran out to meet him with his shoes on the wrong way, in his hurry to welcome the clever boy. He attracted the notice of Ts'ai Yung, who acknowledged his superiority, and received an appointment in the palace, but was prevented from taking it up by the disturbances which prevailed. He then sought refuge with Liu Piao, and on the death of the latter prevailed upon his son to join Ts'ao Ts'ao. For this Ts'ao Ts'ao gave him a high post and ennobled him as Marquis. He was a man of wide learning and ranked as one of the Seven Scholars of the Chien-an period (see *Hsü Kan*). A brilliant poet, he wrote a large work on the art, entitled 詩賦論議垂. His best known poem is the 登樓賦, which contains the fine passage, 2235

> A lovely land! .... I could not bear,
> If not mine own, to linger there.

Wang Tsao 汪藻 (T. 彥章). Died A.D. 1155. A native of 德興 Tê-hsing in Kiangsi, who graduated as *chin shih* and distinguished himself by his congratulatory ode on the accession to power of the Emperor Hui Tsung. From this time his literary reputation increased, and he and 胡伸 Hu Shên came to be known as the 二寶 Two Jewels of the east bank of the river. He held various high appointments, and in 1131 was employed in reforming the calendar; however in 1133 he fell a victim to political intrigue and was cashiered. 2236

Wang Ts'êng 王曾 (T. 孝先). Died A.D. 1038. A native of I-tu in Shantung, who distinguished himself by taking the first place at each of the public examinations. A friend was congratulating 2237

him, saying, "Now you are provided for;" but Wang replied, "My ambition is not limited to food and clothing." When the great Yang I saw his poetry he said, "This man will be of some use." By the accession of the Emperor Jen Tsung in 1023 he had risen to be President of the Board of Rites; and he used his influence to prevent the Empress Dowager, known as 劉后, from interfering in the government, urging her to yield the direction of affairs to her son. She became at once his bitter enemy; and when the costly palace built by the late Emperor was burnt to the ground and all its treasures destroyed, she took advantage of this calamity to get him dismissed to the provinces. By 1034 he was once more restored to high favour, and in 1035 was appointed Lord Chamberlain and ennobled as Duke. In the winter of 1038 a meteor fell into his bedchamber. His terrified servants rushed to tell him. "A month hence," said he, "you will understand." It was a presage of death. Canonised as 文正.

2238 **Wang Tun** 王敦 (T. 處仲). Died A.D. 324. A cousin of Wang Tao, and son-in-law of the Emperor Wu Ti of the Chin dynasty. He was for a time Governor of 青 Ch'ing-chou in Shantung; and later on, as Governor of Yang-chou in Kiangsu, he crushed 華軼 Hua Chih and other rebels. In 317 he became Commander-in-chief and Governor of Chiang-chou in Hupeh, after which he aspired to be sole Minister. The Emperor Yüan Ti, fearing his ambition, sought the help of 劉隗 Liu Wei; whereupon Wang Tun, after vainly attempting to compass his rival's assassination, threw off his allegiance and began to pillage far and wide, holding his own with ease against the Imperial armies. On the accession of Ming Ti in 323 he was recalled to Court, loaded with honours, and again appointed Governor of Yang-chou. This only made him still more haughty and overbearing. He built a splendid palace and increased his revenues by the illegal seizure of land.

When he fell ill the Emperor sent Wang Tao and Yü Liang to chastise him. Too weak to take the field in person, Wang Tun set his elder brother at the head of 30,000 troops; but they were routed at 越城 Yüeh-ch'êng in Chehkiang, and his other forces were beaten before Nanking (see *Wên Ch'iao*). His own death put an end to the struggle, for his brother and son fled at once into Hupeh where they both met their end by drowning. His own tomb was opened and the head was struck off the corpse. It is said of him that whenever he got drunk he used to take an iron sceptre and beat time upon an earthenware spittoon, singing, "The old steed is in the stable, yet in spirit he is still good for a thousand *li*; the warrior's life is drawing to a close, yet his courage is still undaunted." By the time the song was finished the spittoon was in pieces.

Wang T'ung 王通 (T. 仲淹). A.D. 583—616. Elder brother 2239
of Wang Chi. In his youth he was such an ardent student that for six years he never took off his clothes. At the age of nineteen he proposed twelve "plans to secure tranquillity" to the empire; and when these were not accepted he retired to a retreat in the country, whither crowds of disciples flocked to hear his teachings. Yang Su made him an offer of official employment, but this was proudly declined. Of his works, only the 中說 survives. Some of his sayings are still quoted; *e. g.* that in a country where there are no pardons the penalties must be just, and in one where the taxes are heavy wealth is sure to decrease. He was canonised by his followers as 文中子, and in 1530 his tablet was placed in the Confucian Temple.

Wang Tzŭ-ch'iao 王子喬. 6th cent. B.C. Eldest son of king 2240
靈 Ling of the Chou dynasty. He studied the black art for 30 years under a magician named 浮丘公 Fou-ch'iu Kung. One day he sent a message to his family to say that on the 7th of the 7th moon he would appear to them; and on the appointed

day he was seen riding through the air on a white crane, with which he ascended to heaven and became an Immortal. Also known as 王子晉.

2241 **Wang Wei** 王維 (T. 摩詰. H. 輞川). A.D. 699—759. A native of T'ai-yüan in Shansi, who graduated as *chin shih* in 721. He became famous both as a poet and a physician, and in these capacities attracted the notice of the Emperor Hsüan Tsung, who made him an Assistant Minister. Hence he is often spoken of as 王右丞. He was subsequently carried off to Lo-yang by the rebel An Lu-shan, who declared he wished to see what sort of an animal a poet was. There he remained, forced to act as Censor, until the death of his captor, when he was at first imprisoned but afterwards re-appointed by the Emperor Su Tsung. This result was chiefly due to the influence of his brother Wang Chin, who held high office and offered to sacrifice his own career to save his brother. He retired however ere long into seclusion, and ended his days weaving the exquisite poems which have immortalised him, amid the joys of the country and the repose of a scholar's life, and with the consolations offered by the religion of Buddha in which he was a firm believer. Losing his wife when he was only 31, he did not marry again, but lived alone for the last thirty years; and when his mother died, he turned his famous retreat, after which he is sometimes called (as above), into a Buddhist monastery, and near by he himself lies buried.

2242 **Wang Wên-chih** 王文治 (T. 禹卿. H. 夢樓). A.D. 1730—1802. A native of Kiangsu, who began life as a boatman and is said to have used a punt-pole made of iron. He graduated as third *chin shih* in 1770, and served for a time as Prefect of Lin-an. He accompanied a friend on a mission to Loochoo, and specimens of his handwriting are said to be still treasured there. He wrote the 快雨堂題跋, a criticism of specimens of writing

and painting, ancient and modern. His poems also are much admired. He was devoted to music and spent large sums upon singers.

Wang Wên-hsiung 王文雄 (T. 叔師). Died A.D. 1800. 2243
A native of 玉屏 Yü-p'ing in Kueichou, who rose from the ranks, owing to his valour in the Burmese and second Chin-ch'uan wars, to be Commander-in-chief in Shensi. He was engaged from 1796 until his death in fighting the insurgents of Hupeh, Ssŭch'uan, Kansuh, and Shensi. At length, surrounded by a vastly superior force, he was overwhelmed and slain. In the following year the rebel leader who had defeated him was himself captured, whereupon the Emperor directed that the head of the latter should be struck off and sent to the tomb of Wang Wên-hsiung in Kueichou, as an expiatory offering to his loyal spirit. He was included in the Temple of Worthies, and canonised as 壯節.

Wang Yao-ch'ên 王堯臣 (T. 伯庸). A.D. 1001—1056. 2244
A statesman and scholar of the Sung dynasty, who graduated as first *chin shih* and after distinguishing himself during the rebellion of Chao Yüan-hao in 1034, rose to be President of the Board of Civil Office. Canonised as 文安, changed in 1080 to 文忠, as a reward for having supported the claims of the Emperor Ying Tsung.

Wang Yen 王衍 (T. 夷甫. H. 風鑑). A.D. 256—311. 2245
Brother to Wang Jung. His great abilities attracted the notice of Shan T'ao, and Wang Jung declared to the Emperor Wu Ti of the Chin dynasty that only among the men of old was his peer to be found. He was famous as a brilliant talker, especially on Taoism; and in conversation he used to wave a yak's tail set in a jade handle, as it were to guide the herd. As Magistrate of 元城 Yüan-ch'êng in Chihli, he practised with great success the *laissez-faire* policy taught by Lao Tzŭ. From his habit of making unauthorised emendations in the Taoist classics, he was popularly said to have "orpiment in his mouth," meaning that he did not wait to smear

it on the paper as usual of old when any correction had to be made in a written document. He was so disgusted with his wife's avarice that he even refused to utter the word "money;" and when she strewed *cash* around his bed so as to block the way, he called out to the servant to take away "this filthy stuff." After rising to be Governor of Honan, he retired on the plea of ill-health. Later on he held high military command under the Prince of Ch'êng-tu, but was ultimately defeated and put to death by Shih Lo.

2246 **Wang Yen** 王衍 (T. 化源). A.D. 854–925. Eleventh son of Wang Chien, whom he succeeded in 918 as second sovereign of the Earlier Shu State. He had a square-shaped face, with a large mouth; his hands hung below his knees, and his ears were enormous. He neglected his duties, and gave himself up, together with his Ministers, to sensual indulgence. Threatened by the army of the Later T'ang dynasty, he surrendered, but was put to death. Known in history as 後主.

2247 **Wang Yen-chang** 王彥章 (T. 子明). A.D. 862–922. A native of 壽昌 Shou-ch'ang in Chehkiang, who rose under the second Emperor of the Later Liang dynasty to be Governor of 澶 T'an-chou. He was a very powerful and courageous man. He could run barefoot over brambles for a hundred paces. He could ride at full gallop, brandishing an iron spear which another man could not even lift; hence he received the sobriquet of 王鐵鎗 Wang of the Iron Spear. In the struggle for empire with the Later Chins which now raged, the latter took T'an-chou and captured Wang's wife and children. They were carried away to T'ai-yüan in Shansi and treated with great consideration, and a messenger was dispatched to invite Wang to join them. To this he replied by beheading the messenger who attempted to tamper with his loyalty. Shortly afterwards he was impeached and retired into private life. He was sent for again in 922 when the Chins had created a panic by their successes,

and promised the Emperor that in three days he would make them "laugh the other side of their mouth," a promise which he succeeded in keeping. He was however defeated by the first Emperor of the Later T'ang dynasty, and being impeached by his second in command for making light of the enemy, again went into retirement. From this he was once more summoned to oppose the T'angs: and after a desperate conflict, he was a second time defeated. He was severely wounded with a lance by the T'ang general 夏魯奇 Hsia Lu-ch'i; his horse fell under him, and he was taken prisoner. The Emperor, admiring his bravery, sent Li Ssŭ-yüan, his successor on the throne, to conciliate the fallen hero; but Wang received him with curses and revilings, calling him by his Turkic name, whereupon he was put to death.

Wang Yen-chêng 王延政. Brother to Wang Yen-hsi, whom 2248
he succeeded in 944 as sixth and last ruler of the Min Principality. Shortly after the accession of the latter in 939, when Governor of Chien-chou, he had occasion to write to him and reproach him for his cruelty and licentiousness. This caused a breach between the two, and Wang Yen-hsi sent an army to chastise him. This army was however put to the rout, and Wang Yen-chêng shook off his allegiance and proclaimed himself king of 殷 Yin. In 945 he surrendered to Li Ching of the Southern T'ang State, and was sent to Nanking with the title of 鄱陽王.

Wang Yen-han 王延翰 (T. 子逸). Died A.D. 927. Eldest 2249
son of Wang Shên-chih, whom he succeeded in 925 as second ruler of the Min Principality, subsequently proclaiming himself an independent king. He was a tall young fellow, with a skin "as white as jade," and he had a very ugly wife. Accordingly he selected a number of beautiful concubines, but of these no less than 87 died in one year, evidently the victims of his jealous wife. At length she fell ill, and was so frightened by the ghosts of the

dead girls that she too died. He himself was assassinated by his own brother Wang Lin, acting in concert with Wang Yen-ping, an adopted son of Wang Shên-chih, who was Governor of Chien-chou, and left his post on purpose to share in the bloody deed.

2250 **Wang Yen-hsi** 王延曦. Died A.D. 944. Youngest son of Wang Shên-chih. In 939 he succeeded his nephew Wang Ch'ang as fifth ruler of the Min Principality, and sent tribute to the House of Chin. He disgusted his subjects by his cruelty and immorality, and was at length assassinated by 連重遇 Lien Ch'ung-yu (see *Wang Ch'ang*), whose fears had been aroused by the wife of Wang Yen-hsi, jealous of a favourite concubine and anxious to get rid of her husband and set her son on the throne. Canonised as 景宗.

2251 **Wang Yen-ping** 王延禀. Died A.D. 931. The adopted son of Wang Shên-chih, his real name being 周彥琛 Chou Yen-shên. He was blind of one eye, and was familiarly known as the One-eyed Dragon. When Governor of Chien-chou he aided Wang Lin in getting rid of Wang Yen-han, and on his departure after the deed was done he advised the former to behave himself and not make it necessary for him to return. Later on he threw off his allegiance, but was defeated and captured by stratagem, Wang Lin's general treacherously exhibiting a white flag in token of surrender. "You see," said Wang Lin in mockery, "that I cannot have been behaving myself," and immediately ordered him off to execution. His fate was attributed to the murder in his early days of a harmless Buddhist priest, who had been born again into the world under the guise of Wang Lin. Canonised as 武平威肅王.

2252 **Wang Yin-chih** 王引之 (T. 伯申). 18th and 19th cent. A.D. Graduated third at the Palace Examination of 1799, and rose to be President of the Board of Rites. He and his father,

王念孫 Wang Nien-sun, are notable for having recognised the frequent use in the Classics and ancient writings of characters employed for others on the strength of similarity of sound, and for having advocated recourse to the Han as well as the Sung commentators in order to elucidate the canonical texts. Canonised as 文簡.

Wang Ying-lin 王應麟 (T. 伯厚). A.D. 1223—1296. A 2253
native of the Ningpo Prefecture in Chehkiang. At nine years of age he possessed a good knowledge of the Classics, and in 1241 he graduated as *chin shih.* After holding several posts, he was summoned by the Emperor in 1256 to examine the papers of the candidates for the final degree. Upon completion of this task, his Majesty, who looked over the essays, was so struck by that of the seventh man on the list that he wished to place him first. Wang reconsidered his decision, and readily admitted the justice of the Emperor's suggestion; and when the name of the Senior Wrangler was read out, it was that of Wên T'ien-hsiang. Later on he got into trouble from using too great freedom of speech, especially in connection with the appearance of a comet in 1264. He rose however under the Emperor Tu Tsung to be President of the Board of Rites, retiring, disheartened, in 1276. A voluminous writer, he produced over 20 works on classical and educational subjects. The most important of these is an extensive and valuable encyclopædia, known as the 玉海. The authorship of the 三字經 *Trimetrical Classic*, a famous primer for schoolboys, has also been attributed to him, but this claim has been disputed. Some maintain that the book was written by 梁應升 Liang Ying-shêng of the Ming dynasty, inasmuch as a copy was discovered bearing his name as the author and containing a preface by 傅光宅 Fu Kuang-tsê. In this there are 8 lines not found in other editions, and 19 dynasties instead of 17 only.

2254 **Wang Yü-ch'êng** 王禹稱 (T. 元之). Died A.D. 1001. The son of a miller at 鉅野 Chü-yeh in Shantung. While only 9 years of age he attracted the notice of the scholar and statesman 畢士安 Pi Shih-an, and was educated with the latter's children. On one occasion his patron inscribed on a vase a line for which none of the scholars of the neighbourhood had been able to compose a suitable antithesis, *viz*:

> A parrot, although it talks, is not equal to a phœnix.

No sooner however did little Wang see it than he wrote underneath,

> A spider, although it spins, is not equal to a silkworm.

He graduated as *chin shih* in 988, and subsequently filled many high posts in which he distinguished himself by boldness and freedom of speech.

2255 **Wang Yu-tun** 汪由敦 (T. 師茗. H. 謹堂). Died A.D, 1758. A native of 休甯 Hsiu-ning in Anhui, who graduated as *chin shih* in 1724, and twenty years later was a Minister of the Grand Council, drafting all the Decrees issued during the war in Chin-ch'uan and also copying out the Emperor's poems. His writing was so much admired by Ch'ien Lung that he had specimens of his calligraphy cut on stone tablets and published under the title of 時晴齋法帖. Canonised as 文端, and included in the Temple of Worthies. See *Chang Chao.*

2256 **Wang Yüan** 王遠 (T. 方平). 2nd cent. A.D. Brother of Ma Ku, and like his sister skilled in the black art. As an astrologer he gained some reputation under the Emperor Huan Ti of the Han dynasty, and rose to high official rank. Three days after death his corpse disappeared. See *Ts'ai Ching.*

2257 **Wang Yüan** 汪琬 (T. 苕文. H. 鈍菴). A.D. 1620—1686. A native of Kiangsu, who distinguished himself as an enthusiastic student of ancient literature. He served in the Boards of Punishment

and War, and was for a short time employed upon the *History of the Ming Dynasty*. His works are entitled 堯峯文集, from the sobriquet by which he was popularly known.

Wang Yüan-chao 王元照 (T. 鑑). A painter who could paint fans hanging upon walls, so skilfully that strangers would often try to take them down. 2258

Wang Yüeh 王悅 (T. 長豫). Eldest son of Wang Tao, whom he predeceased. He was a very clever youth, and quite a match for the latter in *wei ch'i*, which they used to play together. He was carefully brought up, and the servants had orders from the thrifty father not to let him know that even rotten fruit was ever thrown away. Canonised as 貞. See *Wang Hsi-chih*. 2259

Wang Yüeh 王越 (T. 世昌). A.D. 1424–1498. A native of Honan, who graduated in 1451 and rose by 1471 to be General Superintendent of the West, his chief care being the powerful freebooters of 河套 Ho-t'ao. In 1474 he threw up his post in disgust at the poor rewards bestowed on himself and his officers. Returning to Court, he allied himself with Wang Chih, and so obtained charge of the Board of War. In 1480 he and his ally were sent to repel fresh incursions on the western frontier, and for successes in that and the next two years he was ennobled as Earl; but in 1483 Wang Chih fell, and Wang Yüeh was cashiered and placed under restraint. He was re-instated by the Emperor Hsiao Tsung, but in 1494 charges of injustice compelled him to retire. In 1497 he was placed in charge of the north-west, and upon the fall of his eunuch ally Li Kuang, he was again denounced and died at Kan-chou. Canonised as 襄敏. 2260

Wang Yün 王允 (T. 子師). Died A.D. 193. A native of T'ai-yüan in Shansi, who attracted the notice of Kuo T'ai, the two becoming fast friends. At nineteen years of age he already held a responsible official position, and in 184 became Governor of 2261

Yü-chou. He then incurred the animosity of the eunuch Chang Jang in connection with the Yellow Turban rebels with whom Chang was said to be in collusion, and he was forced to flee for safety into concealment and to live under an assumed name. Upon the accession of the Emperor Hsien Ti in 190 he returned and was restored to high office, but disgusted with the outrageous behaviour of Tung Cho he prevailed upon Lü Pu (see *Tiao Ch'an*) to assassinate him. The result was that Tung Cho's party, headed by 李傕 Li Ts'ui, broke into open rebellion, and Wang Yün was captured and put to death together with all his family.

2262 **Wang Yün** 王蘊 (T. 叔仁). A.D. 330—384. An official of the Chin dynasty, who first distinguished himself as Governor of Wu-hsing, where during a severe famine he boldly spent public funds in relieving the starving poor before he had received authority to do so. "While I am waiting," he said, "the people will perish; and there is no discredit in being punished for a righteous act." For this he was promptly cashiered; however on the petition of the gentry of the district he received another appointment. His daughter then became consort of the Emperor Hsiao Wu Ti, and in order to escape suspicion he insisted on being sent to a provincial post. He had always been a hard drinker, and henceforth was very seldom sober; yet in spite of this failing he was always extremely popular.

2263 **Wei Chao** 韋肇. 8th cent. A.D. A scholar of the T'ang dynasty, who when he graduated as *chin shih* inscribed his name on the 雁塔 Goose Pagoda at 曲江 Ch'ü-chiang in Kuangtung, a custom which afterwards became universal. He rose to be a secretary in the Grand Council, but fell under the displeasure of Yüan Tsai. Upon the death of the latter in 777 he was appointed Vice President in the Board of Civil Office.

2264 **Wei Chêng** 魏徵 (T. 玄成). A.D. 581—643. A native of

曲城 Ch'ü-ch'êng in Chihli, who was left an orphan at an early age and devoted himself with such zeal to literature that he soon took a foremost place among the scholars of his day. Joining the fortunes of Li Yüan, he greatly distinguished himself as a general; and when the former mounted the throne as first Emperor of the T'ang dynasty, Wei Chêng became his trusted counsellor. On the abdication of the father he continued in the service of the son, who accepted his reproofs with marvellous equanimity. He seemed to possess the art of making censure seem palatable, and the Emperor declared that his very remonstrances savoured of flattery. In 626 he joined the Council of State. He was appointed President of the Commission for drawing up the *History of the Sui Dynasty*, and in addition to this he was a poet of no mean order. He was ennobled as Duke, and his portrait was one of the twenty-four in the 淩烟閣 gallery founded by the second Emperor of the T'ang dynasty. At his death his widow declined a public funeral as contrary to his known views, and he was buried simply. The Emperor said, "You may use copper as a mirror for the person; you may use the past as a mirror for politics; and you may use man as a mirror to guide one's judgment in ordinary affairs. These three mirrors I have always carefully cherished; but now that Wei Chêng is gone, I have lost one of them." Canonised as 文貞.

Wei Chieh 衛玠 (T. 叔寶). A.D. 286–312. Son of Wei 2265
Huan, and popularly known as 璧人 The Jewel. At the age of five he was so beautiful that when he went to market in a goat-carriage the people all thought he was a supernatural being. After many times refusing to take office he at length joined the establishment of the Heir Apparent, but during the political troubles which ensued (see *Ssŭ-ma Chih*) he fled with his family to Nanking. The populace, who had heard of his great beauty, crowded round him in such numbers that he was positively "seen to death."

2266 **Wei Chien** 韋堅 (T. 子全). 8th cent. A.D. A native of Wan-nien in Shensi, who married a relative of Li Lin-fu and through the influence of that powerful Minister rose to be President of the Board of Punishments. Li however soon became jealous of his influence at Court, and found means to accuse him of conspiring to set the Heir Apparent on the throne; upon which he was first banished, and then a Censor was sent to put him to death.

2267 **Wei-ch'ih Kung** 尉遲恭 (T. 敬德). A.D. 585–658. A native of 善陽 Shan-yang in Shansi, who attached himself to the fortunes of Li Shih-min, afterwards second Emperor of the T'ang dynasty. He aided in crushing Wang Shih-ch'ung and other rebels; and on one occasion saved his chief's life by jumping on his horse and transfixing with his lance the rebel leader 單雄信 Shan Hsiung-hsin, who was on the point of slaying the future monarch. He subsequently served against the Turkic tribes, and rose to high rank, being finally ennobled as Duke. By some he is said to have been a blacksmith in early life, and is still worshipped as the God of Blacksmiths. Canonised as 忠武. See *Ch'in Ch'iung*.

2268 **Wei Ch'ing** 衛青 (T. 仲卿). Died B.C. 106. A native of P'ing-yang, originally named 鄭 Chêng. His sister, 子夫 Tzŭ-fu, was a singing-girl in the establishment of the Princess of P'ing-yang, sister to the Emperor; and it was while listening to her singing that his Majesty was captivated by her "glossy hair and gleaming teeth." She was taken into the Imperial seraglio, and her brother was raised in B.C. 139 to the rank of Grand Chamberlain. He was subsequently ennobled as Marquis, and employed in high military commands, gaining distinction in no less than seven campaigns against the Hsiung-nu. In B.C. 119, after the suicide of Li Kuang, he was appointed President of the Board of War, jointly with Ho Ch'ü-ping. Canonised as 烈.

2269 **Wei Chuang** 韋莊. A miser of the 10th cent. A.D., who was

so stingy that he even counted the grains of rice for his dinner and weighed the firewood for cooking them.

Wei Chung-hsien 委忠賢. Died A.D. 1627. A native of 2270
肅寧 Su-ning in Chihli, of profligate character, who made himself a eunuch and changed his name to 李進忠 Li Chin-chung. Entering the palace he managed by bribery to get into the service of the mother of the future Emperor Hsi Tsung, and became the paramour of that weak monarch's wet-nurse, K'o Shih. The pair gained the Emperor's affection to an extraordinary degree, and Wei, an ignorant brute, was the real ruler of China during the reign of Hsi Tsung. He always took care to present memorials and other State papers when his Majesty was engrossed in carpentry, and the Emperor would pretend to know all about the question and tell Wei to deal with it. Aided by unworthy Censors, he gradually drove all loyal men from office, and put his opponents to cruel and ignominious deaths. He persuaded Hsi Tsung to enrol a division of eunuch troops, ten thousand strong, armed with muskets; while by causing the Empress to have a miscarriage, his paramour cleared his way to the throne. Many officials espoused his cause, and the infatuated sovereign never wearied of loading him with favours. In 1626 temples were erected to him in all the provinces except Fuhkien, his image received Imperial honours, and he was styled 九千歲 Nine Thousand Years, *i. e.* only one thousand less than the Emperor himself. All successes were ascribed to his influence, a Grand Secretary declaring that his virtue had actually caused the appearance of a "unicorn" in Shantung. In 1627 he was likened in a memorial to Confucius, and it was decreed that he should be worshipped with the Sage in the Imperial Academy. His hopes were overthrown by the death of Hsi Tsung, whose successor promptly dismissed him. He hanged himself to escape trial, and his corpse was disembowelled. His paramour was executed,

and in 1629 nearly 300 persons were convicted and sentenced to varying penalties for being connected with his schemes.

2271 **Wei Fu-jen** 衛夫人 (T. 茂倚). Died A.D. 140. The wife of 李矩 Li Chü, Governor of 汝陰 Ju-yin. She was famous as a calligraphist in the *li* style.

2272 **Wei Hou** 韋后. Died A.D. 711. Consort of the Emperor Chung Tsung of the T'ang dynasty, whom she poisoned in A.D. 710. She made an attempt to seize the throne, but was opposed by the young Prince who afterwards ruled as the Emperor Ming Huang. Her forces were defeated, and she and many of her adherents were put to death.

2273 **Wei Hsi** 魏禧 (T. 冰叔. H. 裕齋). A.D. 1624—1680. The founder of a school of philosophy and history, known as the 易堂九弟子, and composed of a few friends who retired to a hill refuge near Ningpo during the troubles at the close of the Ming dynasty. In 1663 he wandered along the Yang-tsze and the Huai, seeking the acquaintance of noted scholars. In 1678 he was compelled to take office, but was soon allowed to retire and died two years later, his wife starving herself to death thirteen days afterwards. He wrote the 左傳經世, a commentary on the *Spring and Autumn*, the 日錄, a diary, and some essays.

2274 **Wei Hsiang-shu** 魏象樞 (T. 環溪 or 庸齋). A.D. 1616—1686. A native of 蔚 Yü-chou in Chihli, who graduated as *chin shih* in 1646 and was appointed to the Censorate. In 1654 he was degraded with the rest of the Censors for failure to report the misdeeds of the Grand Secretary 陳名夏 Ch'ên Ming-hsia, but was shortly afterwards re-instated. In 1659 he retired to attend upon his aged mother, and for 13 years devoted himself to the study of philosophy. In 1672 he returned to office and in 1678 he was appointed President of the Censorate, a post which he kept at his own request until he retired in ill-health in 1684, after a

life honestly spent in promoting reforms for the good of his country. When first called to office he was loth to undertake its responsibilities, fearing that his salary would be insufficient. His wife's brother allowed him one tael a day, and on that sum he managed to live. Even in his later years of rank and power, simplicity and economy prevailed within his house. He is ranked as the greatest of the 直臣 Upright Officials of the present dynasty. Canonised as 敏果.

Wei Hsiao 隗囂. Died A.D. 33. A native of Ch'êng-chi in 2275
Kansuh, who rose in A.D. 23 against the usurper Wang Mang. In a short time he was at the head of a vast force, and established himself in Shensi and Kansuh. The Emperor Kuang Wu Ti induced him to break with Kung-sun Shu in A.D. 28; but a year later he evaded an order to reduce Ssŭch'uan, although his eldest son was then a hostage at Court. In A.D. 30 he openly rebelled; however meeting with small success he threw in his lot with Kung-sun Shu, who ennobled him as Prince. In A.D. 32 the Emperor proceeded against him in person, and he fled west to 鞏昌 Kung-ch'ang Fu where he was besieged. The Ssŭch'uan forces raised the siege, and Wei dogged the retreat of the Han army. Soon afterwards he died. His son 純 Ch'un surrendered, and was carried to the capital. In A.D. 34 he too tried to escape to the Turkic tribes, but was captured and put to death.

Wei Huan 衛瓘 (T. 伯玉). 3rd cent. A.D. A native of 安邑 2276
An-i in Shansi, who rose to high office under the Emperor Hui Ti of the Chin dynasty. When the latter was Heir Apparent, he was looked upon as a young man of small promise. Wei Huan however held a different opinion; and one day, when tipsy, he fell down on his knees before the Prince and essayed to speak his mind. All he could manage was to stroke the couch with his hand and say, "It is a pity your Highness is sitting *here*." The Prince saw the

point, but took no notice, merely telling Wei Huan that he was very drunk indeed. Wei subsequently fell a victim to palace intrigues and the wrath of the Empress 賈后 Chia Hou, who hated his probity and uprightness, and he was put to death together with nine members of his family. Canonised as 成.

2277 **Wei Hung** 衛宏 (T. 敬仲). 1st cent. A.D. A native of Tung-hai in Kiangsu, who became a devoted student of ancient literature, especially of Mao Ch'ang's text of the *Odes* for which he wrote a preface. He also composed a treatise on the ancient Han ceremonial, and contributed generally to the revival of classical studies. He rose to be a Privy Councillor under the Emperor Kuang Wu Ti.

2278 **Wei I-chieh** 魏裔介 (T. 石生. H. 貞菴 and 崑林). A.D. 1616—1686. A native of Chihli, who graduated as *chin shih* in 1646 and served for fourteen years in the Censorate, rising in 1660 to be President of the Board of Civil Office. He persuaded the Emperor Shun Chih not to confine Governorships to Manchus, and introduced many other important reforms. He planned the strategy by which the rebels and partisans of the Ming dynasty in Ssŭch'uan and Kuangsi were reduced to submission. However shortly after the accession of the Emperor K'ang Hsi his enemies succeeded in ousting him from the good graces of his Majesty, and in 1671 he retired into private life, making it a rule never to allude to politics. He was the author of various works on government, metaphysics, and the Classics, and edited new editions of the great commentators. Canonised as 文毅.

2279 **Wei Jan** 魏冉. Died B.C.? 265. A scion of the reigning House of Ch'u, who served the Ch'in State and played a leading part in the aggressive policy which culminated later on in the triumph of the First Emperor. His policy of treachery and force received a check in 298, but five years later he defeated Wei and Han, and in 290 and 289 annexed much of their territory; and

it was then that Prince Chao Hsiang, the son of his half-sister, at his instigation adopted the title of 西帝 Western Emperor. In 278 two new provinces in Hupeh and northern Hunan were carved out of Ch'u, and in 275 the new capital of Wei, the modern K'ai-fêng Fu, which was almost all it had left, was besieged. Richer than his master, he kept all strangers out of Ch'in lest he himself should be superseded, and he and his sister the Dowager ruled the country. For forty years he wielded almost supreme power, but his successful career was cut short in 266 by a decree of banishment to 穰 Jang in Honan, of which he had been made Marquis in 291; and soon afterwards he died of mortification at being supplanted by Fan Chü.

Wei Kao 韋臯 (T. 城武). A.D. 745—805. A native of 2280
Wan-nien in Shensi, who distinguished himself by his resistance to Chu Tz'ŭ and subsequently rose to be Commander-in-chief. In 785 he was appointed to relieve his father-in-law, 張延賞 Chang Yen-shang, who had previously treated him with contempt, of the Governorship of modern Ssŭch'uan. He travelled thither under the name of 韓翺 Han Ao, and somewhat astonished his haughty relative when he exhibited his Imperial credentials. He ruled Ssŭch'uan with a firm hand for twenty-one years, constantly at war with the Turfan tribes, of whom he is said to have killed in battle 480,000, as well as 1500 generals, besides beheading over 5000 prisoners and capturing some 20,000,000 head of cattle and sheep and 6,000,000 arms and miscellaneous articles. He was ennobled as Prince, and canonised as 忠武.

Wei K'o 魏顆. 6th cent. B.C. A commander of the Chin State, 2281
whose father had in early years besought him always to take care of a favourite concubine. In his last moments however the dying man begged Wei K'o to bury the girl alive with him, a request which his son disregarded on the ground that the first injunction

was given when his father's intellect was clear, the second when already dulled by approaching dissolution. Some time afterwards, being engaged in battle with the Ch'ins, he defeated them utterly and took prisoner 杜回 Tu Hui, the strong man of Ch'in, thanks to an old man who appeared on the field and twisted the stalks of grass in such a way as to impede the latter's movements. This old man afterwards appeared to Wei K'o in a dream and said, "I am the father of the concubine whom you saved from a dreadful death, and thus I have rewarded you!"

2282 **Wei Ku** 韋固. A man of the T'ang dynasty, said to have seen the old man of the moon sitting under a tree and turning over the leaves of the book in which all marriages are registered at the birth of one of the predestined couple. He also saw the bag containing the invisible red silk thread by which their feet are tied together. The old man declared that Wei Ku would marry the ill-favoured infant daughter of a certain woman who sold vegetables, whereupon Wei hired an assassin to kill the child. The ruffian missed his aim, and only succeeded in inflicting a severe blow over the eyebrow. Fourteen years later Wei married a beautiful girl who wore a gold plate over one eyebrow, and on making enquiries he discovered that she was no other than the child whose union with him had been so strangely foretold.

2283 **Wei Liao** 尉繚. 4th cent. B.C. A native of the Wei State, who studied under Kuei-ku Tzŭ, and wrote a work on the art of war.

2284 **Wei Liao-wêng** 魏了翁 (T. 華父. H. 鶴山). A.D. 1178–1237. A native of 蒲江 P'u-chiang in Ssŭch'uan, whose real name was 高 Kao, which was changed to Wei upon his adoption by a man of that name. He graduated as *chin shih* in 1199, and after a chequered career rose in 1231 to be President of the Board of Rites, though owing to Court intrigues he was sent to serve in

Fuhkien, where he died. Famous as a teacher of the Confucianism of Chu Hsi, he was the author of the 九經要義, an exegetical work on the *Nine Classics*. He was canonised as 文靖, and in 1724 his tablet was placed in the Confucian Temple.

Wei Lü 衛律. 1st and 2nd cent. B.C. A clever musician, of 2285
Turkic descent, who had been brought up in China. He secured the protection of Li Yen-nien, and was recommended by him as a suitable envoy to the Hsiung-nu. On his return he found that his patron had fallen into trouble; and fearing to perish with him, he fled to the Hsiung-nu and tendered his allegiance. The latter received him with open arms and created him Prince of 丁靈 Ting-ling. See *Su Wu*.

Wei P'o 魏勃. 2nd cent. B.C. Son of an eminent musician 2286
under the First Emperor. Wishing to obtain an introduction to Ts'ao Ts'an, he daily swept the door in front of his secretaries' quarters, until at length one of the latter, struck by his strange behaviour, introduced him to the great man, who at once gave him a post.

Wei Po-yang 魏伯陽 (T. 委鬼. H. 雲牙子). 2nd cent. 2287
A.D. A Taoist philosopher and alchemist. In A.D. 121 he was summoned to Court, but refused the invitation, being, as he described himself, "a lowly man, living simply, and with no love for power and glory." Reputed author of the 參同契 (see 2288), which is professedly a commentary upon the *Canon of Changes*, but is in reality a treatise upon the concoction of pills of immortality. He is said to have ultimately succeeded in compounding such pills, and to have administered one by way of experiment to a dog, which at once fell down dead. He then swallowed one himself, with the same result; whereupon his elder brother, with firm faith in the drug and undismayed by what he saw before him, swallowed a third pill. He too fell down dead, and this shook the confidence of the

younger brother who went off to make arrangements for burying the bodies. But by the time he returned the trio had recovered, and were straightway enrolled among the ranks of the Immortals.

2288 **Wei Po-yang** 魏伯陽. A native of Kiangsu, who flourished as a scholar and writer under the Sung dynasty. He was the author of the 補塞遺脫, a treatise on abstruse points in the Classics, consisting mostly however of forced interpretations calculated to promote heterodoxy, and also of the 參同契 (see 2287).

Wei-shao Wang. See **Wan-yen Yün-chi.**

2289 **Wei Shêng** 魏勝 (T. 彥威). Died A.D. 1164. A native of 宿遷 Su-ch'ien in Kiangsu, who was of a military turn of mind and enlisted in the army as an archer. In 1161, while stationed at Shan-yang, he raised a body of some 300 volunteers, and recaptured the city of 海 Hai-chou which had recently been taken by the Chin[a] Tartars. He pacified the inhabitants of the surrounding districts, and by judiciously remitting taxes and releasing prisoners he so far gained public confidence that ere long he had an army of several thousand men. With these he inflicted a severe defeat upon the Tartars, for which he was duly rewarded by the Emperor and appointed Governor of Hai-chou. In 1164 he resisted by force a treacherous attempt of the Tartars to pass troops through his territory; but his men ran short of arrows, and in the confusion he himself was struck by a hostile shaft and killed. He is said to have been the first general to have used gunpowder in warfare. His powder however seems to have been nothing more than a kind of Greek fire. Canonised as 忠壯.

2290 **Wei-shêng Kao** 微生高 *or* **Wei Shêng** 尾生. 6th cent. B.C. A young man of the Lu State, noted for his fidelity. He agreed to meet a girl under the 藍 Lan Bridge at Ch'ang-an, but the girl did not keep her appointment. He continued however to wait for her in spite of the fact that the river was rapidly

rising; and sooner than quit his post, he finally clasped a pillar and perished in the waters.

Wei Shou 魏收 (T. 伯起 and 佛助). A.D. 506—572. A native of 曲陽 Ch'ü-yang in Chihli, who is chiefly known by his *History of the Wei Dynasty* and some miscellaneous writings. As an official he was too quarrelsome, and as a man, too fond of pleasure. Yet he ultimately rose to high honours, and is ranked with Wên Tzŭ-shêng and Hsing Shao as the 北朝三才 Three Able Men of the Northern Dynasties. Canonised as 文貞. 2291

Wei Shu 魏舒 (T. 陽元). Died A.D. 290. A native of 任城 Jen-ch'êng in Shantung, who was brought up by his maternal aunt. When the latter was building a house, the geomancer she employed said, "This house will surely produce a worthy nephew." Thereupon Wei Shu cried out, "I will *minister* to the reputation of this family!" Graduating as *hsiao lien* he rose to notice under the Emperor Wên Ti of the Wei dynasty, who used to follow him with his eyes as he left the Imperial presence and say, "Wei Shu has a dignified bearing; he will be a leader of men." Under the Emperor Wu Ti of the Chin dynasty he actually became a Minister of State, but resigned in consequence of many portents followed by national calamities, and was ennobled as Viscount. He had a daughter, named 華存 Hua-ts'un, who studied the black art. One day she is said to have swallowed some purifying drugs, and to have gone straight up to heaven in broad daylight. Canonised as 康. 2292

Wei Shu 韋述. 7th and 8th cent. A.D. A native of Wan-nien in Shensi, who graduated as *chin shih* and rose to be a Historiographer under the Emperor Ming Huang of the T'ang dynasty. He and his four brothers were called by Chang Yüeh the finest trees in the forest of humanity. When the rebellion of An Lu-shan broke out, he fled to the mountains, carrying with him the State annals. He fell however into the hands of the rebels and was compelled to 2293

take office under them. Later on he was seized by an Imperialist official and thrown into prison, where he starved himself to death. His character was subsequently cleared, and posthumous honours were accorded to him. He revised Wu Ching's history of the early portion of the T'ang dynasty, and wrote the 兩京新記, a description of the two capitals, Ch'ang-an and Lo-yang.

2294 **Wei Tzŭ** 微子. 12th cent. B.C. The Viscount of Wei. He was a kinsman of the infamous Chou Hsin, whose cruelty and extravagance so disgusted him that he retired from Court and finally quitted the kingdom.

2295 **Wei Wu-chi** 魏無忌. 3rd cent. B.C. Prince Wu-chi of the Wei State, otherwise known as 信陵君. With over 3,000 retainers at his beck and call, he was remarkable for his gentleness and humanity. On one occasion when he had thoughtlessly allowed a hawk to kill a pigeon which had sought refuge under his table, he set to work and caught some 300 hawks. Then drawing his sword he said to the birds, "Which of you is the guilty one?" The culprit bowed its head; whereupon he at once slew it and let the others go.

Wei Wu. See **Ts'ao Ts'ao.**

2296 **Wei Yang** 衛鞅. Died B.C. 338. An illegitimate scion of the ruling family of the Wei[a] State, whose real name was 公孫鞅 Kung-sun Yang. He entered the service of the Wei State, and became assistant to the Minister 公叔座 Kung-shu Tso, who was so struck by his ability that on his deathbed he conjured king 惠 Hui either to appoint this young man to the place he was about to vacate or to kill him, lest his talents might be employed to the advantage of some other State. King Hui neglected this advice, and about B.C. 350 Wei Yang entered the service of Duke 孝 Hsiao, ruler of the Ch'in State. He began by inspiring his new master with ambition, showing him that Imperial dignity was

within his reach. He then set to work to reform the civil and military administrations, as the sole means by which such dreams of aggrandisement could be realised. He drew up a severe code of laws, but before publishing it he resorted to the following device in order to secure the confidence of the people. He issued a notice that any one who could carry a certain wooden pole from the market-place to one of the city gates would receive ten ounces of silver. This offer was increased from ten to fifty; and at length a man came forth and performed the feat, and to the astonishment of all received the promised reward. Then the laws were promulgated, and enforced with such impartiality that even the guardian and the tutor of the Heir Apparent were both punished with branding for failing to keep their young charge in the paths of duty and decorum. The patriarchal system, under which sons brought their wives to live under the parental roof, was abolished. The old agrarian regulations, known as 井田法, by which every square *li* of land was divided into nine portions, one of which was given to each of eight families who joined in tilling the ninth for the public treasury, are said to have been then abrogated, and the 阡陌 regulations, under which individual ownership obtained, were put in their place. The tithing system was introduced, and also many other important reforms. The capital was transferred from Yung to Hsien-yang. At first Wei Yang met with much opposition; but in the end his reforms prevailed, and it was popularly said that under his rule the people of Ch'in became so virtuous as not even to pick up articles found lying in the streets. In B.C. 340 Wei Yang seized the opportunity of a defeat of the Wei State by the combined forces of Han and Ch'i to organise an expedition against the former, now in a crippled condition. Even thus he did not meet its forces in fair fight, but first treacherously seized 公子卬 Kung-tzŭ Ang, the enemy's commander, and then let loose

his soldiery upon a defenceless foe. The upshot was that king Hui was compelled to cede to Ch'in a large slice of territory, and Wei Yang was ennobled as Prince of 商 Shang. Hence he is often spoken of as 商君 and as Shang Yang. In B.C. 338 Duke Hsiao died, and was succeeded by that Heir Apparent whose sensibility had been wounded by the indignities put upon his guardian and his tutor. Wei Yang felt that he was in danger and fled to Wei, but the people of that State would have nothing to do with him and drove him back to Ch'in. It was on this occasion that he was refused shelter in an inn, because, as the innkeeper pointed out, in accordance with his own laws, he had not provided himself with a passport. He then took refuge in his fief and offered armed resistance; but was speedily overpowered and killed, and his whole family exterminated.

2297 **Wei Yao** 韋曜 (T. 弘嗣). 3rd cent. A.D. A native of Yün-yang in Chehkiang, whose personal name was originally 昭 Chao. In 252 he became Grand Historiographer, and was employed upon the dynastic history, and in 264, when Sun Hao mounted the throne, he was ennobled as Marquis. The latter wished that an Imperial biography should be written of his father, Sun Ho; but Wei Yao pointed out that as he had never actually sat upon the throne, his biography must appear in the history under his name and not under his canonisation. This led to a rupture between them, and the Emperor soon found means to accuse Wei Yao of disloyalty. He was thrown into prison, and in spite of the intercession of friends was put to death. He was a fine scholar. He enlarged the 釋名 of Liu Chên, and published an edition of the *Canon of Filial Piety*.

2298 **Wei Yeh** 魏野 (T. 仲先). Died A.D. 1019. A native of 陜 Shan-chou in Honan, who became a recluse, living in a straw hut and calling himself 草堂居士. He passed his time in

singing, playing the guitar, writing and reciting poetry. The Emperor T'ai Tsung of the Sung dynasty summoned him to Court, but he would not go; so his Majesty sent a painter to paint a portrait of him with his surroundings. When however the painter's arrival was announced, he hastily picked up his guitar and fled out of the back-door. On one occasion, when travelling with K'ou Chun, the pair of them scribbled some verses upon the wall of an inn. Stopping once again at the same inn, he found K'ou Chun's verses protected by a green gauze screen, while his own were covered with cobwebs (see *Wang Po*). A courtesan stepped forward and wiped off the dust with her red robe, whereupon he cried out,

O'er lack of screen I need not grieve,
Thus honoured by a fair one's sleeve.

In 1008 he received an official appointment; but he again declined, saying, "The place of the wild deer is not in the throng of the audience-chamber."

Wei Ying-wu 韋應物. 8th cent. A.D. A native of Ch'ang-an 2299
in Shensi. In early life he was a soldier in the body-guard of the Emperor Ming Huang; but after a course of study, he entered upon a civil career. He filled several important posts and finally rose to be Governor of Soochow, whence he is often styled 韋蘇州. A man of pure and lofty disposition, his poetry was likened to that of T'ao Ch'ien, "simple in expression, pregnant with meaning," and the two are often spoken of together as 陶韋.

Wei Yüan 魏源 (T. 默深). Died A.D. 1856. Served as a 2300
magistrate in the provinces. He wrote the 聖武記, a descriptive account of the military operations of this dynasty, and also the 海國圖志, a record of foreign nations, founded on the notes of Lin Tsê-hsü.

Wên Ch'ang 文昌. The God of Literature, said to have been 2301
originally a man named 張亞 Chang Ya, who lived under the

T'ang dynasty and took up his abode at 梓潼 Tzŭ-t'ung in Ssŭch'uan. He was very handsome, and a brilliant writer. He became Superintendent of Education, and succeeded so well that he received an appointment in the Board of Rites, but declined the office and disappeared.

2302 **Wên Chêng-ming** 文徵明 (T. 徵仲. H. 衡山). A.D. 1470—1559. A native of Ch'ang-chou in Kiangsu. As a boy he was dull-witted, but his intellect developed rapidly as he approached manhood. He studied composition under 吳寬 Wu K'uan, calligraphy under 李應禎 Li Ying-chêng, and painting under Shên Chou. He ultimately rose to be a member of the Han-lin College, and was employed upon the annals of the reign of the Emperor Wu Tsung, 1506—1522. He retired comparatively early from public life, and died at the great age of 90, leaving a family of eight sons.

Wên Ch'êng Ti. See **Toba Chün.**

2303 **Wên Ch'iao** 温嶠 (T. 太眞). A.D. 288—329. A native of T'ai-yüan in Shansi, distinguished in early youth by his skill in literary composition and by his filial piety. His uncle by marriage, who was a general, sent him on a mission to the capital, the present Nanking, where he attracted the notice of the leading statesmen. After serving with success against Shih Lo, leaving part of his sleeve in the hand of his mother who tried to stop him, he aided in the establishment of the E. Chin dynasty and stood in high favour with the Emperor Yüan Ti. In A.D. 318 he was attached to the tutorial staff of the Heir Apparent. In 322 he boldly forbade his pupil to take the field against Wang Tun, himself exposing later on the treasonable designs of the latter and defeating the rebel attack on Nanking in 324, for which he was ennobled as Duke. On the Emperor's death he was appointed one of the Regents, and in 326 he was Governor of Chiang-chou in Hupeh, with headquarters at Wu-ch'ang. Two years later, in conjunction with T'ao K'an, he drove Su Chün from Nanking, which he had

captured by surprise the year before. He declined however to risk entering into rivalry with Wang Tao over the central administration, and returned to his post. Tradition says that he lighted a rhinoceros horn, and by its glare succeeded in descrying the water-bogies and other monsters in a river, shortly after which he was taken suddenly ill and died. Canonised as 忠武.

Wên-hsiang 文祥. Died A.D. 1875. A Manchu, who in 1861 was Senior Vice President of the Board of Revenue. He was then appointed to the newly-formed Tsung-li Yamên, a department for the regulation of intercourse with Western nations. In 1865—66 he dealt successfully with the mounted brigands of Fêng-t'ien, and in 1872 he became a Grand Secretary and member of the Grand Council. He was very mild-mannered and dignified, and a great favourite with foreigners. 2304

Wên Hsüan Ti. See **Kao Yang.**

Wên Kung. See **Kao Wei.**

Wên Ti. See (Han) **Liu Hêng**; (Wei) **Ts'ao P'ei**; (E. Sung) **Liu I-lung**; (Ch'ên) **Ch'ên Ch'ien**; (W. Wei) **Yüan Pao-chü**; (Sui) **Yang Chien.**

Wên T'i-jen 溫體仁 (T. 長卿). Died A.D. 1638. A native of 烏程 Wu-ch'êng in Chehkiang, who graduated as *chin shih* in 1598 and had risen to be President of the Board of Rites when the last Ming Emperor succeeded to the throne. A deep schemer, he so far won the suspicious Emperor's confidence that, in spite of frequent denunciations, he became a Grand Secretary in 1630. So soon as he was secure of his position he ruthlessly persecuted his enemies, always working through others and never leaving any tangible proofs of his action. He kept his post, although unable to suggest any mode of coping with the Manchus or rebels, contenting himself with pressing the scheme of forced subscriptions by which officials and rich men were mulcted. At last in 1637 the Emperor 2305

discovered his duplicity through a eunuch, and allowed him to retire. Canonised as 文忠.

2306 **Wên T'ien-hsiang** 文天祥 (T. 宋瑞 and 履善. H. 文山). A.D. 1236—1283. A native of Chi-shui in Kiangsi, who graduated as first *chin shih* in 1256 (see *Wang Ying-lin*) and entered upon a public career. He attracted attention in 1260 by memorialising the Emperor Li Tsung to behead 董宋臣 Tung Sung-ch'ên, who had advised his Majesty to leave the capital, then at Hangchow, and flee before the advance of the victorious Mongols; and he followed this up by denouncing Chia Ssŭ-tao for his cowardly advice in the same direction. In 1275 he was at 贛 Kan-chou in Kiangsi, when orders were issued for the levy of troops to make a further attempt to arrest the tide of invasion. His army, partly composed of aborigines from the frontier of Kueichou, was cut to pieces; and he was ordered to abandon Soochow, whither he had been sent in the interim, and to repair to the capital to take measures for its defence. Thence he was sent as envoy to Bayan, the Mongol general, who made him prisoner and sent him off to Peking. He managed however to escape on the way, and fled to Wênchow. Another levy of troops in Kiangsi was followed by a crushing defeat from 李恒 Li Hêng at 興國 Hsing-kuo, when almost all his family fell into the hands of the victor. He himself got clear off and reached Kuangtung in safety. In 1278 he was ennobled as Duke and raised another army, but the fates were against him. An epidemic broke out amongst the soldiers, of which his own mother and one son died, and he was again defeated and captured at 五坡嶺 Wu-p'o-ling. On being taken to the tent of Chang Hung-fan, his conqueror, he was ordered to prostrate himself; but he firmly refused, and Chang met him on terms of host and guest. He was then taken to Yai-shan, the last retreat of the last representative of the great Sung dynasty, but refused to write and advise capitulation. In 1279 he was conveyed

to Peking, on which journey he passed eight days without eating. Every effort was made to induce him to own allegiance to the Mongol Emperor, but without success. He was kept in prison for three years. "My dungeon," he wrote, "is lighted by the will-o'-the-wisp alone: no breath of spring cheers the murky solitude in which I dwell." At length he was summoned into the presence of Kublai Khan, who said to him, "What is it you want?" "By the grace of the Sung Emperor," he replied, "I became his Majesty's Minister. I cannot serve two masters. I only ask to die." Accordingly he was executed, meeting his death with composure and making a final obeisance southwards as though his own sovereign was still reigning in his own capital. He was canonised as 文正, and in 1843 his tablet was placed in the Confucian Temple.

Wên Tsung. See **Li Han.**

Wên Tzŭ-shêng 温子昇 (T. 鵬舉). A.D. 495—? 550. A 2307
native of T'ai-yüan in Shansi, and descendant of Wên Ch'iao. In 516 he was one of twenty-four chosen to be Censors out of eight hundred competitors, and in 533 he became Reader and Equerry to the Heir Apparent. About 550 he was suspected of treason by the founder of the Northern Ch'i dynasty and thrown into prison, where he was kept without food until he killed himself by swallowing a part of his bedding. He left only some essays, but is ranked as one of the Three Able Men of the Northern Dynasties (see *Wei Shou*); and these essays are said to have been found by an envoy
to the Turkic tribes at the bedside of one of the Turkic chieftains. 2308

Wên Wang 文王. B.C. 1231—1135. The title of canonisation under which is known 昌 Ch'ang, Duke of Chou, otherwise called 西伯 the Chief of the West, the father of Wu Wang, first sovereign of the Chou dynasty. He was hereditary ruler of the Principality of 岐 Ch'i in modern Shensi, and a wise and virtuous man. He had a face like a dragon and eyebrows like a tiger. His

breast bore four nipples. In B.C. 1144 he was denounced by 虎 Hu, the Marquis of 崇 Ch'ung, to the Emperor Chou Hsin, as dangerous to the throne; and he was seized and thrown into prison at 羑里 Yu-li in modern Honan. There he passed two years, occupying himself upon the *Canon of Changes*. At length the Emperor, yielding to the entreaties of the people, backed up by the present of a beautiful concubine and some fine horses, set him at liberty and commissioned him to make war upon the frontier tribes. To his dying day he never ceased to remonstrate against the cruelty and corruption of the age, and his name is still regarded as one of the most glorious in the annals of the empire.

2309 **Wên Yen-po** 文彥博 (T. 寬夫). A.D. 1006—1097. A native of 介休 Chieh-hsiu in Kiangsi, who graduated as *chin shih* and entered the public service. A clever boy, he is said on one occasion when he had dropped his ball into a well to have raised the level of the water by throwing in a number of stones. He first distinguished himself by the energy with which he crushed the rebellion of 王則 Wang Tsê, after which he was rapidly promoted and ultimately became Minister of State, a position which he filled, with some temporary checks (see *T'ang Chieh*), for a period of fifty years. He was on terms of intimacy with all the leading men of his time, and formed a kind of club in which age took precedence over rank, and to which all the notabilities of Lo-yang were eager to belong. He was ennobled as Duke, and canonised as 忠烈.

2310 **Wêng Chung-ju** 翁仲儒 (or 孺). A native of 渭 Wei-chou in Kansuh and a poor scholar under the T'ang dynasty, who was suddenly enriched by a rainfall of gold.

2311 **Wêng Hsin-ts'un** 翁心存 (T. 二銘. H. 遂庵). A.D. 1793—1862. A native of 常熟 Ch'ang-shou in Kiangsu, who graduated as *chin shih* in 1822 and filled various literary and educational posts. In 1837 he was appointed tutor to the six sons

of the Emperor Tao Kuang, but soon retired to wait upon his aged mother. Returning to office in 1847, he rose in 1856 to be Chancellor of the Han-lin College and a Grand Secretary. Canonised as 文端, and included in the Temple of Worthies.

Wêng Mêng-tê 翁夢得 (T. 景說). 13th cent. A.D. A 2312
native of 壽昌 Shou-ch'ang in Chehkiang, who graduated as *chin shih* about 1250. He then retired into private life, and occupied himself with teaching and writing. Author of the 春秋指南, a work on the *Spring and Autumn Annals*; also of the 摭實, the 要論, the 紀要, the 盤珠纂論, and the 地理總括.

Wêng T'ung-ho 翁同龢. A native of Kiangsu, who graduated 2313
as first *chin shih* in 1856 and in 1872 was a secretary to the Grand Council. He was tutor to the Emperor, and supposed to advocate reactionary measures. Chancellor of the Han-lin College in 1881, he joined the Grand Council in 1882, but was removed from it with loss of rank in 1894. In November of the same year he was directed to assist Prince Kung in organising the armies of the Imperial Prefecture; and being already President of the Board of Revenue, he was again admitted to the Grand Council. In 1895 he became President of the 同文館 Peking College.

Wêng I 翁易 (H. 醉翁). A native of 崇安 Ch'ung-an 2314
in Fuhkien, who flourished as a scholar under the Sung dynasty and was a devoted adherent of the school of Chu Hsi. He was specially learned in the *Spring and Autumn Annals*, and in philosophy. Known as 竹林先生.

Western Royal Mother, The. See **Hsi Wang Mu.**

White Emperor, The. See **Kung-sun Shu.**

Wo-jen 倭仁. A Manchu, who in 1861 was a Grand Secretary 2315
and one of the first members of the Tsung-li Yamên. He was notorious for his blind hatred of foreigners, declaring in a secret memorial to

the Throne that he longed to eat their flesh and sleep on their skins.

2316 **Wu Ch'êng** 吳澄 (T. 幼清 or 伯清. H. 臨川 and 草廬). A.D. 1247—1331. A native of 崇仁 Ch'ung-jen in Kiangsi. An eager student from his youth upwards, he failed however to gain the *chin shih* degree. Later on his editions of the Classics were brought to the notice of Kublai Khan, and he was recommended for official employment. After filling various literary posts he rose by 1321 to be a secretary in the Han-lin College, but in a few years he resigned and returned to his home where he lived in a thatched cottage. Author of the 尙書纂言, a work on the *Canon of History*, and similar studies on other portions of the Classics; also of editions, with commentaries, of the *Tao Tê Ching* and *Chuang Tzŭ*. He was canonised as 文正, and in 1443 his tablet was placed in the Confucian Temple.

2317 **Wu Chêng-chih** 吳正治 (T. 當世. H. 賡庵). A.D. 1618—1691. A native of Han-yang in Hupeh, who graduated as *chin shih* in 1648 and entered the public service. In 1660 he became President of the Censorate, and earned universal gratitude by stopping the proposed erection of barracks for Bannermen throughout China. At the end of 1681 he was Grand Secretary, the first from Hu-Kuang under this dynasty. He aided in the compilation of the *Institutes* and *General Topography of China*. Canonised as 文僖.

2318 **Wu Ch'êng-ssŭ** 武承嗣. Died A.D. 698. The nephew and favourite of the Empress Wu Hou, who raised him to high office but later on took offence at his arrogance and cancelled his appointments. He subsequently intrigued to be made Heir Apparent, and failing in his design, died of mortification.

Wu Ch'êng Ti. See **Kao Chan.**

2319 **Wu Ch'êng Tzŭ** 務成子. The reputed tutor of the Emperor Yao, B.C. 2357.

2320 **Wu Chi** 無忌. Died B.C. 244. Youngest son of Prince 昭 Chao

of the Wei State, and one of the 四豪 Four Heroes who banded together to resist the growing power of the Ch'in State. In B.C. 258 he was in command of the army of Wei, under the title of 信陵君 Prince of Hsin-ling; and proceeding to the relief of Han-tan, capital of the Chao State, which was then besieged by the Ch'ins, defeated their famous general 王齕 Wang Ho and raised the siege. In B.C. 247 he took command of the armies of the five allied States and inflicted a crushing defeat upon 蒙驁 Mêng Ao, another of the generals of Ch'in, pursuing him as far as the 函谷 Han-ku pass. While he lived, the power of the Ch'ins was completely held in check, although in his later years he retired from public life in disgust and gave himself up to wild debauchery. He is sometimes spoken of as 魏公子. See *Chu Hai*.

Wu Ch'i 吳起. Died B.C. 381. A native of the Wei[a] State, 2321
who in early life was a pupil under Tsêng Ts'an, but the philosopher conceived a dislike for him and banished him from his presence. Proceeding to the Lu State he studied the art of war, and soon gained great proficiency therein; and when hostilities broke out between Lu and Ch'i, he was anxious to take command of the army of the former State. The prince however hesitated to appoint him, because his wife was a native of Ch'i; whereupon Wu Ch'i at once put her to death in token of his loyalty, and entered upon what proved to be a most successful campaign. Later on he entered the service of the Wei State, and for some time enjoyed the favour of the Marquis 武 Wu. On one occasion, while navigating the West River, the latter remarked upon the splendid natural defences of that region; to which Wu Ch'i replied that the virtue of its ruler is a still greater safeguard to a State than a frontier of inaccessible cliffs. Finally, in B.C. 387, having fallen into disfavour and believing his life to be in danger, he entered the service of the Ch'u State, where he became Chancellor, and occupied himself

in organising the administration. By the unsparing severity with which he abolished all abuses, he made himself many foes among the chief families. A conspiracy was formed against him, and he was killed. Although pitilessly severe, he gained the affections of his troops by sharing every hardship with them. He was the author of a treatise on the military art, which is still highly esteemed, and in reference to which he is also known as 吳子. In popular pictures he is represented holding in one hand by the hair a bleeding female head.

2322 **Wu Ch'i-chün** 吳其濬 (T. 瀹齋. H. 雩婁農). Died A.D. 1846. A native of 固始 Ku-shih in Honan, who graduated as *chin shih* in 1817 and rose to high office, being Governor of Shansi just previous to his death. Chiefly known as an eminent botanist and author of the 植物名實圖考, many of the best drawings in which were by his own hand.

2323 **Wu Chiang-hsien** 吳絳仙. The lovely favourite of the Emperor Yang Ti of the Sui dynasty, A.D. 605—617, who declared that her beauty could even satisfy hunger.

2324 **Wu Chieh** 吳玠 (T. 晉卿). A.D. 1093—1139. A famous military commander under the Sung dynasty. As a youth he showed great determination combined with much ambition; and entering the military service, he soon distinguished himself by his exploits against the Hsia and Chin[a] Tartars. On one occasion he is said to have ridden 100 miles in a single night, hastening to the relief of a threatened town; and on arrival he first sent a basket of oranges to the Tartar commander, with his compliments, and then fell upon the enemy and routed them utterly. He entirely frustrated all attempts on the part of the Chins[a] to gain possession of modern Ssŭch'uan, and was himself ultimately appointed Governor of that territory, but died on the way thither. Canonised as 武安.

2325 **Wu Chih** 吳治 (T. 孝甫). 13th cent. A.D. A famous artist in Indian ink, pupil of Chao Mêng-chien.

Wu Chih-i 吳志伊 (T. 任臣). A noted scholar, who flourished about A.D. 1679. He devoted himself chiefly to chronology, and superintended that department in the compilation of the *History of the Ming Dynasty*. He wrote a history of the ten small Principalities which existed between the end of the T'ang and the beginning of the Sung dynasties, besides various other classical and historical works. 2326

Wu Ching 吳兢. Died A.D. 742. A native of Pien-chou in Honan, who distinguished himself as a Censor and also by strict adherence to truth in his history of the early portion of the T'ang dynasty, so that he was called the modern Tung Hu. His boldness got him into trouble, and he was banished; but before his death he was once more filling a high post. Author of the 貞觀政要, a work on the principles of government. 2327

Wu Fan 吳範 (T. 文則). Died A.D. 226. A native of Shang-yü in Chehkiang, who studied mathematics and became known in his District as a good weather-prophet. From this he went on to prophesy about things in general, and finally attached himself to the staff of Sun Ch'üan, who at first treated him with great consideration but quarrelled with him because he would not foretell the date of his (Sun Ch'üan's) death. He made some vague prophecy about there being "a princely vapour to the south of the river," and when Sun Ch'üan was proclaimed Prince of Wu, he declared that this was the fulfilment of his words. He was soon afterwards ennobled as Marquis, but again fell into disfavour, chiefly because he was unable to flatter the pride and ambition of his master. 2328

Wu Hai 吳海 (T. 朝宗). 14th cent. A.D. A native of Foochow, who distinguished himself as a scholar at the close of the Yüan dynasty, but owing to the disturbed state of the country refrained from entering official life. He was employed under the Mings in the department of Historiography, and attracted much attention by 2329

his opposition to Buddhism and all heterodox doctrines. He declared that the people at large should not be allowed to possess, or booksellers to sell, any works other than those in the Confucian Canon. His own writings were published under the title of 閒過齊集.

2330 **Wu Han** 吳漢 (T. 子顏). Died A.D. 44. A native of Nan-yang in Honan, who began life as a village beadle and subsequently became a horse-dealer. He attached himself to the fortunes of Liu Hsiu; and when the latter mounted the throne as first Emperor of the Eastern Han dynasty, he received a high appointment. At the head of well-organised armies he aided the Emperor in putting down rebellion on all sides. He was employed against Wei Hsiao; and in 37, together with 岑彭 Ts'ên P'êng, who was assassinated, he brought about the downfall of the White Emperor (see *Kung-sun Shu*). Operations against the Hsiung-nu and against rebels in Ssŭch'uan kept him busy almost to the very close of his life. Canonised as 忠.

2331 **Wu Hou** 武后. A.D. 625—705. The Empress Wu. Her name was 武曌 (or 照) Wu Chao, and she sprang from humble parents, but at the age of twelve she was taken into the harem of Li Shih-min, second Emperor of the T'ang dynasty. Upon his Majesty's death in 649 she retired to a Buddhist nunnery and took the vows. Thence she was brought back to the palace by the Empress Consort of Li Chih, son of Li Shih-min, who had herself been supplanted in her husband's affections by a concubine named 蕭淑 Hsiao Shu. Wu Chao was to undermine the favourite's influence; and this she easily succeeded in doing, being a very clever as well as a very beautiful woman. Raised in 654 to the rank of 昭儀 Chao I, she then set to work to get rid of the Empress. By strangling her own baby girl and laying the blame on the Empress, she so worked upon the Emperor that in 655

the Empress was deposed and she was put in her place. Finding however that the Emperor still visited the ex-Empress in her seclusion, she caused the latter's hands and feet to be cut off; and the speedy death of her victim released her from any further anxiety on that score. From that time she gained a complete ascendency over the Emperor and was always present, behind a curtain, at councils and audiences. In 674 she called herself 天后 the Divine Empress, and in 675 the Emperor Kao Tsung was very near abdicating in her favour. In 684, shortly after his Majesty's death, she displaced his successor and really ruled the empire, the nominal monarch whom she set up being relegated to a separate palace, with the title of Prince of Lu-ling. In a few months she openly assumed control of the government, and for a time was very harsh and despotic. In 688 two of the Princes rebelled, and this gave her an excuse for putting many of the Imperial kindred to death. In 690 she changed the dynastic title to Chou, styling herself 聖神皇帝 God Almighty, and appointing the deposed Emperor's brother her heir, with the surname Wu instead of 李 Li. Gradually she fell under the influence of favourites, such as the priest Huai I, whose place was afterwards filled by 沈南璆 Shên Nan-ch'iu, Chang I-chih, and Chang Ch'ang-tsung. The treasonable designs of the last two led to a conspiracy, and in 705, as the Empress lay ill, she was forced to abdicate in favour of Li Hsien, whom she had deposed some twenty years before. She retired with the title of 則天大聖皇帝, from which she is often spoken of as Wu Tsê T'ien. In her later years she had become more than ever arrogant and overbearing. No one was allowed to say that the Empress was fair as a lily or lovely as a rose, but that the lily was fair or the rose lovely as her Majesty. She tried to spread the belief that she was the Supreme Being by forcing flowers artificially and then in the presence of her courtiers ordering them to

bloom. On one occasion she ordered some peonies to bloom; and when they did not instantly obey, she caused every peony in the capital to be pulled up and burnt, and prohibited the cultivation of peonies ever afterwards. In spite of this side of her character she ruled with a firm hand, securing peace at home and overawing the troublesome frontier tribes; and in the confusion of the ensuing reign her once dreaded name was often mentioned with regret.

2332 **Wu Hsi-ch'i** 吳錫麒 (T. 聖徵). A native of Chehkiang, who flourished as a poet during the 18th cent. A.D. His works are contained in the 吳穀人集.

2333 **Wu Hsiung-kuang** 吳熊光 (T. 望崑 and 槐江). A.D. 1750—1833. A native of 昭文 Chao-wên in Kiangsu, who began his career as a *chü jen*, and under the protection of the Grand Secretary O-kuei got on so well that in 1797 he was for six months a Minister of the Grand Council. After this he held high offices in various provinces until in 1808 he was banished for a year to Ili for letting three English men-of-war under Admiral Drury lie at Whampoa for three months. The rest of his life was spent in retirement, where he produced three works entitled 伊江別錄, 春明補錄, and 葑溪筆錄, recording many miscellaneous items of interesting information.

Wu Hsü. See **Ng Choy.**

2334 **Wu Huo** 烏獲. A strong man or "Samson," who lived in the feudal age. He died of a broken arm, caused by lifting a sacrificial tripod.

2335 **Wu I** 武乙. A Prince of the 殷 Yin State, who is said to have made an effigy which he called 天神 God, and which, whenever fortune went against him in battle, he used to flog and treat with every indignity. He was subsequently struck by lightning and died.

2336 **Wu I-ho** 伍怡和. A.D. 1769—1843. A native of Amoy, who

went to Canton in his youth and rose to be senior member of the "hong merchants" or intermediaries under the old system between the Chinese officials and foreign traders. He amassed a fortune estimated at about £ 4,000,000; and this in spite of large sums contributed to Government enterprises, such as the war in Turkestan and the repair of the public dikes around Canton. He was much esteemed by all foreigners, to whom he was popularly known as "Howqua." His house and grounds still form one of the sights well worth the attention of the tourist, and his personal name survives in *E-wo*, the Chinese style of Messrs. Jardine Matheson's hong.

Wu Kang 吳剛. A magician of old, who for some offence against 2337
the gods was banished to the moon and condemned to hew down the cassia which grows there. But this is an impossible task, as every cut closes up again at once.

Wu K'ung 悟空. Born A.D. 730. A Buddhist priest, whose 2338
name in the world had been 車奉朝 Ch'ê Fêng-ch'ao. He was born at 鄉義 Hsiang-i in Shensi, and in 751 he was attached to the retinue of the eunuch 張韜光 Chang T'ao-kuang, who was accredited to the Court of the king of 罽賓 Chi-pin, in response to an invitation from the latter to the Emperor of China to enter into friendly alliance. He proceeded as far as Gandhâra, where is the eastern capital of Chi-pin and the summer residence of the king; and there, when the object of the embassy was accomplished, he fell ill and was unable to return home. As soon as his health began to improve, he made a vow to dedicate his life to Buddha; and subsequently took the vows, and received the religious name of 達摩馱都 Dharmadâtu, translated into Chinese by 法界. He then spent no less than forty years wandering through the countries of Central Asia and India, learning Sanskrit and collecting books and relics. At length he returned to China, by land as he had gone, to find the trees at his parents' grave

already grown to maturity; and he spent the rest of his life translating the *sûtras* he had brought back with him and advancing the cause of the religion of Buddha.

2339 **Wu Lin** 吳璘 (T. 唐卿). Died A.D. 1167. Younger brother of Wu Chieh, whose exploits against the Chin[a] Tartars he rivalled if not eclipsed, defeating the enemy in many bloody battles. He was ennobled as Prince, and canonised as 武順.

2340 **Wu Mêng** 吳孟. 4th and 5th cent. A.D. A native of Yü-chang in Kiangsu, and one of the 24 examples of filial piety. In summer he would never drive away the mosquitoes from himself, lest they should go and bite his parents. At the age of 40 he studied the black art under Ting I (see *Ts'ai Luan*), and was able to cross a river without a boat by simply waving a white feather fan over it. The Governor of Chiang-chou falling ill, he sent for Wu Mêng to consult him about his health; but the latter declared that his powers were exhausted, and set to work to get his own coffin ready. Within ten days he died. For some time his body retained a life-like appearance, and then vanished. Canonised as 神烈眞人.

2341 **Wu P'êng** 巫彭. A physician in the service of the Emperor Yao, B.C. 2357.

2342 **Wu San-kuei** 吳三桂 (T. 長白). Died A.D. 1678. A native of the province of Liao-tung, employed during the closing years of the Ming dynasty as a commander of the forces engaged in resisting the invasions of the Manchu Tartars. In A.D. 1643, whilst at the head of his troops at a point near the frontier, he received intelligence of the capture of Peking by the rebel Li Tzŭ-ch'êng, and of the suicide of the Emperor. The next thing he heard was that Li Tzŭ-ch'êng had put to death his father 吳襄 Wu Hsiang and taken possession of his favourite concubine. Then Wu San-kuei tendered his allegiance to the Manchu sovereign upon the four following conditions: — (1) No Chinese women

were to be taken into the Imperial seraglio. (2) The *chuang yüan* or triennial "Senior Wrangler" was never to be a Manchu. (3) The Chinese were to adopt the Manchu dress, queue etc., for life only, but were to be allowed to be buried in Ming costume. (4) Chinese women were not to adopt the Manchu dress nor to cease to compress their feet. The result of this move was the recapture of Peking and the establishment of the present dynasty of Manchu Tartars. Wu San-kuei himself was loaded with honours, and was decorated with a triple-eyed peacock-feather (see *Li Hung-chang*). In 1653 the Emperor Shun Chih gave his sister, the fourteenth daughter of T'ai Tsung, in marriage to 吳應熊 Wu Ying-hsiung, a son of Wu San-kuei. In 1659 he was appointed one of the 三藩王 Three Feudatory Princes, with the title of 平西 Pacificator of the West, his rule extending over Yünnan and Ssŭch'uan. After many years of this semi-independent vassalage, during which period he reduced the whole of western China to submission and carried his arms even across the Burmese frontier, Wu San-kuei showed signs of an intention to establish a wholly independent sovereignty. In 1674 he threw off his allegiance (see *Kan Wên-hun*), and at the same time incited to rebellion the other Feudatory Princes in Kuangtung and Fuhkien. His resources however were unequal to the struggle, the issue of which was soon determined, partly by his death in 1678 and partly by the powerful artillery manufactured for the Imperial forces by the Jesuit missionaries, who were then in high favour at Court. The city of Yünnan Fu was taken by assault in 1681, and Wu 世璠 Shih-fan, a son of Wu San-kuei, perished by his own hand. His corpse was mutilated and taken to Peking, by Imperial order. The chief adviser of the rebels, 李光琛 Li Kuang-shên, was executed, together with many others.

Wu San-ssŭ 武三思. Died A.D. 707. Nephew of the Empress 2343
Wu Hou, whose favour he obtained by his quickness in catching

every hint of her wishes. He was ultimately ennobled as Prince, and but for the opposition of Ti Jen-chieh, would have been named Heir Apparent. When the Emperor Chung Tsung regained the throne in 705, he was made Minister of Justice through the influence of the Empress 韋 Wei, whose paramour he was; and he soon became all-powerful, even contriving the death of the five loyal men to whom the Emperor owed his re-instatement. At last the Heir Apparent, fearing to be displaced, slew him and his son. He was canonised as 宣, but the Emperor Jui Tsung caused his tomb to be opened and his corpse to be flung out.

2344 **Wu Shih-yü** 吳士玉 (T. 荆山). Died A.D. 1733. Editor of the poetry of the four dynasties, Sung, Chin, Yüan, and Ming, and famous for his immense learning. He took his degree in 1676, and rose to be President of the Board of Rites. Canonised as 文恪.

2345 **Wu Shu** 吳淑 (T. 正義). A.D. 947–1002. A native of 丹陽 Tan-yang in Kiangsu, who distinguished himself while quite a youth by his literary ability and attracted the notice of Han Hsi-tsai. For a long time he was unable to secure a post in the public service, and endured great poverty; but at length he was placed upon the commissions which produced the famous encyclopædia 太平御覽, and the 文苑英華. He also published the 事類賦, which formed the basis of the well-known and more modern repertory the 廣事類賦, and was employed upon the annals of the reign of T'ai Tsung, second Emperor of the Sung dynasty.

2346 **Wu-sun Kung Chu** 烏孫公主. 1st and 2nd cent. B.C. The Princess of Wu-sun, whose personal name was 細君. She was related to the Emperor Wu Ti of the Han dynasty, and was bestowed in marriage upon 昆莫 K'un-mo, the aged Prince of Wu-sun, a Turkic State in Central Asia, as the price of his alliance with China against the Hsiung-nu. After her husband's death she was taken in marriage by his grandson. At length in B.C. 51 she was

allowed to return to China, that she might lay her bones in her native land. She is said to have introduced the four-stringed "balloon" guitar, known as the 琵琶 *p'i pa*.

Wu Ta-ch'êng 吳大澂 (T. 清卿. H. 愙齋). Born 1833. 2347
A native of Soochow in Kiangsu, who graduated as *chin shih* in 1868 and became a member of the Han-lin College. In 1877 he was sent to assist Yen Ching-ming in relieving the famine-stricken parts of Shansi. In 1878 he joined Tso Tsung-t'ang and served in the north-west, returning later on to Peking. In 1884 he went to Korea as Commissioner, upon the occasion of the revolution at Söul. After serving as Governor of Kuangtung he became Director General of the Yellow River, and by 1889 succeeded in closing the great breach of 鄭 Chêng-chou. He was then appointed Governor of Hunan, and tried to introduce the telegraph but in vain. In 1894 he was ordered to Tientsin to assist Li Hung-chang against the Japanese; his efforts however were not rewarded with success, and he has since been living in retirement. He is said to be an enlightened man and well-disposed towards Europeans.

Wu T'ai-po 吳太伯. 13th cent. B.C. Eldest son of Tan Fu, 2348
Duke of Chou. He and his second brother 仲雍 Chung Yung being set aside by their father, who wished to make the third son, Chi Li, his heir, the two departed into the wilderness rather than interfere with the plans of their sire. They settled at 梅里 Mei-li in modern Kiangsu, and there their descendants were found some two centuries later by Wu Wang, the founder of the Chou dynasty.

Wu Tao-yüan 吳道元 (T. 道子). 8th cent. A.D. One of 2349
the most famous artists of China, and founder of the Japanese school of painting. He was named 百代畫聖 the Prince of Painters of all generations. The Emperor Hsüan Tsung raised him from a petty post in Shantung to a place near his person, and appointed

him to be Imperial Artist-in-chief. His style was original, and he drew figures of men and animals, spirits and demons, houses and foliage, with equal success.

Wu Ti. See (Han) **Liu Ch'ê;** (Chin) **Ssŭ-ma Yen;** (E. Sung) **Liu Yü;** (Ch'i) **Hsiao Tsê;** (Liang) **Hsiao Yen;** (Ch'ên) **Ch'ên Pa-hsien;** (N. Chou) **Yü-wên Yung.**

2350 **Wu Tien** 吳琠 (T. 伯美). Died A.D. 1705. A native of Shansi, who graduated as *chin shih* in 1659 and rose by 1694 to be Viceroy of Hu-Kuang. His successful administration was rewarded with the Presidency of the Censorate in 1696 and in 1698 he became a Grand Secretary, because, as the Emperor K'ang Hsi remarked, even those whom he had denounced praised his purity and thoroughness. He was a master of precedent and routine, and very useful to the Emperor. His most famous saying was that however provincial posts might vary in climate and quality, the love of wealth and the love of life were found in the people of all alike, and to act in sympathy with these instincts constituted a good officer. Canonised as 文端, and included in the Temple of Worthies.

2351 **Wu Ting** 吳鼎 (T. 尊彝). Graduated as *chü jen* in 1744, and served in the Grand Secretariat. He wrote chiefly on the *Canon of Changes*, publishing the 易例舉要 and the 博易象集說, the latter being a collection of the views of ten scholars of the Sung, Yüan, and Ming dynasties.

Wu T'ing-fang. See **Ng Choy.**

Wu Tsung. See (T'ang) **Li Yen;** (Ming) **Chu Hou-chao.**

2352 **Wu Tsung-yüan** 武宗元 (T. 總之). 10th cent. A.D. A native of 白波 Po-p'o in Honan, who rose to great distinction as a painter. He was however an extremely slow worker, and on one occasion when he carried a completed picture to a purchaser who had ordered it, he found that the latter had already been dead for some time.

Wu Wang 武王. B.C. 1169–1116. The title under which 發 2353
Fa, son of Wên Wang and first sovereign of the Chou dynasty, was canonised and is known in history. Carrying on the operations of his father, in B.C. 1122 he assembled a vast army and utterly routed the forces of Chou Hsin at 孟津 Mêng-chin in Honan. The dynasty of Shang was thus brought to a close, and the conqueror placed himself upon the throne.

Wu Wên-jung 吳文鎔 (T. 甄甫. H. 雲巢 and 竹孫). 2354
A.D. 1791–1854. A native of 儀徵 I-chêng in Kiangsu, who in 1841 was member of a Commission entrusted with the defence of Fuhkien against the British. In 1851 he was Viceroy in Yünnan and put the province into a state of defence against the T'ai-p'ings, maintaining good order until transferred in 1853 to Wu-ch'ang. There, after successfully standing a siege, through the intrigues of the Governor, whom he had prevented from fleeing, he received orders from Peking to recapture Huang-chou; and he was actually driven by the taunts of the Governor to attempt to do so with only some 7000 ill-equipped troops. He was surrounded by overwhelming numbers of the rebels, and committed suicide. Canonised as 文節.

Wu Yang 巫陽. A famous physician of antiquity, said to have 2355
been able to raise the dead.

Wu Yu 吳祐 (T. 季英). 2nd cent. A.D. Son of a Governor 2356
of Nan-hai in Kuangtung. When twelve years of age his father wished to prepare an edition of the Classics, but he pointed out the risk of meddling in matters outside official duties; whereupon the former patted him on the head and said, "Our family is not likely to suffer for want of brains." At twenty he was left penniless; however he would accept no aid, and supported himself by minding pigs. By and by he graduated and entered upon an official career, distinguishing himself by his justice and integrity. He served under

Liang Chi, but lost his favour by warmly espousing the cause of Li Ku. Upon being dismissed to an unimportant post, he retired from office and died at the age of ninety-eight.

2357 **Wu Yü** 吳棫 (T. 才老). Died A.D. 1155. A native of Chien-an in Fuhkien, who graduated as *chin shih* in 1124 and entered the public service. He was the author of the 論語集註, an exegetical work on the *Analects* of Confucius; of the 毛詩補音, a treatise on the sounds and orthography of the *Odes*; and also of the 音補, in which he attempted to restore the original sounds to the characters in ancient poetry. The latter was adopted by Chu Hsi as guide to the sounds of rhyming characters in his edition of the *Odes*.

2358 **Wu Yüan** *or* **Wu Yün** 伍員 (T. 子胥). 5th and 6th cent. B.C. A native of the Ch'u State, whose father and elder brother were put to death by 平王 Prince P'ing. He himself fled to the Wu State. On his way thither he stopped by a river to drink and asked a maiden for something to eat. She gave him food and then disappeared in the water. Later on, when he had made a position for himself, Wu Yüan came back and threw some gold pieces into the river as payment to his mysterious benefactress. Reaching the Wu State he took service under Prince 僚 Liao, whom he urged to an expedition against Ch'u. Meanwhile the young Prince 光 Kuang slew Prince Liao, and took the throne, under the title of Prince Ho-lu (see *Chuan Chu*). He and Wu Yüan proceeded to attack Ch'u and drove into exile the then reigning Prince 昭 Chao, who had succeeded Wu Yüan's old enemy, Prince P'ing. The latter's grave was opened and his corpse was publicly flogged. The Ch'in State then came to the rescue and the army of Wu retired. The next step was to attack the Yüeh State; but Prince Ho-lu's troops were badly beaten at the battle of 姑蘇 Ku-su, and he himself was wounded in the finger, of which wound he died. He was succeeded by Fu Ch'ai who became somewhat estranged

from Wu Yüan; but when his new favourite denounced the old Minister, he sent the latter a handsomely-carved sword. With this weapon Wu Yüan committed suicide. Fu Ch'ai was exceedingly angry, and caused his body to be put in a leathern sack and thrown into the river, by the banks of which the people raised a shrine to his memory.

Wu Yüan-yü 吳元瑜 (T. 公器). 11th cent. A.D. An artist 2359
and colourist of the Sung dynasty, pupil of Ts'ui Po. He excelled in flowers, birds, and landscape. Late in life he used to sign pictures by his pupils, and pass them off as his own.

Y.

Yakoob (Mahomed) 阿古柏. A.D. 1820—1877. Commonly 2360
known as Yakoob Beg. The *nom de guerre* of 安集延 An Chi-yen, son of the Kazi of Kurama in Khokand. He called himself 和碩伯克, and was also known as 大帕夏. He began life as a lieutenant of Buzurg Khan, son of the famous Jehangir, Kojeh of Khokand, and he held Ak Musjid from 1847 until 1853 when he was driven out by the Russians. In 1860 he was appointed Governor of Kurama, but had to flee for a time to Bokhara, owing to a conspiracy against the ruler of Khokand in which he engaged. At the end of 1864 he was sent as Commander-in-chief with Buzurg Khan to attempt to recover the sovereignty of Kashgar, which had thrown off the Chinese yoke. Buzurg proved to be a worthless debauchee and was deposed in 1866, and in spite of the opposition of the Dunganis and Kirghiz, Yakoob became ruler of Kashgar, of which country he proclaimed himself Khan in 1874. He professed himself the champion of Islam, and received from the Ameer of Bokhara the title of Atalik Ghazi, or Champion Father. His strict enforcement of the Koran and the heavy taxes which he was compelled to levy made him unpopular, although himself an example of strict

frugality. He entered into treaties of commerce with Great Britain and Russia, but failed to obtain their support against China. He died, or was murdered, while vainly trying to repel the advance of Tso Tsung-t'ang's lieutenants. His son, 海古拉, known as 小帕夏 or Kuli Beg, and Buzurg Khan's son, both claimed the throne. The latter being defeated at Aksu fled into Russian territory, while the former had soon to take refuge in Tashkend. Four of Yakoob's sons and two of his grandsons fell into the hands of the Chinese. One son was beheaded, one grandson died, and the rest were sentenced to be castrated and sent as slaves to the soldiers on the Amoor.

2361 **Yang Ch'ang-chün** 楊昌濬. A licentiate of Hunan, who fought against the T'ai-p'ing rebels and had risen in 1874 to be Governor of Chehkiang but was dismissed in 1877 for making an improper recommendation. In the following year he was sent to assist Tso Tsung-t'ang in the north-west, and gradually rose again to high office. In 1884 he was sent to assist in the defence of Fuhkien, succeeding Tso Tsung-t'ang as Viceroy at Foochow in 1885. Three years later he was transferred to Kansuh, and in November 1895 he was ordered to retire on account of the Mahomedan rising.

2362 **Yang Chên** 楊震 (T. 伯起). Died A.D. 124. A native of Hua-yin in Shensi, who taught as many as a thousand disciples, and came to be called the Confucius of the West. On one occasion when a stork had flown past with three eels in its beak, a disciple said to him, "That, sir, is a presage of your rise to a high post." Yielding to repeated requests, he came forth from his retirement at the age of 50 and entered upon a public career. Appointed to be Governor of 東萊 Tung-lai in Shantung, he passed through 昌邑 Ch'ang-i, where an old friend named 王密 Wang Mi, about to become his subordinate, was then Magistrate. Wang called

upon him in the evening, with the usual present of money to a superior. "Surely," said Yang Chên, "though your old friend has not forgotten you, you have forgotten your old friend." "It is dark," replied Wang, "and no one will know." "Not know?" cried Yang Chên; "why, Heaven will know, Earth will know, you will know, and I shall know." And from that circumstance the ancestral hall of the Yang family is to this day called the Hall of the Four Knows. In A.D. 120 he was placed at the head of the Civil Office. In 121 the Empress 鄧 Têng died, and his influence began to wane. The fostermother, 王聖 Wang Shêng by name, of the Emperor An Ti, and her licentious daughter 伯榮 Po Jung, indulged in such unseemly behaviour that Yang Chên felt himself compelled to interfere, thereby incurring the bitter hatred of the palace eunuchs. This feeling was intensified by a memorial from Yang Chên, presented in consequence of an earthquake, which of course he regarded as a Divine warning. The climax was reached when a former disciple of Yang Chên submitted an open condemnation of the doings at Court. He was at once thrown into prison, and Yang Chên, who tried to save him, was himself deprived of his seals of office and told to return to his provincial post. He went only as far as the little kiosque to the west of the city, known as Evening Rays, and there he drank off a cup of poison and brought his career to a close. He would receive no bribes. He laid up no store for his descendants. When a friend remonstrated with him on leaving nothing to his sons and grandsons, he replied, "If posterity shall speak of me as an incorrupt official, will that be nothing?"

Yang Ch'êng 楊成 (T. 昔溪). 2nd cent. B.C. A Governor of 2363
Tao-chou in Hunan under the Emperor Wu Ti of the Han dynasty. The Emperor having a fancy for a certain race of dwarfs found in the Tao-chou region, several hundreds of their youths were required every year as tribute. Parents and children were thus separated and

much misery ensued, until Yang addressed a touching remonstrance to the Emperor and the practice was discontinued. The people of Tao-chou erected temples in honour of their benefactor, and in later times his effigy came to be worshipped all over the empire as the 福祿神 God of Happiness and Prosperity.

2364 **Yang Ch'êng** 陽城 (T. 亢宗). A.D. 735–805. A native of 北平 Pei-p'ing in Chihli, who obtained a place as underling in a college where he was able to read the books by stealth. In six years he was an accomplished scholar, and then graduating as *chin shih* he retired with his brother to the mountains, where they appear to have had only one suit of clothes between them. They also both made a vow never to marry. After some time the fame of Yang Ch'êng's teachings reached the ears of Li Pi, who recommended him to the Emperor. He was appointed Censor, and filled the post for eight years without giving the slightest cause for displeasure. He then incurred the hatred of the powerful favourite P'ei Yen-ling by espousing the cause of some of his victims, and would have fallen himself but for the intercession of the Heir Apparent. At the same time he prevented the appointment of P'ei as Minister of State by declaring openly that he would appear at Court weeping and dressed in mourning clothes. Shortly afterwards he fell into disfavour, and was sent as Governor to Tao-chou in Hunan. While there, a famine occurred and no taxes were forthcoming. The authorities pressed Yang Ch'êng for remittances, but he refused to press the people. He even threw himself into prison and slept on a plank bed; and when a Commissioner was sent down to look into the matter, he had disappeared.

2365 **Yang Chi** 楊基 (T. 孟載). 14th cent. A.D. A native of Kiangsu, who held various appointments in the public service, and at length, after a chequered career, rose to be Treasurer in Shansi. There he was impeached on some trivial pretext and condemned

to penal servitude. His poetry attracted the notice of Yang Wei-chêng, and is considered to be of the highest order. He himself was ranked with 高啟 Kao Ch'i, 張羽 Chang Yü, and 徐賁 Hsü Pên, as one of the Four Heroes of Kiangsu. Author of the 論鑒.

Yang Chi-shêng 楊繼盛 (T. 仲芳). A.D. 1516—1556. A native of Jung-ch'êng in Chihli, who was set by his mother to herd cattle, and only at the age of 13 began to attend school. He graduated as *chin shih* in 1547 and was attached to a Board at Nanking. For his bold opposition to the dangerous if not treacherous policy of Ch'ou Luan, who wished to establish a horse-market at the frontier, by which China was to be supplied with a fine breed of Tartar horses, he was degraded to be Gaol Warden at 狄道 Ti-tao in Kansuh. On the fall of Ch'ou Luan he was again promoted; but his denunciation of Yen Sung brought him to prison, and after three years to execution. His wife addressed to the Throne a powerful memorial, asking for his pardon, which was withheld from the Emperor by Yen Sung. "But if," she added, "my husband's crime is of too deep a dye, I humbly beg that my head may pay the penalty, and that I may be permitted to die for him. Then, from the far-off land of spirits, myself brandishing spear and shield, I will lead forth an army of fierce hobgoblins to do battle in your Majesty's behalf, and thus make some return for this act of Imperial grace." Canonised as 忠愍. 2366

Yang Chien 楊堅 (T. 那羅延). A.D. 540—605. A descendant of the famous Yang Chên. His father, Yang 忠 Chung, who died in 568, rose under the Wei and Chou dynasties to be Duke of Sui. In 576 Yang Chien began to be an object of suspicion to the Emperor Wu Ti, and lay for a while in hiding. The next Emperor, Hsüan Ti, a mere debauchee, appointed him Minister; and on his death in 580, Yang styled himself Chancellor 2367

and established himself in the Heir Apparent's palace. Through his daughter, who had married the Emperor Hsüan Ti, he managed to persuade the youthful sovereign, Ching Ti, to resign the throne to him, and proclaimed himself first Emperor of the Sui dynasty. In 589 he annexed the Ch'ên territory, taking care to employ its existing officials. In 600, acting upon the counsels of the Empress and Yang Su, he set aside his eldest son, who was Heir Apparent, and nominated his second son to succeed him. The latter is said to have slain the rightful heir forthwith, in order to prevent his re-instatement. In spite of wholesale slaughter of the House of Chou and treacherous behaviour to relatives and friends, he was not altogether a bad ruler. He lightened the burden of taxes, codified the criminal law, instituted the tithing system, opened public libraries, and set an example of simplicity and economy in food and dress. During his reign the population is said to have doubled, reaching a total of nearly nine millions. Canonised as 文帝, with the temple name of 高祖.

2368 **Yang Chien** 楊簡 (T. 敬仲. H. 誠齋). 12th and 13th cent. A.D. A poet and official of the Sung dynasty, some time a disciple of Lu Chiu-yüan. At the recommendation of Chu Hsi he was appointed magistrate at 樂平 Lo-p'ing; and when summoned thence to the Imperial Academy, the people escorted him on the way, calling him 楊父 Father Yang. He rose to be a secretary in the Board of Works, retiring in 1225.

2369 **Yang Ch'iung** 楊烱. 7th cent. A.D. A native of Hua-yin in the province of Shensi. Entering the public service, he rose to be a Director of the department charged with the tuition of the Heir Apparent. But he was mixed up in the rebellion of Hsü Ching-yeh, and degraded to a petty post. He afterwards became magistrate at 盈川 Ying-ch'uan in Chehkiang, where he distinguished himself by his cruelty. Was famous as a poet, and together with Wang Po,

Lo Pin-wang, and Lu Chao-lin, formed the band known as the 四傑 Four Heroes of the T'ang dynasty.

2370 **Yang Chu** 楊朱. 4th cent. B.C. A philosopher mentioned by Mencius and Chuang Tzŭ. He founded a school of ethical *egoism*, as opposed to the extreme *altruism* of Mo Ti. According to Mencius he would not have parted with one hair of his body to save the whole world, whereas Mo Ti under such circumstances would have sacrificed all. Book VII of the spurious work known as 列子 (see Lieh Yü-k'ou) is devoted to his sayings, and he is even represented as holding a conversation with Lao Tzŭ. He has been confused with another personage, also mentioned by Chuang Tzŭ, named 陽戎 Yang Jung, whose style was 子居 Tzŭ-chü, and who was contemporary with Lao Tzŭ.

2371 **Yang Chü-yüan** 楊巨源 (T. 景山). 8th and 9th cent. A.D. A native of 蒲 P'u-chou in Shansi, who graduated as *chin shih* about A.D. 790 and in 830 was Superintendent of Instruction at Ho-chung in Shansi. He gained considerable reputation as a poet.

2372 **Yang Chung-no** 楊忠訥 (T. 耑木). 17th and 18th cent. A.D. Son of Yang Yung-chien, and author of the collection of poems called 叢桂集.

2373 **Yang Hsi-fu** 楊錫紱 (T. 方來. H. 蘭畹). A.D. 1701—1769. Graduated as *chin shih* in 1727, and rose by 1757 to be Director General of the Grain-Transport, a post which he filled with conspicuous success until his death. Author of the 漕運全書, a book on the grain-transport system; of a commentary on the *Four Books*; of a record of virtuous wives; and of a collection of essays. Canonised as 勤慤.

2374 **Yang Hsiang** 楊香. One of the 24 examples of filial piety, said to have lived under the Han dynasty. When he was only fourteen years of age his father was attacked by a tiger, whereupon

he at once flung himself upon the beast and by the sacrifice of his own life enabled his father to escape.

2375 **Yang Hsin** 羊欣 (T. 敬元). Died A.D. 432. A native of Nan-ch'êng in Shantung, who served at intervals under the Chin and Sung dynasties and rose to be Governor of Hsin-an. He was remarkable for his skill as a calligraphist; and in the 隸 *li* style he was declared by Shên Yo to surpass even Wang Hsien-chih.

2376 **Yang Hsing-mi** 楊行密 (T. 化源). Died A.D. 907. An official of the T'ang dynasty, who for his services against the rebel 畢師鐸 Pi Shih-to received in 902 the title of Prince of Wu. He never actually established his independence, but was canonised as 武忠, first sovereign of the Wu State.

2377 **Yang Hsiu** 楊修 (T. 德祖). 2nd and 3rd cent. A.D. Great great grandson of Yang Chên, and a very precocious boy. On one occasion, when 9 years of age, a gentleman named K'ung (= *Peacock*) came to call on his father who happened to be out. Seeing some arbutus-fruit (= *Yang*) lying on the table, the visitor jokingly remarked, "I presume that is a member of your family;" to which the boy at once replied, "I never heard that the peacock was a member of your family!" He subsequently became secretary to the great Ts'ao Ts'ao, who grew suspicious of his talents and caused him to be put to death. It was to him that 張松 Chang Sung, when sent by 劉璋 Liu Chang to Ts'ao Ts'ao and asked how many men like himself there were in Shu, made his memorable reply. "Of men like me," cried Chang Sung, "there are cartloads and peck-measurefuls innumerable!"

2378 **Yang Hsiu-ch'ing** 楊秀清. One of the leading spirits of the T'ai-p'ing rebellion, to whose military genius much of the early success of the movement was due. Known as the 東王 Eastern Prince, he professed to be the mouth-piece of 天父 God the Father, and often rebuked Hung Hsiu-ch'üan and sometimes even

beat him. After the capture of Nanking by the T'ai-p'ings he established himself in the Viceroy's yamên and lived in great state. In August 1856 he was detected in a seditious movement against the Heavenly King and was slain, and his body is said to have been eaten.

Yang Hsiung 楊雄 (T. 子雲). B.C. 53—A.D. 18. A native 2379
of Ch'êng-tu in Ssŭch'uan, who as a child was fond of learning but given to straying from the beaten track and reading whatever he could lay his hands upon. He stammered in his speech, and consequently gave much time to meditation. In poetry he made Ssŭ-ma Hsiang-ju his model, and ere long was considered to be quite the equal of his master. He attracted the notice of the Emperor Ch'êng Ti, and received a post at Court, from which he is sometimes spoken of as 楊執戟. Later on he accepted office under Wang Mang, the Usurper, for which he is severely blamed in history, Chu Hsi stigmatising him as "Mang's Minister." On one occasion he nearly lost his life by throwing himself out of window to escape arrest on a charge for which a son of Liu Hsin, who had been a pupil of his, was put to death. He propounded an ethical criterion occupying a middle place between those insisted upon by Mencius and Hsün K'uang, teaching that the nature of man at birth is neither good nor evil, but a mixture of both, and that development in either direction depends wholly upon environment. In glorification of the *Canon of Changes* he wrote the 太玄經, and to emphasise the value of the Confucian *Analects* he produced the 法言, both between A.D. 1 and 6. On completion of this last, his most famous work, a wealthy merchant of the province was so struck by its excellence that he offered to give 100,000 *cash* if his name should merely be mentioned in it. But Yang answered with scorn that a stag in a pen or an ox in a cage would not be more out of place than the name of a man, with nothing but money to recommend

him, in the sacred pages of a book. Liu Hsin however sneeringly suggested that posterity would use it to cover pickle-jars. Yang also wrote the 訓纂, a philological work; the 反騷, a poem in imitation of Ch'ü Yüan's well-known elegy; and also treatises on acupuncture and music. The 方言, a comparative vocabulary of words and phrases used in different parts of the empire, has been attributed to him, but on very insufficient, if not actually mistaken grounds. See *Hung Mai.*

2380 **Yang Hsü** 羊續 (T. 興祖). 2nd cent. A.D. A native of P'ing-yang in Shansi, who received an official appointment in recognition of the services of his forefathers for seven generations. He rose to be a General, but got into trouble over some palace intrigue, and was thrown into prison. Ten years later he was again in office, and on the rebellion of 趙慈 Chao Tz'ŭ in 186 he became Governor of Nan-yang. Before taking up his appointment, he visited the city in the disguise of a poor scholar, with only one attendant, and familiarised himself with the feelings of the people. He then proceeded to dismiss all corrupt officials and generally reform the administration; and ere long, in conjunction with the Governor of Ching-chou, he had captured and beheaded Chao Tz'ŭ. He dressed in ragged clothes, ate coarse food, and used a miserable equipage. On one occasion some one brought him a present of fresh fish, which he accepted and hung up; and later on, when a further supply was offered, he caused the previous lot to be produced, to show that he was not in want of any more. In 189 the Emperor Ling Ti would have appointed him to a high post, but when the official came to collect the usual fees, Yang Hsü brought out one wadded robe, which he said was all the property he owned. The Emperor took umbrage at this, and nominated him to an inferior position. Just then however he died, aged 48.

Yang Hsüan-kan 楊玄感. Died A.D. 613. Son of Yang Su. 2381
He was one of the first to revolt against the Emperor Yang Ti, but his attempt at insurrection was quickly suppressed and he perished with the defeat of his forces.

Yang Hu 陽虎. 6th cent. B.C. Charioteer to 季桓 Chi Huan, 2382
the chief of one of the three leading families in the Lu State. In 505 he rebelled against his master, and for some time held him prisoner. Confucius refused to see him; but they afterwards met accidentally, and Confucius was persuaded by him to take office. He failed in his ambitious designs and was ultimately compelled to flee to the Chin State.

Yang Hu 羊祜 (T. 叔子). Died A.D. 278. A native of Nan- 2383
ch'êng in Shantung, grandson of Ts'ai Yung and twin brother to the Empress Consort of the founder of the Chin dynasty. At the age of five he bade his wet-nurse go and fetch a bracelet from the mulberry-orchard of a neighbouring Mrs. Li. "That bracelet," cried Mrs. Li, "was lost by my dead son!" From which it was inferred that Yang had been her son in a previous birth. He rose to high office, first of all under Ssŭ-ma Chao, and afterwards under Ssŭ-ma Yen. When on a great campaign against the Wu kingdom, he used to go about with a loose girdle and dressed in light furs, attended by only a very small body-guard; hence he received the sobriquet of the 斯文主將 Gentlemanly General. For his immense services he was ennobled as Marquis, and when he died all the shops were closed and the sounds of lamentation were heard in the neighbouring kingdom of Wu. The people of Ching-chou put up a memorial stone on Mt. 峴 Hsien, at the sight of which so many persons wept that Tu Yü called it the 墮淚碑 Tablet of Tears.

Yang Hui-chih 楊徽之 (T. 仲猷). A.D. 921—1000. A 2384
native of P'u-ch'êng in Shensi, who graduated as *chin shih* in 958 and rose under the first two Emperors of the Sung dynasty to the

highest offices of State. He was intensely fond of poetry, and would recite to his friends for hours together; and at his death he left behind him a small collection of verses of his own composition.

2385 **Yang Hung** 楊洪 (T. 宗道). Died A.D. 1451. A native of 六合 Liu-ho in Kiangsu, who distinguished himself as a military commander and in 1448 was ennobled as Earl. He then fell into disgrace over the capture of the Emperor (see *Chu Ch'i-chên*) and was thrown into prison. From this he was released to defend the capital, and after an overwhelming victory over the rebels he was restored to favour and ennobled as Marquis. Canonised as 武襄.

2386 **Yang I** 楊益 (T. 筠松. H. 求貧). 9th cent. A.D. A native of 竇 Tou-chou in Kuangsi, employed as an official astronomer and geomancer under the Emperor Hsi Tsung of the T'ang dynasty. In 880, when Huang Ch'ao attacked the Court, he stole the secret cabbala inscribed on tablets of jade which belonged to the Imperial Treasury, and made off with them, leading thereafter a wandering life. He was the founder of the Kiangsi school of geomancy, and is said to have marked 15 days in the year, known as 楊公忌, as exceptionally unlucky.

2387 **Yang I** 楊億 (T. 大年). A.D. 974—1030. A native of P'u-ch'êng in Shensi. Just before his birth his father dreamt that a Taoist priest, named 懷玉山人, came to make a call; and when the little boy was born, he was found to be covered with hair over a foot long, which however disappeared within a month. For some years he could not speak; until at length being one day carried up to the top of a pagoda, he burst out with the following well-known lines:

Upon this tall pagoda's peak
  My hands can nigh the stars enclose;
I dare not raise my voice to speak,
  For fear of startling God's repose.

At seven years of age he was highly skilled in composition, and able to converse upon serious subjects. At eleven, the Emperor sent for him to Court. He graduated as *chin shih*, and ultimately rose to be a sub-Chancellor of the Han-lin College and was employed in preparing the dynastic annals. But he fell into disfavour for refusing to draft a Decree setting up the new Empress of the Emperor Chên Tsung; and his rivals, Ch'ên P'êng-nien and Wang Ch'in-jo secured his dismissal. By 1018 he had again risen to be Vice President of the Board of Works. Foreseeing an early death, he sought to escape the inevitable by giving himself the cognomen above, which means length of years. His numerous miscellaneous writings are mostly to be found in the two collections entitled 西崑 and 訓倡集. Canonised as 文公. See *K'ou Chun.*

Yang I-ch'ing 楊一清 (T. 應寧). Died A.D. 1530. A native 2388
of Pa-ling in Hunan, who graduated as *chin shih* in 1472 and rose by 1502 to be Vice President of the Censorate. Appointed Governor of Shensi, he defended the frontier so well that in 1507 he received supreme command of the Kansuh and Shensi armies. His plan of an additional wall, and of fortifying certain points, was approved, and funds were issued; but the hostility of Liu Chin forced him to retire, and he was prosecuted for wasting public money and thrown into prison. Three years later, while in command against the rebel Prince of 安化 An-hua, he conspired with the eunuch 張永 Chang Yung, and the two effected Liu Chin's overthrow. He ultimately rose to be President of the Board of Civil Office, but his opposition to Chang Ts'ung brought about his downfall, and he was degraded for accepting money from the younger brother of Chang Yung in return for writing the epitaph of the latter who had been dead for some years. Shame and mortification developed an abscess in his back, and he died declaring in his last memorial that his name had been so defiled that he could not rest

even in the tomb. In a few years his rank was restored, and he was ultimately canonised as 文襄.

2389 **Yang Ju** 楊儒. A Chinese Bannerman, who was a Taot'ai in Kiangsu in 1888, at Wênchow in 1891, and the following year at Wuhu, whence he was sent as Minister to Washington in 1893. He was Director of the Court of Sacrificial Worship in 1895, and is now Vice President of the Imperial Clan Court.

2390 **Yang Ju-shih** 楊汝士 (T. 慕巢). 9th cent. A.D. An official of the T'ang dynasty, who in his youth succeeded in carrying off the prize at a poetical competition against the famous poets Yüan Chên and Po Chü-i. After graduating as *chin shih*, he rose by 836 to be Vice President in the Board of War, and was President of the Board of Punishments at his death.

2391 **Yang Jung** 楊榮 (T. 勉仁). A.D. 1371—1440. A native of Chien-an in Fuhkien, who graduated as *chin shih* in 1400, and gained great reputation as a scholar and official. His personal name was originally 子榮 Tzŭ-jung, and he is known as 東楊 Eastern Yang (see *Yang P'u*). He stopped the Emperor Yung Lo upon his entry into Nanking in 1402, and persuaded him to begin with a visit to his father's grave. He occupied a position of considerable confidence under that monarch, whom he accompanied upon his last expedition and whose death he concealed until his successor was seated upon the throne. He continued to enjoy the Imperial favour until the rise of the eunuch Wang Chên deprived him of all real power. Canonised as 文敏.

2392 **Yang-ku-li** 楊古利. A.D. 1578—1644. The son of a chieftain of the 庫爾喀 K'u-êrh-k'o tribe, whose murder he avenged when only fourteen years of age by killing the murderer with his own hand. He entered upon a military career, and fought against the troops of the Mings with signal success. In 1627 he went on the campaign against Korea; and again in 1644, when he was

killed by a gunshot wound while pursuing the flying enemy into the mountains. He had married an Imperial princess, and was posthumously ennobled as 武勳王.

Yang Kuang 楊廣 (T. 阿摩). A.D. 580—618. Second son 2393
of Yang Chien, first Emperor of the Sui dynasty, whom he is said to have assassinated, as well as his elder brother. Succeeding to the throne in 605, he forthwith gave himself up to extravagance and debauchery, spending vast sums over his palace and pleasure-grounds at the new capital, Chiang-tu or modern Yang-chou. For his progress thither he levied from all officials above a certain rank a quota of ornamental "dragon-boats," the whole forming a line of vessels nearly one hundred miles in length. The trees in his park were supplied in winter with silken leaves and flowers, and birds were almost exterminated to provide a sufficient supply of down for his cushions. He is said to have prohibited women from wearing veils in public, substituting a turban for the more modest custom hitherto in vogue. In 607 he visited the northern frontier, and held an assembly of the chiefs of Central Asia, building at frightful sacrifice of life another Great Wall from 榆林 Yü-lin Fu in Shensi to the 紫 Tzŭ river in Ta-t'ung Fu, Shansi. He entered into trading relations with the Turkic tribes, and spent large sums upon embassies. In 608 he built a new palace at Fên-chou in Shansi, and in 609 made an unsuccessful campaign against the Turkic tribes. From 611 to 614 he indulged in unsuccessful invasions of Korea; and the consequent pressure upon the people led to risings in Shantung, Chihli, Honan, and other provinces. In 615, while on a progress, he was besieged at 雁門 Yen-mên in Shansi for no less than a month by the Turkic Khan. In 617 as many as seven usurpers had established themselves at various points; yet all the time the Emperor was content to live in shameless debauchery at his capital. The future founder of the T'ang dynasty

set up 侑 Yu, Prince of Tai, (known in history as 恭帝侑) a grandson of Yang Chien, in Shansi, and carried all before him. Hsiao Hsien became undisputed master from the East River to the western borders of Kuangtung, and of Hupeh, and the Yellow River defile, and from Han-yang in Hupeh to Cochin China. In 618 Yang Kuang was assassinated by Yü-wên Hua-chi, and was succeeded by his grandson 侗 T'ung, Prince of Yüeh (known in history as 恭帝侗), a mere puppet in the hands of Wang Shih-ch'ung, by whom he was poisoned in the following year. The Prince of Tai abdicated at the same time in favour of Li Yüan, and died soon after. In spite of his otherwise disreputable character, Yang Kuang prided himself upon his literary attainments. He set one hundred scholars to work editing a collection of classical, medical, and other treatises; and it was under his reign, in A.D. 606, that the examination for *chin shih* was instituted. Canonised as 煬帝.

2394 **Yang Kuei-fei** 楊貴妃. Died A.D. 756. The daughter of an official named 楊玄琰 Yang Hsüan-yen (T. 温), who had been President of the Board of War under the Emperor Jui Tsung, and had been ennobled as Duke. Her personal name was 玉環 Yü-huan. In 735 she became concubine to Prince 壽 Shou, eighteenth son of the Emperor Ming Huang; and three years later, upon the death of the reigning favourite, she passed into the harem of the father. She was surpassingly lovely, and specially noted as being the only fat lady among China's historical beauties. Her influence soon became paramount. She herself received the title of 太眞, whence she is often spoken of as 太眞妃 or 眞妃; her second cousin, Yang Kuo-chung, a drunken gambler, was raised to high office and ennobled with the title of his father; and her three sisters, who were also taken into the Imperial harem, received the titles of the Ladies 韓國 Han Kuo, 虢 Kuo Kuo, and 秦 Ch'in Kuo, respectively. In 745 she was raised to the rank of

Kuei-fei, and it is under this title that she is usually known. After an unparalleled career of luxury and extravagance, she fled with the Court in 756 at the approach of the rebel An Lu-shan. But on reaching 馬嵬 Ma-wei the soldiery rose in revolt, and demanded vengeance on the family of Yang. The Emperor was forced to order the eunuch Kao Li-shih to strangle his idolised concubine (some say she was hanged on a pear-tree), while her cousin, Yang Kuo-chung, and her sister, the Lady Ch'in Kuo, perished at the hands of the troops.

Yang Kung-i 楊恭懿 (T. 元甫). A.D. 1225–1294. A 2395
native of 奉元 Fêng-yüan in Shensi, who was obliged to toil for his living, with only spare moments for education. He succeeded however in acquiring a profound knowledge of the *Canon of Changes* and *Book of Rites*. In 1270 he and Hsü Hêng were summoned to Court, but he excused himself on the score of illness until the Heir Apparent began his studies. In 1275 he carried a measure by which only men of good character and well-read in the Classics were allowed to be nominated for the public examinations. In 1279 he was transferred to the Historical Department and was ordered to report on the calendar.

Yang Kuo-chung 楊國忠. Died A.D. 756. Cousin to Yang 2396
Kuei-fei. His youth was spent in riotous living; but after his cousin's rise to power he managed to secure a share of the Imperial favour, and was for a long time a person of great influence at Court. He was of course an object of flattery to all the courtiers, except to one, 張彖 Chang Huan, who said, "Men lean on Yang Kuo-chung as though he were Mt. T'ai, but I regard him as a mountain of ice." After rising to high office and being ennobled as Duke, he was slain at the general massacre of the Yang family. His name was originally Yang 釗 Chao; the designation "Kuo-chung" was bestowed upon him by the Emperor.

2397 **Yang of Lu, Duke** 魯陽公. A personage mentioned by Huai Nan Tzŭ. Being engaged in a bloody battle with the army of the Han[a] State, and fearing lest evening should close in and interfere with his victory, he raised his spear and shook it at the declining sun, which straightway went backwards in the sky to the extent of three zodiacal signs. [A similar story is told of one 虞公.]

2398 **Yang Lung-yen** 楊隆演. Died A.D. 920. Brother to Yang Wu, and his successor in 908 as third sovereign of the Wu State, the territories of which he increased by the annexation of Kiangsi.

2399 **Yang Ming-shih** 楊名時 (T. 賓實 and 凝齋). A.D. 1660—1736. A native of Kiangsu, who graduated as *chin shih* in 1691 and rose by 1726 to be Viceroy of Yün-Kuei. In 1728 he was impeached and sentenced to death, but was pardoned lest the people, who loved him, should rebel. At the end of his life he was recalled to Peking as tutor to the Imperial Princes. He wrote on the *Canon of Changes* and on the *Odes*. Canonised as 文定, and included in the Temple of Worthies.

2400 **Yang Pao** 楊寶. 1st cent. B.C. and A.D. Father of Yang Chên. He lived in retirement and occupied himself with teaching, and when in A.D. 7 he was summoned to take office he fled away and hid himself. Later on, the Emperor Kuang Wu would gladly have made use of his services. He died however of old age before he could start for the post to which he had been appointed. He was a man of an eminently humane disposition. On one occasion he rescued a wounded bird which was attacked by ants, and after nursing it to recovery allowed it to fly away. The same evening the bird returned, and taking the form of a youth in yellow garments, presented him with four jade bracelets, saying, "Take care of these; they will cause four generations of your descendants to be pure and spotless as themselves." This prophecy was fulfilled in the

lives of Yang Chên, Yang 秉 Ping, Yang 賜 Tz'ŭ, and Yang 彪 Piao.

Yang P'o 楊朴 (T. 契元). 10th cent. A.D. A native of 2401
管城 Kuan-ch'êng in Honan, who distinguished himself as a poet and received an offer of a post from the Emperor T'ai Tsung of the Sung dynasty. He declined this however, and lived in retirement with wine and books until summoned to Court by the Emperor Chên Tsung in 998. "Did any one give you any verses at parting?" asked his Majesty. "My wife," replied Yang, "gave me the following stanza:

> Don't liquor too deep, and, what is worse,
> Don't fuddle your brains with making verse;
> For now you're to be a Mandarin
> 'Tis the last I shall see of my old man's skin!

At this the Emperor laughed and gave him a handsome present. He used to ride about upon an ox, and called himself 東里野民. His works were published under the title of 東里楊聘君集.

Yang P'u 楊溥. Brother to Yang Lung-yen and his successor 2402
in A.D. 920 as fourth and last sovereign of the Wu State. In 927 he assumed the Imperial title, but in 936 he abdicated in favour of Hsü Chih-kao.

Yang P'u 楊溥 (T. 弘濟). A.D. 1372—1446. A native of 2403
石首 Shih-shou in Hupeh. Graduating as *chin shih*, he was for some time attached to the establishment of the Heir Apparent, until forced to go into mourning for his father. In 1414 he got into serious trouble by failing to meet the Emperor at an appointed time, and was thrown into prison. There he remained for ten years, all of which he passed in close application to literary studies; at length, upon the accession of the Emperor Jen Tsung, he was released and appointed to the Han-lin College. He ultimately rose to high office and was much respected, especially for his calm and

dignified demeanour. At the same time he was so humble that when entering the palace he would creep along by the wall, not deeming himself worthy to occupy the middle of the road. With the rise however of the eunuch Wang Chên in 1440, his influence began to wane. He was known as 南楊 Southern Yang, to distinguish him from Yang Jung and Yang Yü, who are together known as the Three Yangs. Canonised as 文定.

2404 **Yang Shên** 楊愼 (T. 用修. H. 升菴). A.D. 1488—1529. Son of Yang T'ing-ho, and a native of Hsin-tu in Ssŭch'uan. He graduated first on the list at the Palace examination in 1511, and was appointed to the Han-lin College. His official career was somewhat chequered. In 1524 he strenuously opposed the appointment of Kuei O and Chang Ts'ung to the Han-lin College, and when the Emperor would not listen to him, he wept and howled so loudly that he was heard all over the palace. For this he was thrown into prison, and eventually banished to 永昌 Yung-ch'ang in Yünnan where he died. He was an accomplished scholar and author, his best known works being the 丹鉛總錄, a collection of miscellaneous writings, which is really a compressed edition of a much more extensive production; and the 轉注古音畧, a philological treatise. At ten he had composed verses, and at eleven had projected a work on ancient battle-fields. He was especially versed in astronomy, ceremonial, and history. During his later years he led a life of apparent dissipation, in order to avert the Emperor's suspicions. Canonised as 文憲.

2405 **Yang Shih** 楊時 (T. 中立. H. 龜山). A.D. 1053—1135. A native of 將樂 Chiang-lo in Fuhkien. He graduated as *chin shih* in 1077, but declined to take office and enrolled himself as a disciple under Ch'êng Hao, who was then at 潁昌 Ying-ch'ang in Honan. On the death of the latter, he joined the still more famous brother, Ch'êng I, at Lo-yang, and remained with him until

1087, behaving towards him with the utmost deference. On one occasion, when the Master had dozed off, Yang Shih would not wake him, but remained standing at the door so long that a foot (some say three feet) of snow fell in the interval before the sleeper awaked. After that he held several appointments as Magistrate, and his administration was uniformly successful. He was an opponent of Wang An-shih, and it was through his denunciation that Wang's tablet was removed from the Confucian Temple. The peace arranged with the Chin[a] Tartars in 1126 caused him to resign the important posts to which he had been appointed, and he retired into private life to continue awhile the course of study and teaching which had always been his chief solace and enjoyment. Canonised as 文靖, in 1495 his tablet was placed in the Confucian Temple.

Yang Shou-chih 楊守知 (T. 次也). 18th cent. A.D. Grandson **2406**
of Yang Yung-chien, and author of the collection of poems styled 致軒集.

Yang Ssŭ-ch'ang 楊嗣昌 (T. 文弱). A.D. 1588–1641. **2407**
Graduating in 1610, he came into notice when Peking was besieged in 1629, and rose to be President of the Board of War in 1637. He promptly set about reforming the military administration, suggesting an elaborate and expensive plan of campaign against the rebels. Unfortunately, he put complete trust in 熊文燦 Hsiung Wên-ts'an, Governor of Fuhkien, who had done much towards suppressing piracy, and he urged peace with the Manchus. The repeated ill-success of Hsiung Wên-ts'an roused the Emperor's suspicion, and Yang had to take the field in person. Finding the Emperor deaf to his defence of Hsiung, Yang appointed 左良玉 Tso Liang-yü to be Commander-in-chief, and in 1640 Chang Hsien-chung was driven into Ssŭch'uan and reduced to great straits. But the Imperialist generals proved incompetent, and he was allowed to break out and ravage Ssŭch'uan at will, posting in Chungking a counter proclamation

to Yang's offer of a reward for his head. In 1641 Yang collected a fleet at Yün-yang to cut off his retreat eastward, but Chang evaded him and by treachery succeeded in entering his headquarters at Hsiang-yang in Hupeh. Before Yang had got farther than 沙市 Sha-shih, Lo-yang had fallen, and out of sheer mortification he starved himself to death. No penalty was recorded against him, but Chang Hsien-chung, on taking Wu-ling, burnt his coffin.

2408 **Yang Su** 楊素 (T. 處道). Died A.D. 606. Son of a Magistrate of Fên-chou in Shansi under the Northern Chou dynasty. In 571 he earned the approval of the Emperor Wu Ti by a skilfully written draft for a proclamation. His Majesty remarked that with diligence he would compass both wealth and fame; to which Yang Su replied that he desired neither. He rose to take a prominent part in the political and military movements which placed Yang Chien upon the throne, and in his service conducted numerous campaigns against frontier kingdoms and internal opponents, for which he was ennobled as Duke. When the latter lay upon his death-bed, Yang Su ingratiated himself with the son, Yang Kuang, by a timely hint respecting his father's condition, and was rewarded on that prince's accession to the throne by continuance of his high functions. His influence however with the new Emperor was of short duration; and finding himself neglected and in danger of degradation, he pined to death in the following year. He was distinguished by scholarly attainments and a love of study; yet according to the historians he made his way by scheming and truckling, and shares in the disgrace of placing such a monarch as Yang Kuang upon the throne. See *Lo-ch'ang Kung Chu.*

2409 **Yang Su-yün** 楊素蘊 (T. 筠湄 and 退菴). A.D. 1629—1689. Graduated as *chin shih* in 1652, and went as Magistrate to 東明 Tung-ming in Shantung, a district lately laid waste by the Yellow River. In three years he restored it to prosperity, and

also gained over a notable bandit who had been doing much mischief. For his services he was made an Inspecting Censor for Ssŭch'uan, whereupon he foretold in a memorial the rebellion of Wu San-kuei. No action was taken, however, and Wu San-kuei even succeeded in getting his appointment as Taot'ai in Ssŭch'uan cancelled. On this he retired to his home in disgust for ten years. He then became Taot'ai of the 鄖襄 Yün-hsiang Circuit in Hupeh, and earned fresh fame by opening to navigation a stream near 穀城 Ku-ch'êng, and so enabling the grain-junks to avoid the revolted districts of Shantung while relieving the people of his own Circuit from the burden of carrying the rice overland. As Governor of Anhui in 1687 he saved many lives during a famine by throwing open the public granaries before the Emperor's assent had reached him. Transferred to Hupeh, then in a state of constant alarm on account of rebel bands, he calmed the public mind by leaving the gates of the provincial city wide open on the night of the Feast of Lanterns. On his death-bed he indited a last memorial in behalf of some overtaxed districts.

Yang Ta-hung 楊大洪 (T. 文孺). A native of 應山 2410
Ying-shan in Hupeh, who graduated as *chin shih* in 1607 and distinguished himself by his impeachment of the eunuch Wei Chung-hsien.

Yang Ti. See **Yang Kuang.**

Yang T'ing-ho 楊廷和 (T. 介夫). A.D. 1459—1529. A 2411
native of Hsin-tu in Ssŭch'uan, who graduated as *chin shih* in 1478, before his own father. He rose by 1507 to be a Minister of State, and tried hard to induce the Emperor to give up his hunting tours and attend to duty. Failing to check the power of the eunuchs, he repeatedly applied to retire, but was not allowed to go until 1519 when he refused to draft the Emperor's appointment of himself as Commander-in-Chief against the rebel 宸濠 Chên Hao (see

Chiang Pin). In the following year, having been summoned by the dying monarch, he secured the succession of the Emperor Shih Tsung, being for forty days in charge of the government pending the new sovereign's arrival. He promptly disbanded the useless armies, dismissed a host of priests, packed off a Portuguese envoy, and introduced the strictest economy. His opposition to the new Emperor's desire to bestow undue honours on his parents lost him the Imperial favour, although by persistence he carried his point. In 1524 he retired because he could not stop the appointment of eunuch superintendents to silk factories, and in 1528 he was cashiered. In 1567 his honours were restored, and he was canonised as 文忠.

2412 **Yang Ts'un-chung** 楊存中 (T. 正甫). Died A.D. 1166. A native of 崞 Kuo District in Shansi, whose personal name was originally 沂中 I-chung. He was very precocious, and possessed of unusual physical strength, which perhaps decided him to devote his talents to the art of war. In 1125 he gathered together a considerable force and did good service against various rebels who were just then giving a great deal of trouble. For this he was promoted to high rank; and when in 1140 he succeeded in inflicting a severe defeat upon the Chin[a] Tartars, who had broken their treaty, he was further loaded with honours, being ultimately ennobled in 1161 as Prince. Canonised as 武恭.

2413 **Yang Tsung-jen** 楊宗仁 (T. 天爵). A.D. 1659—1725. Entering the public service as a student of the Imperial Academy, he rose by 1722 to be Viceroy of Hu-Kuang. Here he introduced many reforms, and also established a system of relief for the poor. He encouraged agriculture by unofficial tours during which he distributed rewards out of his own pocket. Canonised as 清端, and included in the Temple of Worthies.

2414 **Yang Wan-li** 楊萬里 (T. 廷秀). A.D. 1124—1206. A native of Chi-shui in Shansi, who graduated as *chin shih* in 1154,

and rose to be keeper of the Imperial Library. He lost favour at Court by opposing an issue of iron cash in Kiangnan, and was relegated for a time to a provincial post. He was a poet of repute, and also wrote the 易傳, a commentary on the *Canon of Changes*. He was known as 誠齋先生, from a term applied to him by the Emperor Kuang Tsung. Canonised as 文節.

Yang Wei-chêng 楊維貞 (T. 廉夫). 14th cent. A.D. A native of Kuei-chi in Chehkiang, who graduated as *chin shih* in 1327 and served for a short time as magistrate. His disposition was unsuited however to a public career, and he retired to Shanghai where he built himself a "hanging garden" and amused himself by entertaining friends and playing upon an iron flute. His poetry, mostly composed under the inspiration of deep potations, was much esteemed. In 1369 the Emperor Hung Wu summoned him to Court. "What!" cried he, "should an old woman of 80 get ready a second *trousseau*?" He was kindly treated, and after 120 days was allowed to return home. 2415

Yang Wu 楊渥. Died A.D. 908. Eldest son of Yang Hsing-mi, and his successor in 907 as second sovereign of the Wu State. He soon gave himself up to a life of debauchery, in consequence of which the Minister 徐溫 Hsü Wên caused him to be assassinated, and placed his brother upon the throne. 2416

Yang Yen 楊炎 (T. 公南). Died A.D. 781. A native of 天興 T'ien-hsing in Shensi, whose father 楊播 Yang Po had been an official, popularly known as 元靜先生. He was noted for his splendid beard and eyebrows, as well as for a spirited disposition; and after the death of his father he received an appointment in the public service. Becoming a protégé of Yüan Tsai, when the latter fell he was banished to a petty post in Hunan, from which he was recalled at the accession of the Emperor Tê Tsung in 779, and rose to share with Lu Ch'i the full control of the 2417

administration. The latter became jealous of his superior abilities and influence, and at length found his opportunity in the exposure of Yang Yen's son for bribery and corruption. Yang Yen was banished to Kuangtung, but before he reached his destination he was allowed to commit suicide. During his short term of office he attempted, but without success, to introduce a new system of providing revenues for the State. The old-fashioned land-tax, and payment in kind upon produce, together with the corvée system of forced labour, were to be done away with, and a half-yearly money-tax was to be substituted in lieu of all these. Some time after death his honours were restored to him, and he was canonised as 平厲.

2418 **Yang Yin** 楊愔 (T. 遵彥). A.D. 511—560. A native of Hua-yin in Shensi, who showed great signs of ability even before he could speak, and was playfully known as the "Prince of Ch'in." At six years of age he read history; at eleven he knew the *Odes* and the *Canon of Changes*, and could enjoy the *Tso Chuan.* "This child," cried an elder cousin, "has not shed his colt's teeth, yet he is already the Bucephalus of our family!" At fifteen he was ennobled as Baron for military services, and at eighteen he was holding a high post. From this time his career was chequered with the ups and downs of political life. At one moment he was hiding for fear of his life in a Buddhist monastery, whither he had gone under an assumed name, after leaving his hat and clothes by the bank of a river. He rose under the first Emperor of the Northern Ch'i dynasty to be Minister of State and President of the Board of Civil Office, and in 559 he was ennobled as Prince. He was put to death by the Emperor Hsiao Chao Ti.

2419 **Yang Ying-chü** 楊應琚. Died A.D. 1766. A high official under the Emperor Ch'ien Lung, who after successfully filling many important posts and rising to be Grand Secretary in 1764, in consequence of his failure against the rebels in Yünnan, was cashiered,

had all his property confiscated, and was ordered to commit suicide.

Yang Yü 楊寓 (T. 士奇. H. 東里). A.D. 1365–1444. 2420
A native of T'ai-ho in Kiangsi, whence he is sometimes spoken of as 西楊 Western Yang (see *Yang P'u*), who received through interest an appointment as Compiler in the Han-lin College. Subsequently, when the Board of Civil Office held an examination of scholars, he came out at the head of the list. He rose to high office in the State, and it was solely through his firmness that the boy-Emperor Ying Tsung came peaceably to the throne. He was employed upon the annals of several reigns, and also upon the commission which produced the 歷代名臣奏議, a collection of memorials by famous Ministers of all ages. He compiled the 文淵閣書目, a catalogue of the Imperial Library, and was generally known as one of the greatest scholars of his age. His last years were clouded by the misbehaviour of his son, who was finally impeached and dismissed the public service. He is better known by his style, as Yang Shih-ch'i. Canonised as 文貞.

Yang Yu-chi 養由基. A Minister of the Ch'u State, who 2421
was so skilful at archery that he could pierce a willow-leaf from a distance of 100 paces and do it 100 times in succession. There was a great ape in Ch'u, and the prince ordered Yang to shoot it. Scarcely had he bent his bow ere the ape clung to the tree howling.

Yang Yü-ch'un 楊遇春 (T. 時齋). A.D. 1760–1838. A 2422
native of Chungking in Ssŭch'uan, who for various military services was appointed Commander-in-chief of Kansuh. In 1805 he was banished to Ili for his too lenient treatment of the 南山 Nan-shan mutineers, who had been driven to revolt by having their rations of salt and rice reduced to maize. Three years later he was restored to office as Brigade-General in Kansuh; and in 1827, after the irruption of Jehangir into Turkestan, he received the title of Marquis and was appointed Viceroy of Shen-Kan, as a special

exception to the rule which forbids the transfer of Chinese as opposed to Manchus from high military to high civil rank. Of extraordinary valour, he was never wounded. In private life he was austere, and to his sons severe, thrashing his eldest for loose living when the latter was already a Prefect. Canonised as 忠武, and included in the Temple of Worthies.

2423 **Yang Yün** 楊惲 (T. 子幼). 1st cent. B.C. An official who received high office for having given the first warning of the rebellious intrigues of the Ho family (see *Ho Kuang*). He was however unfitted for public life, and was soon dismissed from his post. He then took to luxurious living, and made such a display of his wealth that on the occasion of an eclipse of the sun he was denounced for extravagance and pride, and was put to death as a disorderly character.

2424 **Yang Yung-chien** 楊雍建 (T. 自西 and 以齋). A.D. 1631—1704. A native of Hangchow, who graduated as *chin shih* in 1655 and rose to be Vice President of the Censorate and of the Board of War. After four years' retirement to wait on his aged mother, he was sent to the Yellow River, whence he retired ill from his labours. He was also for a time Governor of Kueichou, where he did much to restore orderly government. He published two collections of memorials, and one of miscellanies.

2425 **Yang Yung-po** 陽 (or 羊) 雍伯. 2nd cent. A.D. A man of the E. Han dynasty. Impelled by charitable motives he supplied gruel for nothing to all thirsty travellers who had to cross a steep mountain near his home. He carried on this practice for 3 years, when one day a stranger who had been drinking gave him a pint measure full of cabbage-seed, telling him to plant it in his field, whereby he would obtain some fine jade and a good wife. After having done this, Yang was desirous of taking to wife a renowned beauty, whose mother, 徐氏 Hsü Shih, demanded as the price

of her consent two bracelets of white jade. Yang went and dug in his field, and was rewarded by the discovery of five such pairs. His union was thereupon happily accomplished. Hence comes the phrase 種玉田 "to cultivate a jade field," figuratively used of a happy marriage, and from this legend the District of 玉田 Yü-t'ien in Chihli is said to take its name. The same story is told of a man named Lin, from whom the illustrious Lin Tsê-hsü is said to have traced his descent, with unimportant differences of detail. The field is said to have been an indigo-field, and the District named after the story is 藍田 Lan-t'ien in Shensi.

Yao 堯. Died B.C. 2258. The famous legendary Emperor, whose 2426
name, coupled with that of Shun, is suggestive of China's Golden Age. His surname was 姬 Chi, and his personal name 方勳 Fang-hsün. He is said by some to have been the son of the Emperor 帝嚳 Ti K'u, who invested him with the Principality of 陶 T'ao, whence he subsequently moved to 唐 T'ang, from which two localities he obtained the name of 陶唐氏. Another account makes him the son of a virgin, who produced him according to the prophecy of a red dragon after a gestation of fourteen months, with eyebrows of eight different colours. He ascended the throne in B.C. 2357, and after a glorious reign, variously estimated at 70 and 98 years, he set aside his worthless son Tan Chu and abdicated in favour of Shun. He was canonised as 唐帝堯, and is also known as 伊祈 and 伊耆.

Yao Ch'a 姚察 (T. 伯審). A.D. 533—606. A native of Wu- 2427
k'ang in Chehkiang. Distinguished in youth by filial piety, he rose to eminence as a scholar and undertook to write the *History of the Liang Dynasty*, A.D. 502—557. This work was completed by his son, Yao Chien, with some slight help from Wei Chêng, as also was his *History of the Ch'ên Dynasty*, A.D. 557—589, towards which he had done little more than collect materials. He served as

Magistrate of his native place under the Liang dynasty, and rose to be Vice President of the Council under the Ch'ên dynasty; and in 589 the founder of the Sui dynasty gave him a post in which he could work upon the histories above mentioned, declaring before all the Court that there was no other such scholar in the empire. In 593 his father died, and he inherited the title of Duke. He thereupon retired to a Buddhist temple at 鍾山 Chung-shan in Kuangsi, where as a boy he had taken the vows. In his will he openly confessed his belief in the Buddhist faith. He had always lived on priestly fare, and his body had become extraordinarily emaciated.

2428 **Yao Ch'ang** 姚萇 (T. 景茂). A.D. 330—393. Twenty-fourth son of Yao I-chung. On the death of Yao Hsiang, he submitted to Fu Chien (2) and served as Governor of various Districts. He led the Liang-chou division when Fu Chien raided Chin, and being defeated by Mu-jung Hung after the rout of Fu Chien, fled to 馬牧 Ma-mu in Kansuh. Chosen by the 西 Hsi-chou people to be head of their league, he assumed in 384 the titles of Generalissimo and Khan. Two years later he took Ch'ang-an, and set up the Later Ch'in dynasty. Canonised as 太祖武昭皇帝.

2429 **Yao Ch'i-shêng** 姚啓聖 (T. 熙之 and 憂庵). A.D. 1623—1683. A native of Chehkiang, who after a stormy youth enlisted in the Bordered Red Chinese Banner and in 1663 passed first at the first *chü jen* examination of Bannermen. He was sent as Magistrate to 香山 Hsiang-shan in Kuangtung. His seven predecessors all lay in the prison for failure to collect the full quota of revenue. He coolly took them out, feasted them royally, and sent them home, reporting that the Tls. 170,000 due had been paid, and so getting the reputation of being a millionaire. Before his fraud was discovered, he was denounced for having secret dealings with the pirate 霍侶成 Ho Lü-ch'êng, whom he had captured by stratagem, and only saved his head through the aid of Shang

K'o-hsi. His traducers, the Viceroy and the Governor, committed suicide; but he too was turned adrift at the age of fifty. The rebellion of the Feudatories enabled him to renew his career, and having visited all alone and unarmed the wavering Kêng Ching-chung and induced him to surrender, he was for this and many acts of valour appointed Viceroy of Fuhkien in 1678, to oppose the invasion of Chêng Chin. Besieged with only 5,000 men in Chang-chou, he beat off his 100,000 assailants by a sudden sortie during a thick fog, and steadily advancing, drove the Formosans to their island in 1680. For this he was ennobled and appointed President of the Board of War. In 1682 the death of Chêng Chin, who left a boy-successor, offered an opportunity to recover Formosa; but disputes with Shih Lang delayed operations until 1683 when Chêng K'o-shuang submitted, his brave general Liu Kuo-hsüan having been alienated from him by the wiles of Yao Ch'i-shêng. The latter is said to have been seven feet in height, and to have possessed enormous strength. He married his wife on account of her great muscularity, and their one son was strong enough to stop a runaway horse! Author of a collection of essays, etc. entitled 憂畏軒遺集.

Yao Chien 姚簡 (T. 思廉). Died A.D. 643. A native of 2430
Wan-nien in Shensi, and son of Yao Ch'a. He served under the Prince of Kuei-chi; and subsequently, under the Sui dynasty, as Reader to the Prince of Tai, he alone of the staff remained in attendance when the capital was stormed by the army of the T'angs. He was one of the eighteen men of learning gathered around him by the Prince of Ch'in in A.D. 621 (see *Li Shih-min*). He afterwards held the post of Chamberlain, and was entrusted with the completion of the histories of the Liang and Ch'ên dynasties begun by his father. Ennobled as Baron, and canonised as 康. He is better known by his style, as Yao Ssŭ-lien.

2431 **Yao Ch'ung** 姚崇. A.D. 650—721. A native of 陝州 Shên-chou in Honan, who was somewhat boisterous as a youth but gradually settled down to regular study. Entering the public service he attracted the notice of the Empress Wu Hou by his vigorous resistance to the Kitan Tartars, and was soon raised to high office. He became however an object of dislike to Chang I-chih, who maligned him to the Empress; and he was dismissed to the provinces until Chang and his brother had been executed. When ordered to return to the capital, the people clung weeping around his horse's head, cut off his stirrups, and took away his whip, in order to prevent his departure. He subsequently rose to be President of the Board of War under the Emperor Ming Huang. Canonised as 文獻.

2432 **Yao Hsiang** 姚襄 (T. 景國). A.D. 331—357. Fifth son and successor of Yao I-chung. At seventeen he was 8*ft.* 5*in.* in height, and his hands hung below his knees. His military bearing and mental qualifications endeared him to the people, at whose instance he assumed the titles of Generalissimo and Khan, and in 355 occupied 許昌 Hsü-ch'ang in Honan. He was defeated by Huan Wên (see *Yin Hao*), and in 356 was driven to 北屈 Pei-ch'ü in Shansi. Moving westward, he was slain by Fu Chien (2) at the battle of 三原 San-yüan in Shensi. Canonised by Yao Ch'ang as 魏武王.

2433 **Yao Hsing** 姚興 (T. 子略). A.D. 366—416. Eldest son of Yao Ch'ang, to whom he fled from the Court of Fu Chien. He assumed the title of Emperor of the Later Ch'in dynasty in 394, but in 399 reduced himself to 王 king, on account of eclipses and calamities. He ruled well and wisely for 21 years, adding all north of the Han and the Huai, Western Ch'in until 407, and the three Liang[a] States to his territory. Canonised as 高祖文桓皇帝.

2434 **Yao Hung** 姚泓 (T. 元子). A.D. 388—417. Eldest son of Yao Hsing, of excellent disposition but with no political ability.

In 416 he mounted the throne as third Emperor of the Later Ch'in dynasty, but submitted soon after to the army of the Chin Emperor under Liu Yü. His death at the hands of the executioner brought his line to an end.

Yao I-chung 姚弋仲. A.D. 280—352. A member of a Tibetan 2435
tribe in eastern Kansuh, and son of the Warden of the Barbarian Marches of the Wei kingdom. In 312 he moved with his tribe from Kansuh to 楡眉 Yü-mei in Ssŭch'uan, and took the title of Superintendent of his tribe. For services against the rebels 梁犢 Liang Tu and 冉閔 Jan Min, he was made Superintendent of the Six Barbarian Tribes, and received the military command of the 江淮 Chiang-huai region in Honan. He was ennobled as Khan and also as Duke. Yao Ch'ang, one of his forty-two sons, on founding the Later Ch'in dynasty canonised him as 始祖景元皇帝.

Yao Kuang-hsiao 姚廣孝 (T. 斯道). A.D. 1335—1418. 2436
A native of Ch'ang-chou in Kiangsu, who at the age of fourteen became a Buddhist priest, his name in religion being 道衍 Tao Yen. An eager student, he worked for a time under a Taoist magician and learnt how to render himself invisible and pass unscathed through fire. When during the reign of the Emperor Hung Wu a call was made for learned priests to be attached to the Board of Rites, Tao Yen refused to go. He occupied himself with writing poetry, somewhat to the scandal of his abbot who pointed out to him that this was not Buddhism. At the death of the Empress Kao, the Emperor ordered that each of the princes, together with an eminent priest, should say masses for the repose of her soul. Thus Tao Yen was introduced to Prince Yen, whom he afterwards persuaded to throw off his allegiance and mount the throne as the Emperor Yung Lo. As a result he was of course promoted to high office, and Yung Lo wished him to let his hair grow; but he refused

to do this, neither would he live in the palace assigned to him, continuing in private the life of a Buddhist priest. In 1406 he became Junior Preceptor to the Heir Apparent, and during the Emperor's absence from the capital he was entrusted with the entire guardianship of the young prince. He resumed his lay surname Yao, and the Emperor bestowed upon him the personal name of Kuang-hsiao, by which he is now known. He was on the commission of scholars who produced the gigantic encyclopædia of the Ming dynasty (see *Chu Ti*). At his death the Emperor was so deeply affected that for two days he could transact no public business. His son, adopted by a whim as the writer of an elegant sign hanging outside a wine-shop, was provided with a good post, and he himself was canonised as 恭靖.

2437 **Yao Nai** 姚鼐 (T. 姬傳 and 夢穀). A.D. 1730—1815. Graduated in 1763, and served in the Peking Boards until 1774. He passed the rest of his life as head of various colleges, and earned a great reputation as a teacher. He was a vigorous defender of Ch'êng I and of Chu Hsi, and bitterly opposed to the rage for mathematical and scientific studies. He published editions of Lao Tzŭ and of Chuang Tzŭ, and collections of ancient writings and poetry. He was himself the author of commentaries on the *Nine Classics*, of essays, of poems, and of the 江寧府志 *Topography of Kiang-ning*.

2438 **Yao Niang** 窅娘. 10th cent. A.D. The beautiful concubine of Li Yü. She is said to have worn shoes which made her feet look like the new moon, and to this has been traced the custom of cramping women's feet.

2439 **Yao Shu** 姚樞 (T. 公茂). A.D. 1204—1280. A native of 柳城 Liu-ch'êng in Kuangsi, who was captured by the Mongols in 1233 at the surrender of K'ai-fêng Fu, and deserting the cause of the China Tartars, won the favour of Ogotai Khan. In 1235 he

accompanied the Mongol army of invasion, and captured Chao Fu, from whom he learnt the doctrines of the Sung scholars. Placed as secretary to the Governor of Peking in 1241, he soon retired in disgust at official corruption. In his home at the 蘇門 Su-mên hill in Honan he built a temple to Confucius and to the six Sung philosophers, printed the Classics, and encouraged learning. On the accession of Mangu in 1251 Kublai Khan, who was then Viceroy of the territory south of Gobi, invited him to his Court and treated him with honour. In 1252 he accompanied Kublai on his expedition against the independent kingdom of Ta-li (modern Yünnan), and took occasion to point out how merciful had been the victories of Ts'ao Pin. "What Ts'ao Pin did," cried Kublai, "I can do!" The result was that banners inscribed with the words *No Slaughter* were distributed among the troops, and public confidence was restored. In 1263 he became Minister of State, and in 1273 he procured the appointment of 安童 An-t'ung and Bayan to command the armies invading Sung. In 1274 he caused whipping, branding, and other excessive punishments to be abolished, showing much mercy to the defeated Chinese. Canonised as 文獻.

Yao Wên-jan 姚文然 (T. 弱侯). Died A.D. 1678. Graduated 2440
as *chin shih* in 1643, and in 1646 became a Supervising Censor. He successfully advocated many reforms, and could address remonstrances to the Emperor with a freedom allowed to no other officer. By 1676 he had risen to be President of the Board of Punishments, at which post he died of overwork. Author of a treatise on law, and of a collection of poems and essays characterised by simplicity and earnestness. Canonised as 端恪, and in 1730 admitted into the Temple of Worthies.

Yao Wên-t'ien 姚文田 (T. 秋農). A.D. 1757–1827. A 2441
native of 歸安 Kuei-an in Chehkiang, who gained the first place at the Palace Examination in 1799 and was rapidly promoted

to be President of the Board of Rites. As an official, he urged the inconvenience of frequent changes in the high provincial posts, the need for giving adequate salaries to magistrates, and the hardships of criminal procedure. As an author, he produced the 易原, a work on the *Canon of Changes*, the 春秋月日表, a chronology of the *Spring and Autumn*, the 說文聲系 and the 說文考異, two works on the *Shuo Wên*, and a collection of essays entitled 邃雅堂文集. As an astrologer, he foretold the 林清 Lin-ch'ing rebellion and the war of 1842. Canonised as 文僖.

2442 **Yeh Fa-hsi** 葉法喜. 8th cent. A.D. A native of 處 Ch'u-chou in Chehkiang, who acquired great reputation as a magician under the Emperor Ming Huang, and is said to have personally conducted his Majesty to the moon. Not to be confounded with Yeh Fa-善 shan, another magician who was patronised by the Emperor Kao Tsung some fifty years previously.

2443 **Yeh Fang-ai** 葉方藹 (T. 子吉. H. 訒菴). Died A.D. 1682. Graduated as third *chin shih* in 1659, and attracted the Emperor's notice by his honest representations on public affairs. He rose to be Vice President of the Board of Rites in 1680. Canonised as 文敏.

2444 **Yeh Hsiang-kao** 葉向高 (T. 進卿). A.D. 1558—1627. Graduating as *chin shih* in 1583, he rose by 1607 to be Minister of State. He failed to rouse the Emperor Shên Tsung to a proper sense of his duties, but succeeded in driving to his fief the Prince of 福 Fu, son of the favourite concubine 鄭 Chêng, and so preventing any risk of a disputed succession. Retiring in 1614, he was forced to resume the post in 1621; and though he was able for a time to save many good men from the vengeance of Wei Chung-hsien, he was finally driven from office by the eunuchs in 1624. Canonised as 文忠.

2445 **Yeh-lü Cho-li-chih** 耶律啜里只. Died A.D. 926. A chieftain

of the Kitan Tartars, who was known as 阿保機 O-pao-chi. Towards the close of the 9th century he succeeded in uniting the 女貞 Nü-chên and other Tartar tribes of the north and south; and in 907, emboldened by the rivalry between Chu Wên and Li K'o-yung, he proclaimed himself Emperor under the title 億 I. Canonised as 太祖, founder of the Liao dynasty.

Yeh-lü Ch'u-ts'ai 耶律楚才 (T. 晉卿. H. 湛然居 2446
士). A.D. 1190—1244. A descendant in the eighth generation of a prince of the House of Liao. His father, who held office under the Chin[a] Tartars, died when he was three years old, and he was brought up by his mother, reading widely in all branches of literature, especially in astronomy and mathematics. In 1214 he was Governor of Peking, and when that city was taken by the forces of Genghis Khan, he was summoned into the presence of the conqueror. He was 8 ft. in height, with a splendid beard and a voice like thunder. "You are a Kitan," said Genghis; "I sent my generals to take vengeance upon your enemies, the Chins[a]." "My father and I," replied he, "have both served the Chins[a]; how can they be my enemies?" He was thereupon attached to the staff of Genghis, who conferred upon him the sobriquet of Wurtusahala = Long-Beard. In 1219 he accompanied his master into western Asia on his successful campaign against Persia, an account of which he published under the title of 西遊錄. In 1220 he reformed the calendar, and in 1224 he set out with Genghis to conquer India. At a pass on the Karatag mountains they fell in with a strange green animal like a deer, with a single horn and a horse's tail, and able to speak several languages. "This," said Yeh-lü, "is the 角端 *chio tuan*. It is sent by God to warn us to retire;" and Genghis retired forthwith. Upon the latter's death he secured the accession of Ogotai, and became his trusted counsellor, venturing even to remonstrate with him upon his indulgence in drink. When

paper-money was issued in 1236, it was due to his wise advice that the issue was limited to 100,000 ounces of silver. He encouraged literature, and caused the representative of Confucius in the 51st generation to be sought out and ennobled. His influence was always on the side of mercy, and he did his best to prevent excessive bloodshed. After the death of Ogotai (*q. v.*) he did not hesitate to censure the Empress to her face for her abuse of power, eventually dying, some said, of a broken heart. Posthumously ennobled as Prince, and canonised as 文正.

2447 **Yeh-lü Hsi-liang** 耶律希亮 (T. 明甫). A.D. 1247—1327. Grandson of Yeh-lü Ch'u-ts'ai. At the age of 9 he could compose poetry, and when only 12 accompanied his father Yeh-lü 鑄 Chu into modern Ssŭch'uan on an expedition with the Emperor Mangu. At the death of the latter, father and son proceeded to Shensi; and when Arik-buga (see *Kublai Khan*) revolted, the father fled to offer his services to the elder brother. Yeh-lü Hsi-liang and his mother were promptly seized by 渾都海 Kondukai, and carried off to Kan-chou in Kansuh. When Kondukai was killed in battle, he fell into the power of 哈剌不花 Karabuka, who released him; and then he made his way, through great hardships, to Urumtsi, and on to Manass and Emil. After wide wanderings in Central Asia he at length joined Kublai Khan at Xanadu, and rose to be President of the Board of Civil Office. In 1281 he was compelled by a disease of the foot to retire into private life. In 1310 he was appointed Doctor in the Han-lin College. The family property had all disappeared during his long absence, nothing remaining but the portraits of his famous grandfather and father. He himself was a martyr to ill-health; and yet he remained a close student almost to his last days. His miscellaneous writings, including an account of his travels, were published under the title of 愫軒集.

2448 **Yeh-lü Hsien** 耶律賢. A.D. 948—983. Son of Yeh-lü Yüan,

and cousin once removed to Yeh-lü Kung, whom he succeeded in 968 as fifth Emperor of the Liao dynasty. In 974 he sent a mission of congratulation to the House of Sung, but in 979 and 980 armed raids were made upon the Sung territory. Canonised as 景宗.

Yeh-lü Hung-chi 耶律洪基. Died A.D. 1101. Son of Yeh-lü 2449
Tsung-chên, whom he succeeded in 1055 as eighth Emperor of the Liao dynasty. He cultivated friendship with the House of Sung, and received a portrait of the Emperor Jen Tsung. In 1066 the dynastic style of Liao was resumed (see (*Yeh-lü Lung-hsü*). Canonised as 道宗.

Yeh-lü Kung 耶律璟. Died A.D. 968. Son of Yeh-lü Tê- 2450
kuang and cousin to Yeh-lü Yüan, whom he succeeded in 951 as fourth Emperor of the Liao dynasty. He was killed, while drunk, by his cook. Canonised as 穆宗.

Yeh-lü Lung-hsü 耶律隆緒. A.D. 972—1031. Son of Yeh-lü 2451
Hsien, whom he succeeded in 983 as sixth Emperor of the Liao dynasty. Being only 12 at his accession he left the government in the hands of his mother, who restored the term "Kitan" as the dynastic title and by an unsuccessful raid into Sung territory lost some 30,000 tents. In 986 Ts'ao Pin invaded the Liao country, but pushed on too far from his base and was severely beaten. The war continued with varying success until 1005, when trading marts were opened and a subsidy promised by the Sung Emperor. In 1008 the young Emperor canonised his five predecessors, and in 1009 he took over the reins of government from his mother, who died a month afterwards. He was a weak monarch, and in 1012 lost half his army in an attack upon northern Korea. Canonised as 聖宗.

Yeh-lü Ta-shih 耶律大石 *or* **Yeh-lü** 達實 (T. 重德). 2452
A.D. 1098—1135. A member of the Imperial family of the Liao dynasty. He graduated in 1114, and is sometimes called Yeh-lü

林牙 Lin-ya, from the Liao name of the Han-lin College. He followed Yeh-lü Yen-hsi after the collapse of the Liao dynasty, but fearing for his life at the hands of that monarch he fled by night with 200 horsemen. Making his way westward he gathered a large force at 可敦 K'o-tun, passed through the Ouigour country and fought his way to Samarcand, where he won a great battle. After resting there 90 days he pushed on to Kirman, and assuming the Imperial title built his capital at 虎思斡耳朵 Hu-ssŭ-han-to. Canonised as 德宗, first Emperor of the Western Liao dynasty.

2453 **Yeh-lü Tê-kuang** 耶律德光. Died A.D. 947. Second son of Yeh-lü Cho-li-chih, whom he succeeded in 926. In 937 he proclaimed himself Emperor of the Liao dynasty. He attacked the Later Chins when they tried to throw off the Tartar yoke (see *Shih Ch'ung-kuei*), and took their capital, but was ultimately forced by Liu Chih-yüan to retreat. Canonised as 太宗.

2454 **Yeh-lü Tsung-chên** 耶律宗眞. A.D. 1013—1055. Eighth son of Yeh-lü Lung-hsü, whom he succeeded in 1031 as seventh Emperor of the Liao dynasty. Though a weak debauchee, he was a devout Buddhist and appointed priests to the highest offices of State. In 1042, upon the revolt of Chao Yüan-hao, the annual subsidy agreed to in 1005 was increased; and in 1049—50 the the Kitan Tartars fought with some success on behalf of the Sung dynasty. Canonised as 興宗.

2455 **Yeh-lü Yen-hsi** 耶律延禧. Died A.D. 1125. Grandson of Yeh-lü Hung-chi, whom he succeeded in 1101 as ninth ~~and last~~ Emperor of the Liao dynasty. He was a wild youth, with a great fondness for the chase. In 1122 he was driven from Peking by the 女貞 Nü-chên Tartars, who had been encouraged by the House of Sung in their revolt (see *Akuta*), and took refuge with his sons in the mountains on his northern frontier. An attempt

was made to keep the dynasty from collapse; but in 1125 Yeh-lü Yen-hsi was captured and sent off, with the title of 海濵王, to the 長白山 Ever-White Mountain, where he died. A number of the Kitans, known as 奚人, migrated westward and founded the Western Liao dynasty (see *Yeh-lü Ta-shih*). Known in history as 天祚.

Yeh-lü Yüan 耶律阮. Died A.D. 951. Nephew of Yeh-lü Tê-kuang, whom he succeeded in 947 as third Emperor of the Liao dynasty. His reign was spent in hostility with the rulers of China, and in aiding the establishment of the Northern Han State. After a short period of power he was murdered to make way for his cousin. Canonised as 世宗. 2456

Yeh Lung-li 葉隆禮 (H. 漁林). 13th cent. A.D. A native of Chia-hsing in Chehkiang, who graduated as *chin shih* in 1247 and rose to be a Privy Councillor. He was the author of the 契丹國志 *History of the Kitan Tartars*, which though greatly founded on hearsay is still of considerable value. See *Yü-wên Mou-chao*. 2457

Yeh Ming-shên 葉名琛 (T. 崑臣). A.D. 1807—1860. A native of Han-yang in Hupeh, who graduated as *chin shih* in 1835 and after three years' service in the Han-lin College went as Prefect to Shensi. In 1841 he was Judge in Yünnan, and in 1842 distinguished himself by keeping the Hupeh rebels under Chung Jen-chieh out of Kiangsi. By 1846 he had risen to be Treasurer at Canton, and Governor in 1848. There he earned considerable notoriety by his stringent measures against the T'ai-p'ing rebels, of whom he is said to have put to death, first and last, no fewer than seventy thousand. He threw every possible obstacle in the way of foreign trade, refusing to meet the British representatives at Hongkong, until at length the affair of the lorcha *Arrow* brought matters to a crisis and resulted in the bombardment and capture of Canton in December 1857. The Viceroy, known to foreigners 2458

as "Commissioner Yeh," made an attempt to escape in disguise; but his flight was somewhat hindered by his gross and bulky form, and he was ignominiously captured by a blue-jacket who held on stoutly to the great man's queue. He was then placed on board H. M. S. *Inflexible* and sent away to Calcutta, attended by Mr. (now Sir Chaloner) Alabaster as interpreter. There he led a listless life until his death, not caring even to read; for as he himself explained, he "already knew by heart all that there was worth reading." It is interesting to note that Li Yüan-tu has omitted his name from his collection of eminent men of the present dynasty.

2459 **Yeh Shih** 葉適 (T. 正則 and 清逸. H. 木心). A.D. 1150—1223. A native of Yung-chia in Chehkiang, who graduated second on the list of *chin shih* and soon distinguished himself by defending Chu Hsi on his impeachment by 林栗 Lin P'iao. In 1194 he took part in the plot to supersede the Emperor Kuang Tsung, and upon the accession of Ning Tsung in 1195 he was associated with 趙汝愚 Chao Ju-yü in the government. In 1206 and following years he succeeded in checking the invading forces of the Chin[a] Tartars; and by a system of military settlements in the valleys of the Yang-tsze and Huai rivers, the latter of which he fortified with a chain of towers 100 miles long, he restored confidence and induced the people to return to their homes. His connection with Han Ni-chou caused him, on the murder of the latter in 1207, to be impeached and dismissed from office. Canonised as 忠定.

Yellow Emperor, The. See **Huang Ti.**

2460 **Yen An-chih** 嚴安之. 8th cent. A.D. A Magistrate under the T'ang dynasty, noted for his severity. On one occasion the Emperor was giving a grand banquet, to last three days. The people however swarmed around in such crowds, and made such a noise, that the musicians could not play. Constables rained blows

upon them in vain; at length the eunuch Kao Li-shih suggested Yen An-chih. When the latter appeared, he simply made a mark on the ground with his hand, saying that any one who overstepped that mark during three days would be put to death. This had the desired effect.

Yen Chên-ch'ing 顏眞卿 (T. 淸臣). A.D. 709–785. A 2461
native of Wan-nien in Shensi, and descendant of Yen Shih-ku, who graduated as *chin shih* about 730. He soon rose to high office, although much disliked by the powerful Yang Kuo-chung; and he distinguished himself, when Governor of P'ing-yüan in Shantung, by joining his cousin Yen Kao-ch'ing in opposing the progress of the rebel An Lu-shan. After a chequered career, in which he was now President of a Board, now banished to some petty post, and anon ennobled as Duke, he was finally sent in his old age by Lu Ch'i, who owed him a grudge, to win over the recalcitrant Li Hsi-lieh. While on this mission, Li Hsi-lieh's brother was put to death for his association with Chu Tz'u's revolt; and this act, coupled with the approach of the Imperial troops, so enraged Li Hsi-lieh that he forthwith caused Yen to be strangled by his eunuchs. One of Yen's sons carried back his father's body; and the Emperor, overwhelmed with sorrow, not only appointed the dead man to high posthumous rank, but even suspended all Court functions for five days. Yen's character was firm and uncompromising. "Save in the interests of truth and justice, no thought ever budded within his mind." A story is told that when acting as Censor in Shansi he set at liberty a number of persons who had been unjustly confined; whereupon rain, which had been long prayed for in vain, fell upon the parched fields. He was the author of the 韻海鏡源, and was also celebrated as a calligraphist. Canonised as 文忠.

Yen Chi 燕姞. 5th cent. B.C. A concubine of Duke Wên of 2462
the Chêng State, who dreamt that an angel gave her an epidendrum

flower (signifying *rule*) which was to be her son. Shortly afterwards the Duke himself gave her such a flower, and she bore him a child who became Duke 穆 Mu and was named 蘭 Epidendrum from the circumstance.

2463 **Yen Chih-t'ui** 顏之推 (T. 介). A.D. 531—595. A native of Lin-i in Shantung, who rose to high office under the first Emperor of the Northern Ch'i dynasty and continued in active service until the early years of the Sui dynasty. He published a collection of essays, a work on the education of a family entitled 顏氏家訓, and also the 字始 and the 證俗音字, two philological treatises, besides aiding Lu Fa-yen in the preparation of his great work.

2464 **Yen Ching-ming** 閻敬銘. A.D. 1816—1892. A native of the 朝 Chao District in Shensi, who graduated as *chin shih* in 1851 and entered the Han-lin College. He rose to be Governor of Shantung, and in 1877 was appointed Imperial Commissioner to visit the famine-stricken districts of Shansi. In 1882 he became President of the Board of Revenue, and exposed the scandalous jobbery connected with the supply of copper from Yünnan. Two years later he joined the Tsung-li Yamên, and in January 1886 he was appointed Grand Secretary. His health breaking down he was forced to retire in 1888, receiving the title of Junior Guardian of the Heir Apparent.

2465 **Yen Hui** 顏回 (T. 子淵). B.C. 514–483. The favourite disciple of Confucius, and the son of 顏無繇 Yen Wu-yu who had also sat under the Master. He used to listen with what appeared to be stolid indifference to the teachings of Confucius, but then he would go away and strive to put into practice the principles he had learnt. The historian, Ssŭ-ma Ch'ien, attributes his splendid reputation chiefly to his close connection with the Sage, likening him quaintly to a fly which travels far and fast by clinging to the tail of a courser. At twenty-nine his hair turned grey. Under the T'ang dynasty he was ennobled as 兗國公, and in 1330 he

received the title of 復聖, by which he is still known. His tablet stands in the Confucian Temple along with those of Mencius, Tsêng Ts'an, and K'ung Chi, the Four Associates of the Master.

Yen Jo-chü 閻若璩 (T. 百詩. H. 碎金). A.D. 1636—1704. A native of T'ai-yüan in Shansi, who distinguished himself as a bold critic of the Sung school of Confucian interpretation. He also devoted considerable time and labour to impugning the authenticity of much in the *Canon of History*. He wrote on the topography and biography of the Classics, poems, an appendix to the 日知錄 of Ku Chiang, and other critical works. He never held office, but at the close of his life he was invited to Court and was received with great honours. 2466

Yen Kao-ch'ing 顏杲卿 (T. 昕與). A.D. 692—756. A native of Wan-nien in Shensi, who in consequence of his father's services received an official post. Upon the recommendation of An Lu-shan he was appointed Governor of 常山 Ch'ang-shan in Chihli, and when his patron rebelled he was pressed to join in the rising. But he devoted all his energies to the Imperial cause, and in concert with his cousin Yen Chên-ch'ing inflicted severe losses upon the rebel troops. At length he was besieged by An Lu-shan's lieutenant, Shih Ssŭ-ming, and when food and water failed he was compelled to surrender. Yet although a little son was butchered before his eyes, he refused to give up his allegiance; and when he was taken before An Lu-shan he retorted the charge of ingratitude, and asked who it was that had raised his captor from the position of a Turkic shepherd to rank and power. In his fury An Lu-shan caused him to be tied to a post and pieces of his flesh to be cut off and thrust into his mouth. Still he would not yield, continuing to curse the rebels until finally they cut out his tongue. Canonised as 忠節. 2467

Yen Kuang 嚴光 (T. 子陵). A friend in youth of the Emperor Kuang Wu of the Han dynasty. When the latter came to the throne 2468

in A.D. 25, he sent to summon Yen Kuang to Court; but Yen Kuang preferred a life in the country, devoted to fishing and agriculture. On one occasion when the old friends met, the Emperor insisted on their sleeping together; and during the night Yen Kuang put his foot on his Majesty's stomach. Next morning the Grand Astrologer reported that a strange star had been seen occupying the Imperial place; at which the Emperor laughed and said, "It's only my old friend Yen Tzŭ-ling, with whom I was sleeping last night."

2469 **Yen Li-pên** 閻立本. 7th cent. A.D. A native of Ch'ang-an, who rose to be President of the Board of Works. He is chiefly known as a painter, having been employed by the second Emperor of the T'ang dynasty to paint the portraits of the eighteen scholars who founded the college popularly known as 瀛洲 Abode of the Blest. Canonised as 文貞.

2470 **Yen Po** 閼伯. Son of the legendary Emperor known as 高辛氏 Kao Hsin Shih, B.C. 2436, and Minister of Fire under the Emperor Yao.

2471 **Yen Shih** 偃師. 10th cent. B.C. An artificer who was presented to Mu Wang of the Chou dynasty when that Prince was on a tour of inspection, and offered to give an exhibition of his skill. On the following day he arrived, followed by an automaton which could sing and dance. During the performance the automaton began to wink at the ladies of the harem, whereupon Mu Wang would have put Yen Shih to death; but the latter immediately cut open the figure, and showed that it was made of nothing but wood, paint, etc.

2472 **Yen Shih-ku** 顏師古 (T. 籀). A.D. 579—645. A native of Wan-nien in Shensi, who distinguished himself in early youth by his devotion to books, and on the recommendation of 李綱 Li Kang received an appointment in the public service. His compositions soon attracted the notice of Hsieh Tao-hêng, who had been a friend of his grandfather, Yen Chih-t'ui; and the former used to go over

them with him, making suggestions for improvement. But in the collapse of the Sui dynasty he lost his post, and was forced to return to Ch'ang-an and support himself by teaching. He received however a fresh appointment under the first Emperor of the T'ang dynasty, and under the second was promoted to high office and ennobled as Baron. He was then employed upon a recension of the Classics, and also upon a new and annotated edition of the *History of the Han Dynasty*, for which purpose he was installed as keeper of the Imperial Library; but his exegesis in the former case caused dissatisfaction, and he was ordered to a provincial post. Although nominally re-instated before this degradation took effect, his ambition was so far wounded that he ceased to be the same man. He lived henceforth a retired and simple life, his patent of nobility being raised to Viscount. In 645 he accompanied a military expedition against the Liao Tartars, and died on the road. Canonised as 戴.

Yen Shu 晏殊 (T. 同叔). A.D. 984—1046. A native of Lin- 2473
ch'uan in Kiangsi, who at seven years of age was already able to compose. In 1004 he was reported to the Throne as a "Divine Boy," and his Majesty caused him to compete against over a thousand *chin shih*. He came out of the ordeal triumphantly, and received an honorary degree. After a somewhat chequered career in the public service he died as President of the Board of War and Grand Secretary. Author of some fine poetry. Canonised as 元獻.

Yen Shu Tzŭ 顏叔子. 4th cent. B.C. A man of the Lu 2474
State, who lived alone. One night, a neighbour's house was blown down, and a girl took refuge with him. Accordingly he sat up until dawn, holding a lighted candle in his hand.

Yen Sung 嚴嵩 (T. 惟中). Died A.D. 1568. A native of 2475
分宜 Fên-i in Kiangsi, who graduated as *chin shih* in 1505 and rose by 1528 to be President of the Boards of Rites and Civil Office at Nanking. He quarrelled with Hsia Yen over the revision

of the *History of the Sung Dynasty*, and soon succeeded in displacing him. Later on Hsia Yen was restored to favour and made use of his position to bring grave charges against 嚴世蕃 Yen Shih-fan, the one-eyed, bull-necked son of his rival, subsequently executed and commonly known as 東樓. Father and son saved themselves by an abject appeal for mercy, and before very long, through the machinations of the former, Hsia Yen perished at the hands of the executioner. Then followed a period of power, the scandalous abuse of which caused Yen Sung to be known as the chief of the Six Wicked Ministers of the Ming dynasty. Finally even the Emperor wearied of him, and in 1562, at the instance of Hsü Chieh, he was dismissed and his property confiscated. It was popularly asserted that the Emperor sent him a handsome silver bowl with which to go about and collect alms, but that no one would either give him anything or venture to purchase the bowl, so that he died of starvation while still in the possession of wealth.

2476 **Yen Tsun** 嚴遵 (T. 君平). 1st cent. B.C. and A.D. A native of Lin-chiung in Ssŭch'uan, who followed the trade of astrologer and fortune-teller at Ch'êng-tu. As soon as he had taken 400 *cash* he would shut up shop and devote himself to the *Canon of Changes*. For a time the celebrated philosopher Yang Hsiung studied under him. A wealthy man of the neighbourhood offered him money with a view to an official career; but Yen Tsun declined, saying, "Material wealth means intellectual poverty; for my soul to live, my body must die."

2477 **Yen Tun-fu** 晏敦復 (T. 景初). Died A.D. 1140. Great grandson of Yen Shu. He graduated as *chin shih*, and rose to be a Supervising Censor. He was a bitter opponent of the peace proposals of Ch'in Kuei. The latter sent a hint to him that he would do well to be less virulent; but Yen replied, "Ginger and cinnamon get hotter with age." However ultimately he found himself obliged to apply for a provincial post.

Yen Tzŭ 剡子. One of the 24 examples of filial piety, said to have lived under the Chou dynasty. When his parents wished for some doe's milk, he clothed himself in a deerskin, and was thus enabled to mix with a herd of deer and obtain the desired draught. 2478

Yen Wu 嚴武 (T. 季鷹). A.D. 726—765. A native of Hua-yin in Shensi, who as a child of eight killed his father's favourite concubine by hitting her on the head with a heavy hammer while asleep. His father thought he did it in play; but Yen Wu declared that "a high official ought not to show favour to a concubine and put to shame the mother of his son." In 756 he accompanied the Emperor Hsüan Tsung in his flight to Ssŭch'uan, and subsequently held many high posts. For making a road to the Imperial mausolea, while acting as Governor in the capital, he was ennobled as Duke. He acted as patron to Tu Fu, the poet, whom from pure eccentricity of character he several times threatened to kill; and he was also on terms of great intimacy with Yüan Tsai. 2479

Yen Yen 言偃 (T. 子游). Born about B.C. 510. One of the disciples of Confucius. He entered public life and became Governor of Wu-ch'êng in modern Shantung, where he tried to re-organise society by instructing the people in music and ceremonial. Under the T'ang dynasty he was ennobled as 吳侯, and under the Sung dynasty as 丹陽公. His tablet stands in the Confucian Temple among the "Twelve Wise Men." 2480

Yen Yen-chih 顏延之 (T. 延年). A.D. 384—456. A native of Lin-i in modern Shantung. Left an orphan in early youth, with scant means of subsistence, he devoted himself to study and soon gained considerable reputation as an essay-writer and a poet (see *Hsieh Ling-yün*). He held various high appointments under the first four Emperors of the Sung dynasty, but his sharp tongue and an over-fondness for wine were always landing him in trouble. Hurt at the promotion of others over his head, he conducted himself in 2481

such a way that he was ordered to Yung-chia in Chehkiang as Governor; whereupon he produced his famous lampoon, entitled 五君詠. This was bitterly resented by the persons attacked; however the Emperor Wên Ti shielded him from any serious consequences. This Emperor was always sending for Yen to come to Court, but he was generally too drunk to attend. On one occasion, when he was sufficiently sober, his Majesty was questioning him as to the talents of his four sons. "The eldest, named 竣 Ch'üan," he replied, "has inherited my handwriting; the second, 測 Ts'ê, my style; the third, 奐 Huan, my sense of duty; and the fourth, 曜 Yao, my love for wine." "And which of them," enquired the Emperor, "has got your wildness?" "Ah," replied Yen, "not one of them equals me in that." He was actually known as 顏彪 Wild Yen, chiefly from his habit of speaking too unguardedly on all subjects. In 454 he became a Director of the Imperial Banqueting Court, and at his death was canonised as 憲子.

2482 **Yen Yen-nien** 嚴延年 (T. 次卿). Died B.C. 58. A native of 下邳 Hsia-p'ei in Kiangsu, and son of a Minister of State. He studied law, and became a Censor. On the accession of the Emperor Hsüan[a] Ti in B.C. 73 he denounced the treasonable designs of the Minister T'ien Yen-nien, and when his complaint was dismissed he placarded the palace gates. For this he was condemned to death, but fled and lay in hiding until a general pardon. He was then appointed Magistrate at P'ing-ling in Shensi, but was cashiered for putting innocent people to death. After serving with success against the Tibetan tribes of the west he was appointed Governor of 涿郡 Cho-chün in Chihli, and then of Honan, where his short stature and ferocious disposition gained him the nickname of 屠伯 the Butcher. It was said that the blood which flowed from his prison reached to a distance of several *li*. He was ultimately executed on the accusation of an official who committed suicide to call attention to his wrongs.

Yen Ying 晏嬰 (T. 平仲). Died B.C. 493. An official of the Ch'i State, noted for his thrifty habits of life. At meals, he would not eat of two kinds of meat, neither would he allow his womenfolk to wear silk. A small shoulder of pork sufficed for his ancestral sacrifices, and one fox-skin robe lasted him for thirty years. He is credited with the following ruse, by which he got rid of the three rival Ministers who stood most in the way of his own advancement. He persuaded the Duke of Ch'i to offer *two* peaches to those of his counsellors who should show that they had the best claims. At first only two of the rivals came forward, and each received and ate one of the coveted peaches. Then the third rival presented himself and soon proved that his merits were really greater, whereupon the two slew themselves from mortification. The survivor, indignant that such men should have been sacrificed for the sake of peaches, promptly committed suicide. 2483

Yesun Timur 也孫鐵木兒. A.D. 1293—1328. Nephew of Timur Khan. He was placed upon the throne in 1323, by the conspirators who slew Sotpala, as the sixth Emperor of the Yüan dynasty; but directly he felt his position secure he put to death the ringleaders and banished others to the frontier. His reign was marked by famine, earthquakes, inundations, and constant plagues of locusts. He was as ardent a Buddhist as his predecessors, and gave grants of land to temples; however he forbade Central Asian priests to use the courier-horses, a practice which had caused much injury to the administration and hardship to the people. He was not canonised, but is known in history from his year-title as 泰定帝. 2484

Yin Chi-fu 君吉甫. 9th cent. B.C. A military commander under king Hsüan[a] of the Chou dynasty. Having married a second wife, at her instigation he turned his son Yin 伯奇 Po-ch'i out of doors. The son wandered about the mountains, giving vent to 2485

his sorrow in a poem called "Over the Hoar-frost," until one day his lamentations reached the ear of the king who was out hunting with Yin Chi-fu. "That is the lament of some filial heart," said the monarch; but when Yin Chi-fu sent to recall his son, the latter had already been changed into a goatsucker. Thereupon he put the wife to death. Two of the *Odes* are attributed to his pen.

2486 **Yin Chi-lun** 尹繼倫. A.D. 946—996. A native of 淩儀 Ling-i in Honan, who rose under the Emperor T'ai Tsung of the Sung dynasty to high military command. He inflicted a great defeat on the Kitan Tartars at the Hsü river, and was much dreaded by them, being known from his dark complexion as the 黑面大王 Black-faced Prince (see *Wang Tê-yung*). In 994, when Li Chi-lung was sent to punish the wild tribes of Kansuh, he was appointed Commander-in-chief in Ho-hsi. Two years later he was recalled to the capital, but died on the way.

2487 **Yin-chi-shan** 尹繼善 (T. 元長. H. 望山). A.D. 1696—1771. A Manchu of the Bordered Yellow Banner, who graduated as *chin shih* in 1723 and held office for one term as Viceroy of Yün-Kuei, for three terms as Viceroy of Shen-Kan, and for four terms as Viceroy at Nanking. He effected several important administrative changes, such as stationing a Taot'ai at Shanghai and the Judge at Soochow in 1729, uniting Kuangsi under one Viceroyalty with Kuangtung in 1733, and giving Ssŭch'uan a separate Viceroy in 1749. His power of work was prodigious, and he was always entrusted with cases which had puzzled all other Ministers. In the Two Kiang, where he spent some thirty years altogether, he was immensely popular, owing in great measure to his habit of consulting his subordinates on all local questions, and to his care in judicial matters. From 1764 he was a Grand Secretary, besides holding other high posts. He was ranked by the Emperor Ch'ien Lung

among his 五督臣 Five Administrators. Canonised as 文端, and included in the Temple of Worthies.

Yin Chu 尹洙 (T. 師魯). A.D. 1001—1046. A native of Honan, famous like his brother Yin 源 Yüan (T. 子漸), for profound classical learning. He graduated as *chin shih*, and after some service in the provinces was called to the Supervisorate of Instruction. His defence of Fan Chung-yen involved him in disgrace, and he shared later in the failure of Han Ch'i against Chao Yüan-hao. He was disgraced in 1045 for misapplication of public moneys. 2488

Yin Hao 殷浩 (T. 深源). Died A.D. 356. A native of 長平 Ch'ang-p'ing in Honan, who rose to high military command. He became however an object of distrust to Huan Wên; and when he failed to grapple with the rebellion of Yao Hsiang, Huan Wên impeached him for incompetence, and he was cashiered. He took his punishment without complaint, except that he spent his days in writing with his finger in the air the four words 咄咄怪事 *Oh! Oh! strange business!* Later on he received from Huan Wên the offer of an appointment, which at first he was inclined to accept; however after much shilly-shallying he finally sent back a blank envelope, and thus put an end to his official career. See *Ku Yüeh-chih.* 2489

Yin Hsi 尹喜. An official at the 函谷 Han-ku pass in Honan, who one day noticed the approach of a purple vapour. He immediately recognised the advent of some divine being; and shortly afterwards Lao Tzŭ arrived on his way to the west, and handed to him the text of the *Tao Tê Ching*. Sometimes called 關尹子. 2490

Yin Hsien 君咸. 1st cent. B.C. An official of the Han dynasty, who rose under the Emperor Ch'êng Ti to be Grand Historiographer. He assisted Liu Hsin in revising the Classics, especially the *Spring and Autumn Annals* and Tso-ch'iu Ming's commentary. He also classified the books which the Emperor caused to be brought together 2491

from all parts of the empire. Is said to have been also distinguished as a physician.

2492 **Yin Hsien** 殷羨 (T. 洪喬). 3rd and 4th cent. A.D. Father of Yin Hao, and Governor of Yü-chang in Kiangsi. He used to throw all the letters he wrote into the river, saying, "I must take my chance whether they sink or swim. It is not my place to be a postman."

2493 **Yin Hua-hsing** 殷化行 (T. 熙如). Died A.D. 1710. A military officer during the reign of the Emperor K'ang Hsi, who distinguished himself in the relief of the great Kansuh and Shensi famine of 1687—1692, and in the war against the Oelots, 1696—7.

2494 **Yin Hui-i** 尹會一 (T. 元孚. H. 健餘). A.D. 1690—1748. A native of 博野 Po-yeh in Chihli, who graduated in 1723 and rose by 1744 to be Governor of Honan. He was appointed Vice President of a Board, but died before the news reached him. He wrote the *Topography of Yang-chou*, and the 君鑑臣鑑士鑑女鑑 *Mirrors for Sovereigns, Ministers, Scholars, and Women*, besides various works on the Classics, a collection of poems, and a biography of his mother. He was especially distinguished for his zeal in advancing the teachings of Chu Hsi and in furthering the progress of education.

2495 **Yin Shun** 尹焞 (T. 彥明 and 德充. H. 和靖). A.D. 1071—1142. A native of Lo-yang in Honan. He studied under Ch'êng I, but declined to compete for the *chü jen* degree because the subject chosen for essay had reference to the slaughter of officials during the period 1086—1094. He therefore devoted his life to study and teaching, in spite of an Imperial summons to the capital in 1126. In 1127 the Tartars took Lo-yang; his wife and one child were killed, and he himself escaped with difficulty. He is actually said to have been killed and to have come to life again. On being pressed to take service with Liu Yü he fled to

Ssŭch'uan where he remained until 1136, at length consenting to lend his aid to the Imperial government. But he was dissatisfied with the conduct of public affairs by Ch'in Kuei and practically took very little part in the administration, retiring altogether in 1140. He was the author of the 論語解, an exegetical work on the *Analects* of Confucius, and of other miscellaneous writings. He was canonised as 肅, and in 1724 his tablet was placed in the Confucian Temple.

Yin Ti. See **Liu Chih-yüan.**

Yin Tzŭ-ch'un 陰子春 (T. 幼文). Died A.D. 551. A native of 姑臧 Ku-tsang in Kansuh, who rose to high office under the Emperor Wu Ti of the Liang dynasty. He was extremely dirty, and would only wash his feet once every few years, declaring that he could not afford the loss of so much property. Dispatched to oppose Hou Ching, he suffered a severe defeat, which he attributed to having twice washed his feet not long before. 2496

Ying Pu 英布. Died B.C. 196. A military adventurer, who in early life had been branded upon the face for some crime, and was known in consequence as 黥布 Ch'ing Pu. He was sent with other criminals to work at the mausoleum of the First Emperor, where he made friends with all the bold spirits of the place, and in B.C. 209 managed to effect his escape. He then turned bandit and joined Ch'ên Shêng, whose daughter he married, and afterwards served under Hsiang Liang and Hsiang Chi, the latter of whom ennobled him as Prince. Later on, he transferred his allegiance to the House of Han; but ere long he became involved in seditious movements, and was put to death. 2497

Ying Shao 應劭 (T. 仲遠). Died A.D.? 195. A native of Ju-nan in Honan, who distinguished himself by his learning and was appointed in 189 to be Governor of 泰山 T'ai-shan in Shantung. There he got into trouble over the murder of a high 2498

official within his territory, and fled to Yüan Shao who readily gave him an appointment. He devoted himself chiefly to regulating popular manners and customs, arranging the ceremonial of Court functions, and fixing the grades of official rank. Author of the 風俗通義, in which he treats of the above subjects.

Ying Tsung. See (Sung) **Chao Shu**; (Ming) **Chu Ch'i-chên.**

2499 **Ying Yang** 應瑒 (T. 德璉). Died A.D. 236. A native of Ju-nan, who distinguished himself as a poet and became a Minister under Ts'ao Ts'ao. His advancement in life had been checked by the rebellion of Tung Cho, a theme which he dwelt upon in his poem entitled 慂驥, which may be interpreted as "regret that a Bucephalus should stand idle." See *Hsü Kan.*

Ying-yang Wang. See **Liu I-fu.**

2500 **Yo Chung-ch'i** 岳鍾琪 (T. 東美. H. 容齋). A.D. 1686—1754. A native of 臨洮 Lin-t'ao in Kansuh, who was a soldier from his early youth. In 1719—20 he distinguished himself in the expedition into Tibet, and from that time to 1732 was almost always engaged in warfare, first as Commander-in-chief in Ssŭch'uan and in Kansuh, and later on as Viceroy of the two western provinces. In 1724 he was ennobled as Duke for his expedition to Turkestan, on which occasion he penetrated as far as the 桑駱 Sang-lo Sea. In 1732 he was stripped of his rank and sentenced to death for mismanagement, and was actually imprisoned until 1737, when he retired and lived the life of a country gentleman near Ch'êng-tu in Ssŭch'uan. A serious rising in Chin-ch'uan in 1748 led to his re-appointment as Commander-in-chief in Ssŭch'uan, and on its suppression he received many marks of favour, his portrait being painted by a foreign artist at the Court of Ch'ien Lung. After three more years of border warfare, he died while on his way to fight the rebels of 墊江 Tien-chiang in Ssŭch'uan. Author of two collections of songs, entitled 薑園集 and 蛩吟集. Canonised

as 襄勤, and included in the Temple of Worthies. See *Chao-hui.*

Yo Fei 岳飛 (T. 鵬舉). A.D. 1103–1141. A native of 湯陰 T'ang-yin in Honan. At his birth a huge bird *flew* over the house and screamed; hence his personal name. His father went without food in order to feed the hungry; and if any one encroached upon his land, he would cut off the piece and present it to him. Yo Fei himself was a quiet lad, of few words; he divided the hours of his youth between practising athletic exercises and reading the *Tso Chuan* and Sun Wu's *Art of War.* He studied archery under 周同 Chou T'ung, and could draw a bow of three hundred catties and a crossbow of eight piculs. In the early days of the Tartar troubles, he raised a troop of five hundred horsemen, and defeated a force of more than one hundred thousand under the 兀朮 Wu-shu (chieftain), explained by some to be the Heir Apparent of the Tartars. He then served as lieutenant under 張俊 Chang Chün, and for his services in inducing a formidable leader of brigands to submit to Imperial authority was raised to the rank of general. In the following years he recovered a large extent of territory from the hands of various insurgent leaders, and in 1136 sought permission to make an attempt upon the Chinese provinces then held by the Tartar invaders, but at the advice of Ch'in Kuei the Imperial sanction was withheld. Finding Yo Fei's patriotic devotion an insuperable obstacle to the peace negotiations upon which he was bent, Ch'in Kuei at length procured his degradation, and shortly afterwards concocted an accusation of treasonable intentions against him and his son Yo 雲 Yün. In spite of the fact that Yo Fei bared his back and showed the characters 盡忠報國 *Loyal to the last* imprinted thereon, both were committed to prison. They had not been two months in confinement when Ch'in Kuei resolved to rid himself of his enemy. He wrote out with his own hand an order for the execution of Yo Fei, which was forthwith carried into 2501

effect; whereupon he immediately reported that Yo Fei had died in prison. This act has been attended by the undying execration of historians and of the Chinese people, by whom the name of Ch'in Kuei is now popularly used for a spittoon. Yo Fei was a filial son, and for three days after the death of his mother would neither eat nor drink. He kept no concubines. To some one who asked him when peace would prevail in the empire, he replied, "When civil officials are no longer greedy of money, and military officials no longer fear death." His soldiers were so well disciplined that even if taken by surprise there was never the slightest panic. Hence the saying: "'Tis easy to move a mountain, but difficult to move the soldiers of Yo Fei." In 1162 the Emperor Hsiao Tsung restored his honours, and gave proper burial to his remains. A shrine was put up to his memory, and he was designated 忠烈 the Loyal Hero. In 1179 he was canonised as 武穆.

2502 **Yo I** 樂毅. 3rd cent. B.C. An official of the Wei State, who on being sent on a mission to the Yen State entered into the service of the latter, and by organising a confederacy of several other States, enabled the Yen State to inflict a crushing defeat upon the Ch'i State. For this he was ennobled as Prince; but on the death of the Prince of Yen, fearing the enmity of the late Heir Apparent, he fled to the Chao State where he was also ennobled as Prince and where he ultimately died.

2503 **Yo Kuang** 樂廣 (T. 彥輔). Died A.D. 304. A native of 淯陽 Yü-yang, who was left an orphan at an early age. Patronised by Wang Jung and Chia Ch'ung he entered upon an official career, and by 297 he had risen to be Governor of Honan. He subsequently became President of the Board of Civil Office and Lord High Chamberlain, but died of mortification, in consequence of a slanderous report concerning his daughter, a concubine of the Prince of Ch'êng-tu. A good scholar, he was remarkable for complete freedom from

superstition, being under the conviction that all strange phenomena were open to simple and natural explanations. On one occasion he had a bow hanging up in the room where he was giving a banquet to some friends. A guest, who saw the reflection of the bow in his wine, thought he had swallowed a snake, and on his return home became seriously ill. Yo Kuang invited him to come again to the house, and showed him that his snake was an illusion caused by the bow; whereupon he straightway recovered.

Yo Yang 樂羊. Father of Yo I. When travelling as a student 2504
he felt a longing to see his wife, and returned home. His wife took a knife and approached the web at which she had been working, and pointed out how the cloth grew from single threads to inches, and from inches to yards. "And if you," she added, "halt in the career of study which is to perfect you as a man, 'tis the same as if I were to cut the unfinished web from this loom." Thereupon he went back to his studies and stayed away for seven years, while his wife supported her mother-in-law by spinning.

Yu Chan 優旃. 3rd cent. B.C. A dwarf and jester, who flourished 2505
at the Courts of the First and Second Emperors.

Yu Chu. See **Achakpa.**

Yu Jo 有若 (T. 子若 and 子有). Born about B.C. 520. 2506
One of the disciples of Confucius. Upon the death of the Master, his likeness to Confucius caused all the disciples, except Tsêng Ts'an, to make him their chief. But shortly afterwards, being unable to explain how it was that Confucius could predict the birth of five sons to a certain childless old man, he was compelled to resign the position. He was killed in battle during an invasion of his native State of Lu by the forces of the Wu State about B.C. 450. Under the T'ang dynasty he was ennobled as 卞伯, and under the Sung dynasty as 平陰侯; and in A.D. 730 his tablet was placed in the Confucian Temple.

2507 **Yu Mou** 尤袤 (T. 延之). Died A.D. 1190. A native of Wu-hsi in modern Kiangsu. He graduated as *chin shih* in 1148, and rose to be a Supervising Censor under the Emperor Kuang Tsung. But cares of office were too much for him, and brought on a disease of which he died. He was noted as the possessor of one of the most extensive private libraries ever known in China. Canonised as 文簡.

2508 **Yu T'ung** 尤侗 (T. 同人, changed to 展成 and 悔菴). A.D. 1618—1704. A native of Ch'ang-chou in Kiangsu, who entered upon an official career, but was soon cashiered for having caused a Bannerman to be bambooed. His plays attracted the attention of the Emperor, who had them set to music for the Imperial troupe; and in 1678 he was recalled and employed in the historical department. Three years later he retired, and devoted himself to literature. He was the author of miscellaneous writings, especially poems, among which may be mentioned the 外國竹枝詞, embodying what was then known of foreign nations. He wrote under the *nom de guerre* of 艮齋, and was also popularly known as 西堂先生.

2509 **Yü Ch'ang-ch'êng** 俞長城 (T. 桐川). A native of Chehkiang, who graduated in A.D. 1712. He was the compiler of the 制藝, a collection of one hundred and twenty writers on the arts; and also of the 可儀堂文集, a literary miscellany.

2510 **Yü Ch'êng-lung** 于成龍 (T. 北溟). A.D. 1617—1684. A native of 永寧 Yung-ning in Shansi. After seven years as magistrate at 羅城 Lo-ch'êng in Kuangsi, a pestilential spot which he transformed by good government, bringing even the 猺 Yao barbarians to live on friendly terms with the people, he was transferred in 1674 to Huang-chou in Hupeh. Hupeh was at this time overrun by bands of rebels; and Yü found himself, with no troops at hand, menaced from three different quarters at once. Enrolling a few thousand volunteers he put himself on the offensive, and by

reckless bravery, aided by the devotion of his people, succeeded in gaining a great victory. His reputation won over many of the rebels, especially as he burnt without looking at it their list of names which fell into his hands. In 1678 he was appointed Judge in Fuhkien, and induced the provincial authorities to pardon the beaten followers of Kêng Ching-chung. In 1680 he became Governor, and distinguished himself by ransoming women and children enslaved by the Manchu soldiers during the conquest of Chehkiang. In 1681 he was appointed Viceroy of Chihli, and forthwith devoted all his energies to improving the condition of the people. Rain fell in answer to his prayers, and triple ears grew upon the stalks of grain. In 1682 he was appointed Viceroy at Nanking, where his arrival soon put all the officials on their best behaviour. Indeed, as he was known to go about in disguise, every strange greybeard was treated with extra respect. He worked day and night, and though extremely fond of wine, was almost a total abstainer. He founded the 虹橋 College at Nanking. Accused by the Vice President of the Censorate of being in his dotage and under the influence of his servants, he was retained at his post by special Decree, and in 1684 was appointed acting Viceroy of Kiangsu and Anhui in addition to his own duties. On the 1st of June he passed quietly away as he was sitting upright in his chair. He did not allow his family to live in his yamên, and the officials who took an inventory of his effects found only a few cotton quilts and a little rice and salt. In times of scarcity he lived on bran porridge, which he shared with his subordinates; and on one occasion he is said to have punished his son for daring to buy him a fowl. Canonised as 清端.

Yü Chi 虞姬. 3rd cent. B.C. Wife of the famous Hsiang Chi. **2511**
Seeing that her husband neglected his chances and ran great risks for her sake, she committed suicide. Ever afterwards Hsiang Chi

carried about her skull with him, fixed to the saddle on which he rode.

2512 **Yü Ch'ien** 于謙 (T. 廷益). A.D. 1398—1457. A native of Ch'ien-t'ang in Chehkiang, who graduated as *chin shih* in 1421 and rose to be President of the Board of War and Commander-in-chief under the Emperor Tai Tsung of the Ming dynasty. He was the only official who kept his wits about him in the panic which ensued upon the capture of the Emperor Ying Tsung by the Mongols (see *Chu Ch'i-chên*), and he finally drove the enemy beyond the Great Wall. Satisfied with the existing state of affairs, he refused to take active steps to recover the lost Emperor. Consequently, upon the restoration of the latter, his enemies, headed by 徐有貞 Hsü Yu-chên, took occasion to impeach him and he was condemned to die by the lingering process as a traitor. Subsequently canonised as 忠肅.

2513 **Yü Ch'ien-lou** 庾黔婁 (T. 子貞). 5th and 6th cent. A.D. A native of Hsin-yeh in Honan, who was one of the 24 examples of filial piety. Only ten days after his appointment to an official post he threw it up in order to return home and tend his sick father. His devotion was unbounded, and he used to turn nightly towards the north and pray that he might be allowed to die in his father's stead. He subsequently rose to high rank in the public service.

2514 **Yü Chih-ning** 于志寧 (T. 仲謐). A.D. 588—665. A native of 高陵 Kao-ling in Shensi, who was a magistrate in Shantung at the close of the Sui dynasty. Throwing up his appointment he joined the standard of Li Yüan, and rose to high office under him and his son the second Emperor of the T'ang dynasty. The Heir Apparent of the latter, having conceived a dislike to him in consequence of his remonstrances, employed two assassins to take his life; but the two ruffians, on beholding their wise and virtuous

victim peacefully sleeping in his humble abode, were unable to execute their task. He fell into disfavour over the elevation of the Empress Wu Hou (see *Ch'u Sui-liang*), and was dismissed to the provinces where he died. He was a member of the Imperial Hall of Study (see *Yü Shih-nan*), and had a large share in the 志 section of the *History of the Sui Dynasty*. Ennobled as Duke, and canonised as 定.

Yü Ch'ing 虞卿. 3rd cent. B.C. The title of a politician at 2515
the Court of Prince 孝成 Hsiao Ch'êng of the Chao State, who for his services was invested with the fief of Yü. Author of a political work entitled 虞氏春秋.

Yü Ch'ü 臾區. An astronomer under the Yellow Emperor, 2516
B.C. 2698.

Yü Ch'üeh 余闕 (T. 廷心 or 天心). A.D. 1302—1357. 2517
A native of 武威 Wu-wei in Kansuh, who was left an orphan and supported his mother by taking pupils. He graduated as *chin shih* in 1333, and held office as a sub-Prefect and Compiler in the Han-lin College. In 1353 he was placed in charge of An-ch'ing, which he defended against the various rebel hordes until 1357, enclosing arable land within a strong rampart protected by a moat filled from the river. In that year a combined assault at last overcame his heroic defence, and when all was lost he committed suicide, his wife and children having thrown themselves into a well. The rebels accorded his body a public funeral, and he was canonised as 忠宣.

Yü Fan 虞翻 (T. 仲翔). A.D. 164—233. A native of Yü- 2518
yao in Chehkiang. He was serving under Wang Lang when Sun Ts'ê was campaigning in Chehkiang and advised the former to yield; but his advice was not listened to, and Wang Lang suffered a severe defeat. Yü Fan escorted him to a place of safety, and then returned and was re-instated in office by Sun Ts'ê. He continued

to serve under Sun Ch'üan, but offended him both by his over-free remonstrances and by his drunken habits; and on one occasion, when tipsy, he was so offensive that Sun Ch'üan laid his hand on his sword and but for the interposition of 劉基 Liu Chi would have slain him on the spot. About 223 he was banished to 交 Chiao-chou in modern Kuangtung, and there he remained until his death, occupying himself chiefly with literary pursuits. Besides classical commentaries, he wrote the 老子命語 *Commandments of Lao Tzŭ*, and published an edition of the *Canon of Filial Piety*.

2519 **Yü Hsiao-k'o** 余蕭客 (T. 仲林 and 古農). A man of the people, who lived at the close of the 18th cent. A.D., and devoted his life to study. His field of work covered the Classics, Buddhism, Taoism, and ancient records generally. At length his sight failed, and he was compelled to pass a whole year in a dark room. He visited Peking and became acquainted with the leading scholars of the day. Later on, when he had altogether lost his sight, he gained his living by oral teaching. He was a voluminous writer on the Classics and on history.

2520 **Yü Hsin** 庾信 (T. 子山). 6th cent. A.D. A native of Hsin-yeh in Honan. Author of the 枯樹賦, much admired by Tu Fu, who speaks of his poetry as "pure and fresh." He held a high military appointment as commander of cavalry.

2521 **Yü Hsiung** 鬻熊. 13th cent. B.C. A philosopher who flourished under Wên Wang, and is said to have written a work on government, now known as 鬻子.

2522 **Yü Hsü** 虞詡 (T. 升卿). Died A.D. 136. A native of Wu-p'ing in Honan, noted in youth for his devotion towards his grand-mother. In 110 he distinguished himself by his spirited advice for opposing the Tibetan tribes, who were then causing much trouble, and ere long he became Magistrate at 朝歌 Chao-ko. There he dealt most successfully with the enemy, and was transferred to be

Governor of Wu-tu in Shensi. Being besieged in that city by an overwhelming force, he adopted the following well-known stage device. He caused his army to file out of the eastern gate and return by the western gate, where they rapidly effected a change of clothes, and continuing to pass out by the eastern gate produced the effect of a large army. The enemy drew off, and with the aid of an ambush were subsequently defeated with great slaughter. He afterwards rose to high office, but in 126 he got into trouble with the eunuch 張防 Chang Fang, whose corrupt practices he opposed; and at length he presented himself at Court in chains, saying that he could no longer serve with such a colleague. The latter went in tears to the Emperor, and Yü Hsü was dismissed, but on the petition of friends he was shortly afterwards re-instated.

Yü Huang Shang Ti 玉皇上帝. The chief member of the 2523
Trinity of modern Taoism (see *Lao Tzŭ* and *Lin Ling-su*). He was originally a magician, named Chang, who raced another magician, named Liu, up to heaven, both mounted on dragons, and won. Sometimes spoken of as 張天帝.

Yü I 庾翼 (T. 稚恭). Died A.D. 345. Brother to Yü Liang, 2524
who employed him, though not an official, to lead a body of men armed with stones against the rebel Su Chün. Upon the defeat which ensued, the two fled together. He subsequently rose to high military command under the Emperor K'ang Ti. He gained some reputation as a calligraphist, although contemporary with the famous Wang Hsi-chih, and was very angry because the latter's style was preferred to his own, declaring that the chicken was neglected for the duck. Canonised as 肅.

Yü Jang 豫讓. 5th and 6th cent. B.C. A man of the Chin State, 2525
in the service of Earl 智 Chih. When Viscount 襄 Hsiang of the Chao State slew his master, and having lacquered his skull used it as a goblet, Yü Jang vowed revenge. Changing his name,

he gained admission to the palace and made an attempt to assassinate the Viscount, but was caught in the act. The Viscount generously forgave him; whereupon he blackened himself until he was unrecognisable even by his wife, swallowed charcoal to make himself vomit, and disguised as a beggar again lay in wait for his victim in the market-place. Again he was caught, and this time he implored the Viscount to let him ease his conscience by at any rate passing his sword through the Viscount's coat. The latter assented. A coat was handed to him, through which he ran his dagger; and then turning the point upon himself, he put an end to his life.

2526 **Yü Liang** 庾亮 (T. 元規). Died A.D. 340. A man of the Chin dynasty, who rose to high office under the Emperor Yüan Ti (see *Niu Jui*), and whose sister was married to the Heir Apparent, afterwards the Emperor Ming Ti. When the latter came to the throne, and the rebellion of Wang Tun broke out, Yü Liang was placed in command of a division of the Imperial army, and aided in restoring peace. He always showed great devotion to the Emperor's person, and was associated with Wang Tao in the government. When under the next reign Su Chün rebelled, he failed to lead his army to victory, and was beaten before Nanking and forced to flee from the field. The Emperor pardoned him, and appointed him Governor of Yü-chou; and before long he had succeeded, in conjunction with T'ao K'an, in suppressing the insurrection of 郭默 Kuo Mo. Canonised as 文康.

Yü-lin Wang. See **Hsiao Chao-yeh.**

2527 **Yü Lü** 鬱雷. Younger brother of Shu Yü (1).

2528 **Yü Shih-chi** 虞世基 (T. 茂世). Died A.D. 618. Elder brother of Yü Shih-nan. Possessed of great learning and ability, and skilled in writing the *li* and "grass" scripts, he rose to high office under the Emperor Yang Ti of the Sui dynasty. Finding his counsels disregarded by that monarch, and fearing to lose his life

like other advisers of unpleasant reforms, he turned flatterer and concealed the impending ruin from his sovereign. He at once became first favourite, and amassed vast sums by the sale of office, until at length he perished with his master at the hands of Yü-wên Hua-chi and his fellow-conspirators.

Yü Shih-nan 虞世南 (T. 伯施). A.D. 558–638. A native 2529
of Yü-yao in Chehkiang, who served under the Ch'ên dynasty and afterwards under the Emperor Yang Ti of the Sui dynasty. His sense of honour prevented him from obtaining the same share of favour as his brother, Yü Shih-chi, with whom he had studied for 10 years under Ku Yeh-wang. Failing to save his brother's life, he was then forced to serve for a time under Tou Chien-tê, and ultimately joined the Emperor T'ai Tsung, who was then Prince of Ch'in, and became his trusted adviser. He was appointed President of the Imperial Hall of Study, a kind of Academy of the most brilliant literati of the day, nomination to which was familiarly spoken of as "joining the Immortals." It is recorded that on one occasion, when desired by his Majesty to transcribe the text of the 列女傳 *Biographies of Eminent Women* upon a screen, having no copy of the work at hand, he wrote the whole off from memory without a single mistake. On another occasion when the Emperor was about to start on a tour of inspection, some official submitted that it would be well to pack up the Imperial Library. "Oh no!" cried his Majesty, "Yü Shih-nan is my walking note-book!" The Emperor was accustomed to declare that he possessed five surpassing qualifications: virtuous conduct, loyalty and straightforwardness, profound learning, a polished style, and an elegant handwriting. Canonised as 文懿.

Yü Ta-yu 俞大猷 (T. 志輔). Died A.D. 1573. A native 2530
of Chin-chiang in Fuhkien, who in youth was fond of study but more so of sword-exercise. His family was poor, and he began life

as a petty military official. In 1535 he ventured to address some remarks on piracy to his commanding officer, who caused him to be bambooed and deprived of his post. In 1542, through the influence of 毛伯温 Mao Po-wên, he managed to obtain another post, and soon distinguished himself by his bravery in numerous engagements with pirates. In 1552, and for many years afterwards, his hands were fully occupied with the raids of the Japanese upon the coast of Chehkiang. Sometimes he would win a brilliant victory and be loaded with honours. Anon he would suffer a repulse, and all his honours would be taken from him. He seems to have achieved his greatest successes about 1561, by means of a 獨輪車 single-wheel chariot, an engine of some kind which destroyed the enemy wholesale. He died at his post, and was canonised as 武襄.

2531 **Yü Ting-kuo** 于定國 (T. 曼倩). 1st cent. B.C. A native of Tung-hai in Kiangsu, who studied law under his father and rose to high magisterial office. He distinguished himself by his great leniency, always giving the benefit of the doubt, and by the minute care with which he investigated each case. In B.C. 51 he became Minister of State, and in 48 was ennobled as Marquis. National calamities ensued, and in 43 the crops failed; whereupon, fearing impeachment, he resigned his office and his Marquisate and retired into private life, dying a few years later at an advanced age. Canonised as 安.

2532 **Yü T'ung** 庾統 (T. 長仁). 4th cent. A.D. Nephew to Yü Liang, and a military official under the Chin dynasty. Having lost his son, he dreamt that he was dividing a pear with somebody. He interpreted this to mean separation (division) from his son; but a friend explained that you must divide a pear to find the 子 seeds (*or* son), and shortly afterwards he recovered the missing lad.

2533 **Yü-wên Chüo** 宇文覺. A.D. 542—557. Third son of Yü-wên T'ai, and first Emperor of the Northern Chou dynasty (see

Yüan Pao-chü). He was soon removed by the Regent Yü-wên Hu, and Yü-wên Yü was put in his place. Canonised as 孝閔帝.

Yü-wên Hu 宇文護 (T. 薩保). A.D. 514—567. Nephew 2534
of Yü-wên T'ai, whom he served faithfully for some years and by whom he was in 557 appointed Regent and guardian of his young sons. After putting two of the latter to death (see *Yü-wên Chüo* and *Yü-wên Yü*), he established Yü-wên Yung as third Emperor of the Northern Chou dynasty. All power fell into his hands, and he had a way of giving his decision first and hearing the arguments afterwards. His sons were greedy, and indulged in all kinds of peculation. His house was more closely guarded than even the palace itself. At length, his yoke becoming intolerable, the young Emperor summoned him, and asked him to reprove the Empress Dowager for her habits of drinking, producing at the same time some wine as proof of her delinquencies. This Yü-wên Hu at once proceeded to do; and while he was occupied in lecturing her Majesty, the Emperor suddenly hit him a heavy blow from behind with a jade sceptre and felled him to the ground. His body was carried out and decapitated, and his sons were put to death.

Yü-wên Hua-chi 宇文化及. Died A.D. 618. A worthless 2535
favourite of the Emperor Yang Ti of the Sui dynasty, who plotted against his master and caused him to be assassinated in 618, together with many Ministers and members of the Imperial family. He then set out from Yang-chou for Shansi, the native province of the soldiers of the Bodyguard, taking with him much treasure, and many women. His men soon wearied of the long land journey; but he crushed their incipient mutiny, and though pursued and several times defeated by Li Mi, succeeded in reaching the district of Wei in modern Chihli with 20,000 men. Here he set himself up as Emperor of 許 Hsü, and stood a siege by the troops of the new T'ang dynasty. A robber chief, covetous of his vast

treasures, betrayed the city to Tou Chien-tê, and he was captured and executed with his two sons.

2536 **Yü-wên Mou-chao** 宇文懋昭. 13th cent. A.D. A Tartar, who according to the preface of the 大金國志 *History of the Chin Tartars* was the author of that work, which he presented to the Throne in 1234, having joined the Southern Sungs and obtained an official post. Judging from internal evidence, it is more probable that the book is really from the hand of Yeh Lung-li.

2537 **Yü-wên T'ai** 宇文泰 (T. 黑獺). A.D. 506—557. A native of 武川 Wu-ch'uan in Shansi, and descendant of the chieftain of a Turkic tribe who called himself Yü-wên (explained as 天君) Sovereign by Divine Right; hence the surname. He rose to high office under the Emperor Hsiao Wu of the Northern Wei dynasty (see *Yüan Hsiu*), upon whose death he founded the Western Wei dynasty (see *Yüan Pao-chü*), followed by the Northern Chou dynasty, of which his own son Yü-wên Chüo was first Emperor. Canonised as 太祖文皇帝.

2538 **Yü-wên Yü** 宇文毓. Died A.D. 560. Eldest half-brother to Yü-wên Chüo, whom he succeeded in 557 as second Emperor of the Northern Chou dynasty. After a brief reign he fell a victim to the fears of the Regent Yü-wên Hu, who inserted poison in his food; and another brother, Yü-wên Yung, took his place. Canonised as 世宗明皇帝.

2539 **Yü-wên Yung** 宇文邕. A.D. 542—578. Brother to Yü-wên Yü, whom he succeeded in 560 as third Emperor of the Northern Chou dynasty. He concealed his intentions until 567, when he slew the Regent Yü-wên Hu, who had killed his two brothers and predecessors, and assumed the reins of government. In 574 he suppressed both Buddhism and Taoism. In 577 he annexed the Northern Ch'i State (see *Kao Chan*), and extended his empire from Shensi eastward to the sea, and southward to the Yang-tsze. He

was succeeded by his son, known in history as 宣帝, who after about a year of cruelty and debauchery abdicated in favour of his own son; and the latter, known in history as 靜帝, resigned the throne in 581 to Yang Chien, founder of the Sui dynasty. Yü-wên Yung was canonised as 高祖武帝.

Yü Yün-wên 虞允文 (T. 彬甫). A.D. 1110—1174. A native of 仁壽 Jen-shou in Ssŭch'uan, who graduated as *chin shih* in 1153 and entered the public service. As long as Ch'in Kuei was alive no Ssŭch'uan man had much chance of advancement, but after his death Yü received a post in the Imperial Library, from which he was transferred to the Board of Rites. There he warned the Emperor that the Chin[a] Tartars were about to violate their treaty, and recommended a general council to concert measures of defence. In 1160 he took the field and inflicted a severe defeat upon the enemy at Ts'ai-shih in Anhui, after which he managed to hold them in check until, under the Emperor Hsiao Tsung, his advice was set aside and a new policy adopted. He became President of the Board of War, and finally Viceroy of Ssŭch'uan. Ennobled as Duke, and canonised as 忠肅. 2540

Yüan An 袁安 (T. 邵公). Died A.D. 92. A native of Ju-yang in Honan. In A.D. 71 he became Governor of 楚郡 Ch'u-chün, and signalised his entry into office by releasing some four hundred innocent persons who had been imprisoned the year before on account of the treason of 莫 Mo, Prince of Ch'u. From 72 to 83 he was Governor of Honan; and in 85, as Governor of 武威 Wu-wei in Kansuh, he succeeded in keeping at peace with the aboriginal tribes. Rising to high office he led the opposition against Tou Hsien, brother to the Empress, but his wise counsels were set aside for those of the eunuch Chêng Chung. 2541

Yüan Chan 阮瞻 (T. 千里). 3rd and 4th cent. A.D. A great-nephew of Yüan Chi. He was exceedingly pure and simple-minded, 2542

and found his chief pleasure in playing the guitar. About the year 310 he was secretary in the establishment of the Heir Apparent. He held the belief that there are no such things as bogies, and was one day arguing the point rather warmly with a stranger, when the latter jumped up in a rage and cried out "I am a bogy myself!" The stranger then assumed a hideous shape, and finally vanished. Yüan Chan was greatly upset by this, and died within the year.

2543 **Yüan Chên** 元稹 (T. 微之). A.D. 779–831. A native of Ho-nan Fu, who was able to compose at nine years of age, and at fifteen was already holding an official post. In 806 he came out first at a public competition, and received the post of Supervising Censor. After some ups and downs, including dismissal to a petty post for having come to blows with a personal enemy, he was appointed secretary in the Imperial Banqueting Court. His beautiful poetry had gained him the friendship of Po Chü-i and other influential persons who interested themselves in his behalf. It was known as the 元和體 Yüan Ho style, Yüan Ho being the year-title from 806 to 821; and under the Emperor Mu Tsung the ladies of the Imperial seraglio were never weary of repeating the poems which had gained for their writer the distinction of a special school. Yüan Chên rose to the highest offices of State, dying, at the close of a career chequered by failure and disgrace, as Governor of Wu-ch'ang in Hupeh. Among other works he was author of the 會眞記, a story which furnished the groundwork of the 西廂記.

2544 **Yüan Chi** 阮籍 (T. 嗣宗). A.D. 210–263. A native of 尉氏 Yü-shih in Honan. His youth was a strange mixture of wildness and hard study. Sometimes he would wander away on the hills and forget to return, and at length come back crying bitterly; at other times he would shut himself up with his books and see no one for months. The age was unsuited for steadiness and

perseverance, and accordingly he gave himself up to drinking and revelry. He rose to high military office under the Emperor Wên Ti of the Wei dynasty, and then exchanged his post for one where he had heard there was a better cook! He was a model of filial piety, and when his mother died he wept so violently that he brought up several pints of blood. Yet when 嵇喜 Chi Hsi went to condole with him, he showed only the whites of his eyes (*i. e.* paid no attention to him); while Chi Hsi's brother, who carried along with him a jar of wine and a guitar, was welcomed with the pupils. A neighbouring tavern-keeper had a pretty wife, and Yüan Chi would go there and drink until he fell down insensible on the floor. He was a skilled poet, though much of his work was too hastily done. He is specially known for his 詠懷詩, a poem dealing with the calamities of his day. He also wrote the 先生大人論, a work composed after an interview with the hermit 孫登 Sun Têng. He was a fine musician, and made the best 箏 *chêng* (a kind of harpsichord), his instruments being the "Strads" of China. He was one of the Seven Sages of the Bamboo Grove (see *Hsiang Hsiu*).

Yüan Chuang. See **Hsüan Tsang.**

Yüan Fu 阮孚 (T. 遙集). A.D. 278—326. Son of Yüan 2545
Hsien. He was very poor as a youth, but always kept a single *cash* in his purse to guard against being wholly put to shame as a pauper. His mother was a Turkic woman, and he himself began life as a cavalry-soldier. Twice he was impeached for drunkenness, and twice the Emperor Yüan Ti pardoned him. He rose to be President of the Board of Civil Office, and was ennobled as Marquis. In 326 he thought it advisable to leave the capital, anticipating trouble from the family of the Empress Dowager, then in power. He was appointed to high military command in the provinces, but died on the way thither.

2546 **Yüan Hsieh** 袁燮 (T. 和叔. H. 潔齋). ? A.D. 1150–1220. A native of the Yin District in Chehkiang. As a child he was quiet and sedate, and would gaze all day into a basin of water placed near him by his wet-nurse. At night he would lie awake for hours. He graduated as *chin shih*, and entered upon an official career as Magistrate at 江陰 Chiang-yin in Kiangsu. He ultimately rose to be Vice President of the Board of Rites; but got into trouble by opposing the peace-policy of Shih Mi-yüan, and retired into private life. He was the author of the 毛詩經筵講義, an exegetical work on the *Odes*, and of a collection of miscellaneous writings. He was canonised as 正獻, and in 1868 his tablet was placed in the Confucian Temple.

2547 **Yüan Hsien** 原憲 (T. 子思). Born B.C. 516. A native of the Sung State, and one of the disciples of Confucius, under whom he held office in the Lu State. Upon the death of the Master he went into retirement and lived like a hermit, amusing himself with study and playing upon the guitar. On one occasion his former colleague, Tuan-mu Tz'ŭ, came with a chariot and four horses to call. Yüan Hsien went to receive him, wearing a mulberry-bark hat, leaning on a thorn staff, out at elbow, and in an old pair of shoes; so that Tuan-mu cried out, "What is the matter? Are you ill?" "To have no money is to be poor," replied Yüan; "to learn what is right and not to do it, that is to be ill. I am poor, not ill." Whereupon Tuan-mu retired in confusion.

2548 **Yüan Hsien** 阮咸 (T. 仲容). 3rd cent. A.D. Nephew of Yüan Chi, and also one of the Seven Sages of the Bamboo Grove (see *Hsiang Hsiu*). In his youth he was a wild harum-scarum fellow, nobody knowing what would be his next escapade. He and his uncle, both poverty-stricken, lived on one side of the road, while a wealthier branch of the family lived on the other side. On the 7th of the 7th moon the latter put out all their grand fur robes

and fine clothes to air, as is customary on that day; whereupon Yüan Hsien on his side forked up a pair of the short breeches, called calf-nose drawers, worn by the common coolies, explaining to a friend that he was a victim to the tyranny of custom. He was a fine performer on the guitar, and understood the theory of music. He found fault with Hsün Hsü's arrangement of the octave, declaring that the intervals were incorrect; for which Hsün Hsü avenged himself by getting Yüan Hsien sent away as Governor of 始平 Shih-p'ing in Shensi. The discovery shortly afterwards of the measurements of the Chou dynasty showed that Yüan Hsien was right, the length of each of Hsün Hsü's pitch-pipes being out by a millet-grain.

Yüan Hsiu 元脩. Died A.D. 534. A grandson of Yüan Tzŭ-yu, 2549
set upon the throne in 532 as tenth Emperor of the Northern Wei dynasty by Kao Huan, who had vanquished the 爾朱榮 Erh Chu-jung party and had poisoned their puppet sovereign. In 534 Yü-wên T'ai, Governor of Yung-chou in modern Shensi, persuaded the Emperor to move to Ch'ang-an; whereupon Kao Huan rebelled, and established the Eastern Wei dynasty. Yüan Hsiu was soon poisoned by Yü-wên T'ai, who then set up Yüan Pao-chü as first sovereign of the Western Wei dynasty. Canonised as 孝武帝.

Yüan Hung 袁閎 (T. 夏甫). 2nd cent. A.D. A recluse, 2550
who in his youth had practised mortification of the body, and on his father's death nearly killed himself by the hardships he underwent alongside of the grave. He firmly declined to take office, and in 166, when "associations of friends" began to give trouble to the government, he shut himself up in a mud hut where he remained without seeing any one for 18 years. His sons used to come and bow to him through the closed door.

Yüan Hung 袁宏 (T. 彥伯). A.D. 328—376. A scholar 2551
and official under the Chin dynasty. He was left an orphan in

straitened circumstances, and had to support himself in a humble capacity. His literary abilities however soon attracted attention, and he was placed upon the establishment of Huan Wên. There he nearly involved himself in serious trouble by alluding in his poetry to the policy and acts of his patron in terms which savoured of censure. T'ao K'an too fell under his lash, for which he was called to account by the latter's son. Hsieh An was warmly attached to him, and a great admirer of his genius. He rose to be Vice President of the Board of Rites and Governor of Tung-yang in Chehkiang, and was regarded as one of the foremost men of letters of the day. Author of the 後漢紀 *Annals of the Eastern Han Dynasty*. He is sometimes called Yüan 虎 Hu, the latter word having apparently been his "style" in youth.

2552 **Yüan Hung-yen** 元宏延. Died A.D. 499. Son of Toba Hung, whom he succeeded in 471 as sixth Emperor of the Northern Wei dynasty. He changed his family name to Yüan, tried to introduce the Chinese language and dress, forbade marriage between persons of the same surname, reformed the systems of land-tenure and civil administration, and removed the capital from 平城 P'ing-ch'êng in Shansi to Lo-yang in Honan. A man of learning and an ardent Confucianist, he ennobled the Sage in 495 as 崇聖公. He died of mortification after a crushing defeat by the Southern Ch'i dynasty (see *Hsiao Tao-ch'êng*), leaving instructions for the Empress to kill herself. Canonised as 高祖孝文帝.

2553 **Yüan I** 元翊. Died A.D. 528. Son of Yüan K'o, whom he succeeded in 515 as eighth Emperor of the Northern Wei dynasty. His mother acted as Regent for the youthful monarch until 520, when a paramour of hers was slain and she herself was imprisoned by the Chamberlain 元乂 Yüan I. Meanwhile the people were discontented with the imposition of a poll-tax of one *cash* on every person going to market, and territory was slipping away. In 525

the Empress came back to power; and three years later, finding that her son was growing impatient under restraint, she caused him to be poisoned, and set up 釗 Chao, the three-year-old Prince of 臨洮 Lin-t'ao, together with whom she was shortly afterwards drowned. Canonised as 肅宗孝明帝.

Yüan K'o 元恪. Died A.D. 515. Son of Yüan Hung-yen, 2554
whom he succeeded in 499 as seventh Emperor of the Northern Wei dynasty. He was a mere youth when he came to the throne, and left all power to favourites, especially to his father-in-law 高肇 Kao Chao, who abused his confidence. Famines and floods marked his reign, notwithstanding which his military operations were successful and learning flourished. He patronised Buddhism, and there were no less than 13,000 temples within the boundaries of his empire. Canonised as 世宗宣武帝.

Yüan Ku 轅固. 2nd and 3rd cent. B.C. A native of modern 2555
Shantung, whose edition of the *Odes*, now lost, brought him to the notice of the Emperor Ching Ti. The Empress Dowager was very fond of the alleged writings of Lao Tzŭ, and consulted him on the subject. "How can your Majesty like such stuff as that?" cried Yüan Ku; whereupon the Empress Dowager was extremely angry, and ordered him to be put into a sty and lashed to a pig. The Emperor disapproved and secretly supplied Yüan Ku with a knife with which he struck the pig to the heart, to the great consternation of the Empress Dowager. He was subsequently raised to an honourable post, and lived to over 90 years of age.

Yüan Kung 袁珙 (T. 廷玉. H. 柳莊). A.D. 1335—1410. 2556
A famous physiognomist, whose work on the science, 神相全編, is still widely read. See *Liu Chuang.*

Yüan Mei 袁枚 (T. 子才. H. 簡齋). A.D. 1715—1797. 2557
A native of Ch'ien-t'ang in Chehkiang, who at the age of nine was inspired with a great love for poetry and soon became an

adept at the art. Graduating in 1739, he was shortly afterwards sent to Kiangnan, and presently became magistrate at Nanking, where he greatly distinguished himself by the vigour and justice of his administration. A serious illness kept him for some time unemployed; and when on recovery he was sent into Shansi, he managed to quarrel with the Viceroy. At the early age of 40 he retired from the official arena and led a life of lettered ease in his beautiful garden at Nanking, from which he obtained the sobriquet of 隨園先生. His poems are still much read and admired. His letters, which have been published under the title of 小倉山房, are extremely witty and amusing and are also models of style. He composed a famous cookery-book, known as 隨園食單, which amply entitles him to be regarded as the Brillat-Savarin of China.

2558 **Yüan Ming-shan** 元明善 (T. 復初). Died A.D. 1321. A native of Ch'ing-ho in Chihli, descended from the old Toba family. Of exceptional precocity as a child, he distinguished himself both with his sword and pen, and rose to be a Doctor in the Han-lin College and President of the Board of Rites. He was employed upon the biographies of several of the Emperors, and was also known as a writer of essays. Canonised as 文敏.

2559 **Yüan Pao-chü** 元寶矩. Died A.D. 551. A grandson of Yüan Hung-yen. He was set up by Yü-wên T'ai in 535 as first Emperor of the Western Wei dynasty (see *Yüan Hsiu*), and remained a mere puppet in the hands of his Minister, who really tried to rule the country well. He was succeeded by his son, known in history as 廢帝, or 帝欽, but the latter was deposed after a brief reign by Yü-wên T'ai, who in 553 set up 廓 Kuo, Prince of Ch'i, known in history as 恭帝. The latter resumed the surname of Toba. In 557 he abdicated in favour of Yü-wên Chüo, son of Yü-wên T'ai, founder of the Northern Chou dynasty. Yüan Pao-chü was canonised as 文帝.

Yüan Shan-chien 元善見. A.D. 524—551. A grandson of Yüan Hung-yen, set up by Kao Huan as Emperor of the Eastern Wei dynasty after the flight of Yüan Hsiu. He married a daughter of the Imperial House of Liang, and fixed his capital at the modern K'ai-fêng Fu in Honan. He remained a mere puppet in the hands of Kao Huan until the latter's death in 547, and then fell under the dominion of Kao Huan's son, 高澄 Kao Ch'êng, who was assassinated in 549. In 550 he abdicated in favour of another of Kao Huan's sons, Kao Yang, who founded the Northern Ch'i dynasty. Canonised as 靜帝. 2560

Yüan Shao 袁紹 (T. 本初). Died A.D. 202. A native of Ju-yang in Honan, of good family and a fine handsome fellow with a great capacity for making friends. In his youth he was very intimate with Ts'ao P'ei, the son of Ts'ao Ts'ao who ultimately succeeded to his father's power and is known under the title of Wên Ti. He was appointed by Ho Chin to a military command, and in 190 engaged in the unsuccessful plot against the eunuchs, in which Ho Chin lost his life. After this he retired to 冀 Chi-chou, and was elected President of the League against Tung Cho. Peace was however made between them, and Yüan was appointed Governor of 勃海 Po-hai in Shantung. There he called himself General, and in A.D. 200, after a period of doubtful friendship, openly declared himself against Ts'ao Ts'ao. In the struggle which ensued Ts'ao Ts'ao easily vanquished, and sometimes captured, the lieutenants sent against him; until at length Yüan Shao, almost at the end of his resources, was taken ill and died. He had entertained the most ambitious designs, to further which he sent his sons to various posts; but his indecision prevented any scheme from prospering. He is said to have been calm and dignified, but suspicious and revengeful. His last years were further embittered by the quarrels of his three sons, due to an unwise attempt to set aside the elder 2561

in favour of the second. The family was finally exterminated by Ts'ao Ts'ao. See *Chang Jang.*

2562 **Yüan Shih-k'ai** 袁世凱 (T. 慰亭). From A.D. 1884 until 1893 Chinese Resident at Söul, where he gained some distinction by his energetic action during the disturbances which occurred. He was then placed at the head of the Tientsin foreign-drilled force, and in 1894 was appointed Chief of the Military Secretariat in Manchuria. After the war with Japan, he lived in retirement in Honan until 1895, when he was again sent to Tientsin and appointed Civil Commandant of the forces organised under German drill-instructors.

2563 **Yüan Shu** 袁術 (T. 公路). Died A.D. 199. Younger brother of Yüan Shao. In his youth he gained a reputation by his bold spirit, and after graduating as *hsiao lien* was appointed to high military command by Tung Cho. Fearing however for his life he fled and was joined by Sun Chien, who had just slain the Governor of Nan-yang; and through the influence of Liu Piao he was appointed to this post. Then began a series of political intrigues with his brother, which ended in a rupture between them. Meanwhile his administration went from bad to worse. Robbery and corruption prevailed, and the people suffered severely. In 197 he threw off his allegiance, and dispatched an envoy to Lü Pu asking for the latter's daughter in marriage for his son. Lü Pu seized the envoy, whereupon Yüan Shu sent troops to chastise him. At this, Ts'ao Ts'ao took the field against him, and Yüan Shu found himself unable to resist. He abdicated in favour of his brother Shao, and attempted to flee northwards, but he was intercepted by Liu Pei acting under Ts'ao Ts'ao's orders. Flinging himself upon a couch, he cried out in despair, "Have I come to this pass?" and forthwith broke a blood-vessel and died.

2564 **Yüan Shu** 袁淑 (T. 陽源). A.D. 408—453. A native of 陽夏 Yang-hsia in Honan, who held various important offices

and whose Memorials on public affairs attracted much attention. His undoubted ability was marred by a fondness for boasting. He was slain by the Heir Apparent, for whom he acted as Master of the Horse, while vainly trying to keep him from assassinating the Emperor Wên Ti. Canonised as 忠憲.

Yüan Tan 元澹 (T. 行冲). 7th and 8th cent. A.D. A native 2565
of 常山 Ch'ang-shan in Chehkiang, who graduated as *chin shih* and distinguished himself by his scholarship, attracting the notice of Ti Jen-chieh. For his 魏典 *Annals of the House of Toba* he received the offer of a provincial Governorship, but excused himself on the ground that he was a mere student. His disinclination for legal studies also prevented him from accepting a post in the Grand Court of Revision. He accordingly became tutor to the Heir Apparent and was ennobled as Duke. He assisted the Emperor Ming Huang in editing the *Classic of Filial Piety* and aided in preparing the dynastic annals, dying at the age of 77. He is better known by his style, as Yüan Hsing-ch'ung.

Yüan Tê-hsiu 元德秀 (T. 紫芝). Died A.D. 754. A native 2566
of Honan, whose father died when he was a child. Devoted to his mother he would not leave her even to compete for his degree, but carried her with him to the capital on his back. He refused to marry while his mother was alive; and when his brother's wife died and there were no funds to provide a wet-nurse for her baby boy, he took the child and suckled it himself until it was able to swallow artificial food. After graduating as *chin shih* and filling some minor posts, he became magistrate at 魯山 Lu-shan in Honan. He was much loved by the people for his simple habits. He had no walls around his property, and used no bolts nor keys. In a time of famine, he would go whole days without eating, solacing himself by playing on his lute. At his death he left nothing behind him but his wooden pillow, his sandals, a bamboo basket, and a gourd.

"Merely to gaze upon his countenance," said 房琯 Fang Kuan, "is enough to put an end to all longings for wealth and fame." He was canonised by his friends as 文行先生.

Yüan Ti. See (Han) **Liu Shih**; (Wei) **Ts'ao Huan**; (Chin) **Niu Jui**; (Liang) **Hsiao I.**

2567 **Yüan T'ien-kang** 袁天綱. Died A.D. 627. A native of Ch'êng-tu in Ssŭch'uan, who was employed under the Sui dynasty in the Salt Department. After the establishment of the T'ang dynasty he found his way to Lo-yang, and attracted much attention by his powers as a physiognomist and prophet. In 627 he was summoned to Court, and is said to have seen the mother of the future Empress Wu Hou and to have predicted for her a remarkable child. A nurse then brought in a baby which she said was a boy. "Ah!" cried Yüan, "this child has the eyes of a dragon and the neck of a phœnix. If it was a girl, she would mount the Imperial throne." It was the future Empress Wu Hou herself. He was then asked to take office, but declined on the plea that his span of life would soon be over. To him, in conjunction with 李淳風 Li Shun-fêng the Grand Astrologer, is attributed the popular and spurious work on prophecy, known as 推背圖. He is said to have drawn the pictures while Li provided the letterpress, neither seeing the work of the other. His son Yüan 客師 K'o-shih inherited his skill. When the Emperor placed a rat in a box and bade his magicians guess what was inside, all said it was a rat. "Say rather *rats*," cried he; "for though one went in, four will come out." On opening the box it was found that the original rat had given birth to three little ones.

2568 **Yüan Tsai** 元載 (T. 公輔). Died A.D. 777. A native of 岐山 Ch'i-shan in Shensi. His surname was originally 景 Ching; it was changed by his father to that of a favourite concubine of the Prince of 曹 Ts'ao. Left an orphan he devoted himself to

study; and when in 742 the candidates at the public examination were tested in their knowledge of Taoist philosophers, he came out high in the list and entered upon a public career. He was advanced in office by 苗晉卿 Miao Chin-ch'ing, chiefly on account of his intimate acquaintance with the philosophy of Lao Tzŭ and Chuang Tzŭ. This gave great offence to Li K'uei, who said contemptuously that Yüan had the head of a civet and the eyes of a rat. He ultimately got mixed up in political intrigues, and was compelled to commit suicide; but in 784 his rank was restored, and he was canonised as 成. He is said to have possessed a curious purple curtain, made of some silken material obtained by divers from the south seas. Any one inside the curtain felt quite warm in winter and quite cool in summer.

Yüan Tzŭ-yu 元子攸. Died A.D. 530. A grandson of Toba 2569
Hung, set upon the throne in 528 as ninth Emperor of the Northern Wei dynasty by the Tartar 爾朱榮 Erh Chu-jung in opposition to the nominee of the Empress Dowager (see *Yüan I*). He married the daughter of Erh Chu-jung, she having been a concubine of his predecessor, and after a brief and troubled reign was strangled by his wife's uncle, who vainly tried to establish a successor. Canonised as 敬宗孝莊帝.

Yüan Wêng-chung 元翁仲. 3rd cent. B.C. A famous warrior 2570
under the "First Emperor." At his death, a statue of him was erected beside his grave; hence stone statues at graves have been called *Wêng-chung*.

Yüan Yang 袁盎 (T. 絲). Died B.C. 148. A native of the 2571
Ch'u State, whose father had been a bandit. He attracted the notice of the Emperor Wên Ti of the Han dynasty, and was soon admitted to terms of great familiarity. His remonstrances however made permanent residence at Court impossible for him, and he was sent to be Minister to the feudal Prince of Wu. His opposition to Ch'ao

Ts'o caused him to be much hated by the latter; and when the Emperor Ching Ti came to the throne, and Ch'ao Ts'o was appointed Censor, he caused Yüan Yang to be accused of receiving bribes from the Prince of Wu. Yüan Yang was cashiered; but upon the revolt of the feudal States, which took place in 155, he obtained an audience of the Emperor and declared that the whole blame rested with Ch'ao Ts'o and that if he was beheaded the soldiers of Wu would lay down their arms. As soon as Ch'ao Ts'o had been put to death he returned to Wu, but declining to accede to the wishes of the Prince he found his own life in danger and fled. Later on he incurred the enmity of the Prince of Liang, who wished to be nominated heir to the throne, and perished by the hand of an assassin.

2572 **Yüan Yü** 阮瑀 (T. 元瑜). Died A.D. 212. A native of Ch'ên-liu in Honan, who studied under Ts'ai Yung and subsequently filled high office under Ts'ao Ts'ao, most of whose public documents were drafted by him. He was also widely known as a poet, and is classed among the seven scholars of the Chien-an period (see *Hsü Kan*).

2573 **Yüan Yüan** 阮元 (T. 伯元. H. 雲臺). A.D. 1764—1849. An official of high distinction, and a generous and enlightened patron of literature. He graduated as *chin shih* in 1789, and took a high place in the Han-lin competition. The Emperor Ch'ien Lung was so struck with his talents that he exclaimed, "Who would have thought that after passing my 80th year I should find another such man as this one?" He then held many high offices in succession, including the post of Governor of Chehkiang, in which he operated vigorously against the Annamese pirates and Ts'ai Ch'ien, established the tithing system, colleges, schools, soup-kitchens, etc., besides devoting himself to the preservation of ancient monuments. In 1807, after a period of mourning, he returned to Chehkiang and by great

exertions quelled the pirates who had been successful at Foochow and in Formosa. In 1809 he was degraded to the mere rank of Han-lin scholar because he failed to detect abuses on the part of the Literary Chancellor. In 1812 he was appointed Director General of the Grain-Transport, and in this capacity he suppressed an attempt at revolt headed by one 朱毛俚 Chu Mao-li, who falsely gave himself out as a descendant of the Ming Emperors. In 1814 he became Governor of Kiangsi, and there managed to cope successfully with the dreaded secret association known as the Heaven and Earth Society. In 1816 he was promoted to be Viceroy of the Two Kuang, and carried out many important schemes. He built the forts at the Macao Passage and at Tiger Island, and fortified the approaches to the West River, besides rebuilding several of the gate-towers of Canton. He was also much occupied with questions relating to foreign trade. He drew attention to the wily and treacherous character of the English, proposed stringent measures against the use of opium, and recommended that a tight hand should be kept over the Hong-merchants and the Barbarian merchants alike. A case of homicide having occurred on board the foreign ships at Whampoa, he insisted that the Hong-merchants should produce the guilty person, which led to the merchant responsible cutting his throat in despair. In 1822 the English man-of-war which acted as convoy to trading-ships caused the death of two Chinese. Yüan called upon the "head soldier" to deliver up the culprits, which only resulted in the general suspension of trade. Protests ensued on the part of native merchants; and these, coupled with loss of revenue, finally induced Yüan to accede to the prayer of the "head soldier" to be allowed to re-open communications. In 1827 he became Governor General of Yünnan, and distinguished himself in his dealings with the frontier tribes. In 1838 he retired, and in 1846 he celebrated the 60th anniversary of his *chü jen* degree. He was a voluminous

writer on the Classics, astronomy, archæology, etc., and various important collections were produced under his patronage. Among these may be mentioned the 皇淸經解, containing upwards of 180 separate works, and the 疇人傳, a biographical dictionary of famous mathematicians of all ages, including Euclid, Newton, and Ricci the Jesuit Father. He also published a *Topography of Kuangtung*, specimens of the compositions of more than 5000 poets of Kiangsi, a list of some 60 works omitted from the *Catalogue of the Imperial Library* (see *Ch'ien Lung*), and a large collection of inscriptions on bells and vases, entitled 積古齋鐘鼎彝器欵識. Canonised as 文達.

2574 **Yüeh** 說 or **Fu Yuëh** 傅月. 14th cent. B.C. A sage of antiquity, who was so poor that when the roads had been destroyed by a flood and a gang of convicts was set to repair them, he actually hired himself out to work in their stead so as to earn his daily food. His existence was revealed in a dream to the Emperor 武丁 Wu Ting of the Yin dynasty, and that monarch circulated a portrait of him throughout the empire. He was ultimately discovered among the convicts, and raised to the post of Prime Minister.

2575 **Yün Hua Fu-jen** 雲華夫人. A daughter of Hsi Wang Mu. She is said to haunt the peaks of the Wu mountains in Ssŭch'uan, and to have appeared to the Great Yü while he was engaged in draining the empire.

2576 **Yün Shou-p'ing** 惲壽平 (T. 正叔). A.D. 1633—1690. A celebrated landscape painter, native of Chehkiang. He was also known as a minor poet. Is often spoken of as 南田翁.

2577 **Yung Chêng** 雍正. A.D. 1677—1735. The title of the reign of 胤 Yin or 允禛 Yün-chên, the fourth son of the Emperor K'ang Hsi, whom he succeeded in 1722. His first act was to render harmless by degradation or confinement such of his brothers as had contended for the succession. The fact that some of his opponents

were Christians turned him against that religion, and all Catholic missionaries were thenceforward obliged to live either at Peking or at Macao. In 1732 he thought of expelling them, but finding that they inculcated filial obedience he left them alone, merely prohibiting fresh recruits from coming to China. Terrible floods and a great earthquake in Peking in 1730 were met by liberal relief measures, and the Emperor proved just and public-spirited and anxious for his people's welfare. He was averse to war, and did not carry on his father's vigorous policy in Central Asia; nevertheless by 1730 the Chinese rule extended to the Laos border, and the Shan States paid tribute. He was a man of letters, and completed some of his father's undertakings. Canonised as 世宗憲皇帝.

Yung Ch'ih 雍齒. 2nd and 3rd cent. B.C. A general who 2578
served under Liu Pang and helped to place him on the throne. He afterwards became discontented and seditious, in common with other generals who fancied themselves neglected by the new Emperor. Accordingly, by the advice of Chang Liang, as being the most dangerous of all he was ennobled as Marquis, and the discontent was at once allayed.

Yung Lo. See **Chu Ti.**

Yung Ts'un 雍存. 11th cent. A.D. A native of 全椒 Ch'üan- 2579
chiao in Anhui, who distinguished himself by his scholarship, but declined to enter official life. He lived in the southern suburb of the capital, and hence acquired the name of 南郭先生.

INDEX

TO LITERARY NAMES, SOBRIQUETS, CANONISATIONS, AND PERSONS WHOSE NAMES ARE ONLY MENTIONED IN THE BODY OF THE WORK.

E.

I.

J.

K (see Ha).

L.

N.

O (see A).

W.

CORRIGENDA ET ADDENDA

N°. 5. For 慶 read 愛.
Page 6. Insert "**Bashpa**. See N°. 1596."
N°. 26. For "烏江 etc." read "烏江 Wu-chiang in Anhui." Add after Academy "and secretary in the Board of Works, whence he is sometimes spoken of as 張水部."
„ 27. For "8th cent." read "7th and 8th cent."
„ 34. Add "(T. 子同)."
„ 40. For 密 read 寗.
„ 78. Add "Died A. D. 142."
„ 85. For 老 read 考.
„ 121. Correct last sentence by N°. 1332.
„ 122. For 箔 read 張.
„ 127. Add "Born 1837. Special Envoy to the Queen's Diamond Jubilee in 1897."
Page 55, 2nd line from foot. For "Chu" read "Chao."
N°. 208. For 陳 read 眞.
Page 88. Add "**Chʻên Chi-tʻung**. See **Tcheng Ki-tong**."
N°. 240. After 6th Wonderful Plan, add "See *Mao-tun*."
„ 242, line 6 from foot. For "Chʻin" read "Chʻên."
„ 267. Add "Known to the Portuguese as *Iquon*."
„ 273. For "Chêng Hsieh" read "Chêng Chieh."
„ 292. „ "1799" read "1779."
„ 293. „ "Chi Kʻang" read "Hsi Kʻang."
„ 297. „ "稽 Chi Shao" read "嵇 Hsi Shao."
„ 302. „ "郄 *Chʻi*" read "郗 *Chʻih*." Substitute "(T. 景興 or 嘉賓)." Read 王珣.
„ 305. Wang Hsi-chih was nephew to Wang Tao.
„ 311. Also known as 藥祖.
„ 321. „ „ „ 賈生. B. C. 199—168.
Nos. 336, 2411. Insert 朱 before 宸豪, and read "*Chu Chʻên-hao*."

N°. 364, 4th line from foot. For "1723" read "1793."
,, 398. Substitute "B. C. 77—37."
,, 426. For "152" read "143," and for "A. D." read "B. C."
,, 458. ,, "younger" read "elder."
,, 483. ,, "1399" read "1398."
,, 511. After "Livadia" add "in 1878."
,, 514. After "Wu Ti" add "in B. C. 138."
Page 210 Add "**Dharmadâtu.** See **Wu K^cung.**"
N°s. 539, 544. For "Ts^cêng" read "Tsêng."
N°. 541. For "441" read "401." For "attacked — Wên", substitute "offended the Emperor by his bold remonstrances." It was fear of Ssŭ-ma Wên (= Huan Wên) which had kept him from taking office until so late.
,, 554. For "Sungans" read "Sungars."
Page 222. Insert "**Fang La** 方臘. 12th cent. A. D. A native of 青溪 Ch^cing-ch^ci in Chehkiang, who devoted himself to the black art. In 1120 he headed a rising of the people which grew to serious dimensions, called himself 聖公, and took 永樂 as his year-title. At length the Emperor Hui Tsung was alarmed, and sent against him a large force under T^cung Kuan, the result being that he and all his family were captured."
N°. 588. For "1688" read "1668."
,, 597. For "1402" read "1042."
N°. 608. Substitute "Died B. C. 133."
,, 664. For "Hsün Ch^cing" (his sobriquet) read "Hsün K^cuang."
,, 629. Before "Yü Yu" insert 于祐.
,, 630. For "A. D." read "B. C."
Page 269. Insert "**Howqua.** See N°. 2336."
,, 271, last line. For "chiao" read "hsiao."
N°. 718. For "Younger" read "Elder."
,, 722. Substitute "A. D. 574—647."
,, 726. Substitute "Died A. D. 713."
,, 727. Add that he was a 神童 Divine Child, noted for his poetry, and often spoken of as 解學士.
,, 744. For 眺 read 朓. Add "He rose to high office under the Emperor Ming Ti of the S. Ch^ci dynasty, and refused out of gratitude to take part in the deposition of Hsiao Pao-chüan, whereupon he was thrown into prison and died there. Known as 小謝."
,, 770. Substitute "Died A. D. 684."
,, 777. For "Liu Chên" read "Liu Chêng."
Page 313. For "**Yü Wên-yung**" read "**Yü-wên Yung.**"
N°. 802. For 韓 read 韋.

N°. 803. For "6th cent." read "7th cent."
„ 841. After "B. C." insert "Ruled."
„ 844. For "Tan" read "Tʻan."
„ 846. Add "Often spoken of as 司馬溫."
Page 355, line 4. For "**Kao Chih**" read "**Chu Kao-chih.**"
N°. 935. Add "A native of 新蔡 Hsin-tsʻai in Honan, who rose to high rank under Wang Tao. After the death of his father, his jealous mother buried a late favourite concubine alive in the family vault. Ten years later, when the mother died and the vault was opened, the girl was found to be still living. Author of the 晉記 *Annals of the Chin Dynasty.*"
Page 360, line 9. For "Gradus etc." read "a Concordance to literature."
N°. 952. Stone Nation = Tashkend.
„ 956. For "762" read "763;" for "Kueichou" read "Honan."
„ 980. Also known as 藥王.
„ 991. For 傭人 read 齊傭. Dele "resigning in 1897."
„ 1020. Add "Died 1897."
„ 1021. For "Chins" read "Chʻins."
„ 1027. Substitute "B. C. 67—A. D. 11."
„ 1033. For "36" read "37."
„ 1037. Substitute "Died B. C. 44."
„ 1044. For "see *Kʻung Chʻi*" read "see *Kʻung Mu-chin.*"
„ 1058. For "977" read "979."
„ 1064. For "1691" read "1700."
Page 418. Insert "**Lee Boo** *or* **Lew Buah.** See **Lü Wên-ching.**"
N°s. 1141 and 1209. For "Tʻê" read "Tê."
N°. 1148. Add "His real name was 季 Chi. He was adopted by a man named 李 Li. His wife's maiden name was also Li, and consequently she was 李李氏.
„ 1159. For "125" read "119;" for "140" read "129."
„ 1164. For "Kuei" read "Kʻuei."
Page 460. Insert "**Li Shih-chên** 李時珍 (T. 東璧. H. 瀕湖). 16th cent. A. D. A native of Chʻi-chou in Hupeh, who devoted himself to the study of medicine and completed in 1578, after 26 years' labour, the famous *Materia Medica* known as the 本草綱目."
N°. 1211. For 僧 read 李.
„ 1221. For "806" read "846."
„ 1244. For "981" read "985."
„ 1255. His personal name was 雲明. Hsi-chung was his style.

N°. 1293. For "style" read "fancy name."
,, 1324. Add "Died 1897."
,, 1339. For "A. D. 218" read "A. D. 208."
Page 578. Insert "**Mei Shêng** 枚乘 (T. 叔). Died B. C. 140. A native of Huai-yin in Kiangsu, who entered official life but resigned from ill-health. He attained great distinction as a poet, and is said to have originated the five-character metre."
N°. 1519. Before **Mêng-hsün** insert 沮渠 **Chü-chʻü.**
,, 1590. After "Empress" insert "of the tribe of."
Page 808, line 1. Before "Wang" insert "Yen-hsi."
,, 873. "Wên Kung" (温公) = Kao Wei; see **Kao Chan.**
N°. 2238. For "Hua Chih" read "Hua I."
Nos. 2295, 2320. Combine these under 2320.
,, 2485, 2491. For 君 read 尹.

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